GEORGE R.

GEORGE the Second, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c. To all whom these Presents shall come Greeting: Whereas WILLIAM OWEN, and WILLIAM JOHNSTON, of Our City of London, Booksellers, have, by their Petition, humbly represented unto Us, That, they have, with great Care, Labour and Expence, compleated a Work, entitled,

A NEW and GENERAL

Biographical Dictionary,

CONTAINING

The Lives of the most illustrious Persons, who have flourished in all Nations, from the earliest Period to the Present Time,

And have most humbly prayed, That We would grant Them Our Royal Licence, for the sole Vending of their said Dictionary, for the Term of Fourteen Years, according to the Statute in that Case made and provided; We, being willing to give all due Encouragement, to a Work of this Nature, which may be of public Use and Benefit, are graciously pleased to condescend to Their Request; And We do, therefore, by these Presents, (so far as may be agreeable to the Statute, in that behalf made and provided;) grant unto Them, the said WILLIAM OWEN, and WILLIAM JOHNSTON, Their Heirs, Executors, and Assigns, Our Royal Privilege and Licence for the sole printing, publishing, and vending their said Dictionary, for the Term of Fourteen Years; to be computed from the Date hereof, strictly forbidding and prohibiting all Our Subjects within Our Kingdoms and Dominions, to reprint, abridge, or translate the same, either in the like or any other Volume or Volumes whatsoever; or, to import, buy, vend, utter, or distribute any Copies thereof, reprinted, beyond the Seas, during the aforesaid Term of Fourteen Years, without the Consent and Approbation of them, the said WILLIAM OWEN and WILLIAM JOHNSTON, their Heirs, Executors, or Assigns, by Writing under their Hands and Seal, first had and obtained, as they and every of them offending herein will answer the contrary at their Peril. Whereof the Commissioners and other Officers of Our Customs, the Master Wardens and Company of Stationers of Our City of London, and all other Our Officers and Ministers whom it may concern, are to take Notice, that due Obedience be rendered to Our Pleasure herein signified.

Given at Our Court at Kensington the Twenty-third Day of October 1755, in the Twenty-ninth Year of Our Reign.

By His Majesty's Command,

HOLDERNESSE.

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A NEW and GENERAL

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An Hiſtorical and Critical ACCOUNT

OF THE

LIVES and WRITINGS

OF THE

Moſt Eminent Perſons

In every NATION;

Particularly the BRITISH and IRISH;

From the Earlieſt Accounts of Time to the preſent Period.

WHEREIN

Their remarkable ACTIONS or SUFFERINGS, their VIRTUES, PARTS, and LEARNING, are accurately diſplayed; with a CATALOGUE of their LITERARY PRODUCTIONS.

VOL. I.

LONDON:

Printed for T. OSBORNE, J. [illegible]ISTON and B. WHITE, W. STRAHAN, T. PAYNE, W. OWEN, W. JOHNSTON, S. CROWDER, B. LAW, T. FIELD, T. DURHAM, J. ROBSON, R. GOADBY, and E. BAKER.

M DCC LXI.

A NEW and GENERAL

BIOGRAPHICAL DICTIONARY;

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MDCCLXI.

PREFACE.

AS it is unneceſſary to ſhew the uſefulneſs of an accurate hiſtorical account of ſuch perſons and facts as have been the objects of public attention in all ages and nations, nothing more can be expected in a preface to this work, than an account of the manner in which it is executed, and the reaſons why it was not thought to be precluded by any other work of the ſame kind that is already extant.

The principal of theſe works are Bayle's Hiſtorical and Critical Dictionary; the General Dictionary; the Biographia Britannica; the Athenæ Oxonienſes, and Mr. Collier's Hiſtorical Dictionary.

Bayle's work is in five large volumes in folio, yet there are many perſons of great eminence both antient and modern, whom Bayle has not

ſo much as named, though he has mentioned others of whom nothing is known, but that they were the occaſion or the ſubject of ſome uſeleſs controverſy, the very terms of which few underſtand, and the merits of which a ſmall part even of thoſe few are diſpoſed to examine. Bayle's Lives are indeed nothing more than a vehicle for his criticiſm, and his work ſeems to have been chiefly the tranſcript of a voluminous common-place book, in which he had inſerted his own remarks on the various authors he had read, and gratified his peculiar turn of mind by diſcuſſing their opinions and correcting their miſtakes; it is therefore rather a miſcellany of critical and metaphyſical ſpeculations, than a ſyſtem of Biography.

The General Dictionary, as it includes Bayle, is ſo far liable to the ſame objections: it is indeed augmented with other articles, but they alſo are written in Bayle's manner, and for that reaſon the work upon the whole is not much better adapted to general uſe. There are many redundancies, and yet there are many defects; and there is beſides an objection of more weight though of another kind, the work conſiſting of no leſs than ten volumes in folio, for which the purchaſer muſt pay much more than ſo many pounds.

The

The Biographia Britannica, is indeed much more an hiſtorical work than Bayle's, but is written upon a much leſs extenſive plan; it contains the Lives of thoſe eminent perſons *only* who were born in Great Britain and Ireland, and of theſe the chief alone are ſelected, though many others have a degree of eminence ſufficient to render them objects of general curioſity.

The Athenæ Oxonienſes is written upon a plan ſtill more contracted, for it contains an account of ſuch authors only, as received their academic education at the Univerſity of Oxford.

Mr. Collier's Great Hiſtorical, Geographical, Genealogical, Poetical Dictionary may poſſibly ſeem, by the pretended univerſality of its plan, to have anſwered every purpoſe, which can be propoſed from any new work: but this Dictionary is, as its title ſhews, filled with Geographical and Poetical deſcriptions, which are no part of our deſign, and with tedious unintereſting Genealogies which have neither uſe nor entertainment in them. It is exceedingly defective both as to the number of the lives, and the fullneſs of the accounts: that is, its accounts of men are too general, too ſuperficial, and indeed too ſhort to give ſatisfaction. We would not have the reader to conclude from this, that it is any part of our

intention to be more than ordinarily nice and critical: on the contrary, we have for the moſt part purpoſely avoided mere criticiſm, minute enquiries and diſcuſſions, and all thoſe trifling points, which conſtitute the dry part of Biography; but then we have endeavoured to be at leaſt ſo particular and ſo accurate in our accounts, as to convey a ſufficient knowledge of the perſons we have recorded; which certainly can by no means be ſaid of Mr. Collier. So that upon the whole, neither any nor all of theſe performances, however voluminous and expenſive, contain what ought to be found in an Univerſal Biographical Dictionary, and ſuch is the work which we now offer to the publick.

This contains ſome account of every life that has been ſufficiently diſtinguiſhed to be recorded, not indeed a liſt of all the Names that are to be found in chronological and regal tables, for of many nominal rulers both of the Church and State it can only be ſaid that they lived and died, but a judicious narrative of the actions or writings, the honours and diſgraces of all thoſe whoſe Virtues, Parts, Learning, or even Vices, have preſerved them from oblivion in any records, of whatever age, and in whatever language.

This

This work will therefore naturally include a hiſtory of the moſt remarkable and intereſting tranſactions, an hiſtorical account of the progreſs of learning, and an abſtract of all opinions and principles, by which the world has been influenced in all its extent and duration. We have been particularly careful to do juſtice to the learned and ingenious of our *own country*, whoſe works are juſtly held in the higheſt eſteem; and we have alſo been attentive to the inſtruction and amuſement of the ladies, not only by decorating our work with the Names of thoſe who have done honour to the ſex, but by making our account of others ſufficiently particular to excite and gratify curioſity; and, where the ſubject would admit, to intereſt the paſſions, without wearying attention, by minute prolixity or idle ſpeculations.

In the execution of this plan we have not had recourſe merely to dictionaries, nor contented ourſelves with ſupplying the defects of one dictionary from another, and cutting off the redundancies of all, but we have collected from every performance in every language that had any relation to our Deſign. For the lives of authors, we have had recourſe to their works; and for the lives of others, to the beſt memoirs that are extant concerning them. We ſhall, however,

ever, notwithſtanding the extent of our undertaking, and the labour and expence neceſſary to the execution of it, comprize this work within Twelve volumes in octavo, and ſell them for Six ſhillings a volume; ſo that the price of the whole will be no more than Three pounds twelve ſhillings when bound.

In a work ſo various, the materials of which are ſo numerous, diffuſed and diſſimilar, we have endeavoured to ſelect in every inſtance, what was in itſelf moſt eligible; we hope therefore that when our Readers conſider what we have done, they will not withhold their approbation, upon a mere ſuppoſition that we might have done more. Thoſe who are acquainted with the pains and attention requiſite for the compiling of great works, will readily excuſe any ſmall defects that may have eſcaped us. The authors hope for ſucceſs from the candid and judicious only, whoſe recommendation of this, it is their utmoſt ambition to obtain, as it has been their earneſt endeavours to merit.

AN

AN

Univerſal, Hiſtorical and Literary

DICTIONARY,

AARON, high prieſt of the Jews, and brother to Moſes, was by the father's ſide great grandſon, and by the mother's grandſon of Levi. By God's command, he met Moſes at the foot of Mount Horeb, and they went together into Egypt to deliver the children of Iſrael: he had a great ſhare in all that Moſes did for their deliverance; the ſcripture calls him the prophet of Moſes, and he acted in that capacity after the Iſraelites had paſſed over the Red Sea. He aſcended Mount Sinai with two of his ſons, Nadab and Abihu, and ſeventy elders of the people; but neither he nor they went higher than half way, from whence they ſaw the glory of God; only Moſes and Joſhua went to the top, where they ſtay'd forty days. During their abſence, Aaron, overcome by the people's eager entreaties, ſet up the golden calf, which the Iſraelites worſhipped by his conſent. This calf has given riſe to various fictions and conjectures. Rabbi Solomon imagines that it became a living animal, and that Aaron, having ſeen it walk and eat like other calves, was ſtruck with aſtoniſhment, and erected an altar in its honour. Some Rabbies maintain that he did not make the golden calf, but only threw the gold into the fire, to get rid of the importunities of the people, and that certain magicians, who mingled with the Iſraelites at their departure from Egypt, caſt this gold into the form of a calf. Others are of opinion, that Aaron did not make a whole

Cura Leufd. de ſa ſtudy, pag. 609.

calf, but a head only. According to ſome authors, the fear of falling a ſacrifice to the reſentment of the people by giving a refuſal, made Aaron comply with their deſire; and they allege alſo, that he hoped to elude their requeſt, by demanding of the women to contribute their ear-rings, imagining they would rather chooſe to remain without a viſible deity, than be deprived of their perſonal ornaments; but he found that minds intoxicated with ſuperſtition and idolatry, will ſacrifice every thing to this paſſion. About the beginning of the ſeventeenth century, one Monceau or Moncæius publiſhed an apology for Aaron, which was condemned by the inquiſition of Rome: in this it is ſuppoſed that Aaron intended to repreſent the ſame image which Moſes did ſome time after, viz. a Cherubim, and that the Iſraelites fell down and worſhipped it contrary to his intention. A doctor of the Sorbonne, canon of Amiens, completely refuted this ſuppoſition in 1609. Some have aſſerted, that this calf was only made of gilded wood, but the ſcriptures ſeem not to favour ſuch an opinion, for it is expreſsly ſaid in the thirty-ſecond chapter of Exodus, that it was a molten calf, and though we are afterwards told that Moſes burnt and reduced it to powder, yet it does not thence follow that this idol was formed of combuſtible matter; the words may ſignify that Moſes melted down the gold again, and divided it into very ſmall particles, which being thrown into the water became imperceptible, like ſuch as are ſaid to be found in the Tagus and Pactolus (*a*). Some authors are of opinion, that Aaron only

Corn. à Lapide comm. in Exod. xxii. 4. pag. 605.

(*a*) We are told, * "that the "powder of the golden calf which "Moſes ordered to be burnt and "mixed with the water to be drunk "by the Iſraelites, ſtuck to the beards "of ſuch as had worſhipped it, ſo "that they appeared gilt; which "was a diſtinguiſhing mark upon "thoſe who had been guilty of this "idolatry." This is recited in the thirty-ſecond chapter of Exodus, in a French bible printed at Paris in 1495, by command of Charles VIII. which was afterwards printed with emendations. In the preface we are given to underſtand that the French tranſlator "had given nothing but "the genuine truth, and omitted "only what was improper to be "tranſlated," ſo that we are to look on the ſtory of the gilded beards as matter of fact; as alſo another of the ſame ſtamp in the abovementioned chapter, viz. "that upon Hur's re-"fuſing to make gods for the Iſ-"raelites, they ſpit upon him with "ſo much violence that they ſtifled "him." The ſtory of the gilded beards is not the only fiction which the Rabbies have endeavoured to paſs upon the world: they tell us alſo that the water impregnated with the particles of the golden calf, which Moſes obliged them to drink, had almoſt the ſame effect as the waters of jealouſy, raiſing tumors and ulcers upon the guilty, and doing no hurt to the innocent †.

* *Jeremiah de Pours, divine melodie, pag.* 829.

† *See Salian, vol.* II. *p.* 165. *Barbarii Hieronym. par.* I. *lib.* II. *cap.* 34.

ordered

ordered the workmen to caſt the golden calf, but did not concern himſelf with it; and that Moſes did not command the Iſraelites to drink the gold duſt, but having thrown it into the brook, which was the only place where they could drink, this gave occaſion to ſay that he obliged them to ſwallow the idol they had worſhipped. This affair of the golden calf happened in the third month after the Iſraelites came out of Egypt. In the firſt month of the following year, Aaron was appointed high prieſt by God, which office he executed during the time that the children of Iſrael continued in the wilderneſs. He died in the fortieth year after their departure from Egypt, upon Mount Hor, being then a hundred and twenty-three years old, A. M. 2552.

See Reynolds on Hiſt. ſacred. chap. 8. p. 1184.

AARSENS (Francis) lord of Someldyck and Spyck, was one of the greateſt miniſters for negotiation the United Provinces could ever boaſt of. Cornelius Aarſens his father was regiſter to the ſtates, and being acquainted with Mr. du Pleſſis Mornay at the court of William prince of Orange, he prevailed upon him to take his ſon under him, with whom he continued ſome years. John Olden Barnevelt, who preſided over the affairs of Holland and all the United Provinces, ſent him afterwards agent into France, where he learned to negotiate under thoſe profound politicians, Henry IV. Villeroy, Roſny, Silleri, Jeannin, &c. and he acquitted himſelf ſo well as to obtain their approbation. Soon after he was inveſted with the character of ambaſſador, being the firſt who was recognized as ſuch by the French court, at which time Henry IV. declared that he ſhould take precedence next to the Venetian miniſter. He reſided in France fifteen years, during which time he received great marks of eſteem from the king, who created him a knight and baron, and for this reaſon he was received amongſt the nobles of the province of Holland. However, he became at length ſo odious to the French court, that they deſired to have him recalled. He was afterwards deputed to Venice, and to ſeveral German and Italian princes, upon occaſion of the troubles in Bohemia: this was in 1620, and it is to be obſerved (ſays Mr. Wicquefort) "that the "French king ordered the duke of Angouleme, the count "of Methune, and Abbé des Preaux, his three ambaſſadors, "not to receive viſits from Mr. Aarſens, who came from "the ſtates of the United Provinces to negotiate with ſome "German and Italian princes, upon the ſame affairs of "Bohemia, for which the ambaſſadors of France had been "deputed. The order ſent for this purpoſe, ſignified that it

Du Maurier's memoirs, p. 377.

Ibid.

Wicquefort's treat. on ambaſſadors, tom. I. p. 658.

"was not intended as any indignity to the ſtates, with whom "the king was deſirous to live always in friendſhip, but "entirely upon account of Mr. Aarſens, for his having acted "in a manner inconſiſtent with the intereſt and dignity of his "majeſty." (a) Mr. Aarſens was the firſt of three extraordinary ambaſſadors ſent to England in 1620, and the ſecond in 1641. In this laſt embaſſy his collegues were the lord of Brederode firſt ambaſſador, and Heemſvliet as third; they were to treat about the marriage of prince William, ſon to the prince of Orange. He was alſo ambaſſador extraordinary at the French court in 1624; and cardinal Richlieu having juſt taken the adminiſtration into his hands, and knowing he was an able man, made uſe of him to ſerve his own purpoſes.

Wicquefort, vol. I. p. 650 and 750.

Du Maurier, p. 386.

Aarſens died in a very advanced age, and his ſon, who ſurvived him, was reputed the wealthieſt man in Holland.

He has left very accurate and judicious memoirs of all thoſe embaſſies in which he was employed; and it muſt be obſerved, that the various inſtructions given him by the ſtates, and all the credential letters he carried in his later embaſſies, were drawn by himſelf; whence we may conclude, ſays Mr. Wicquefort, that he was the ableſt perſon in all that country, not only for conducting of negotiations, but for inſtructing ambaſſadors what to negotiate upon.

Vol. II. p. 435.

Du Maurier, in his memoirs, ſays, "that he was of a "ſpirit the moſt dangerous which ever aroſe in the United "Provinces, and the more to be dreaded, as he concealed all "the malevolence and artifice of foreign courts, under the "appearance of Dutch bluntneſs and ſimplicity; that he was "vehement and perſuaſive, could advance arguments in fa-"vour of the worſt cauſes, had an intriguing genius, and "had kept a ſecret correſpondence with ſome great men in "France, whoſe conduct was not only ſuſpected, but highly "offenſive to the king, and that having bribed the French "ambaſſador's ſecretary at the Hague, he thereby diſcovered "the moſt ſecret deſigns of the French court." By this account we may ſee that Aarſens was a man of great abilities, and had an excellent turn for political negotiations: but whilſt Du Maurier inveighs ſo warmly againſt this ſtateſman, he lets us into a circumſtance, which may teach us not to give too much

Memoirs, pag. 376.

(a) This paſſage in Wicquefort may be illuſtrated by the following in Du Maurier. "In the year 1618 (ſays he) "the king commanded Mr. De "Boiſiſe, to complain in his name "to the ſtates general, of a defa-"matory libel, written, ſigned, and "publiſhed by Francis Aarſens; to "the great ſcandal and diſhonour of "the members of his majeſty's coun-"cil: for which no ſatisfaction could "then be obtained."

credit

credit to his invectives, for he informs us that there was an irreconcileable enmity betwixt his father and Aarſens.

ABBADIE (James) an eminent proteſtant divine, born at Hay, in Berne, in the year 1658, as Niceron affirms in his hiſtory of illuſtrious men, though ſome ſay he was born in 1654. He ſtudied at Saumur, at Paris, and at Sedan, at which laſt place he took the degree of doctor in divinity. Thence he went to Holland, and afterwards to Berlin at the deſire of count d'Eſpenſe, where he was made miniſter of the French church lately eſtabliſhed by the elector of Brandenbourg. He reſided in this city for many years, and was always in high favour with the elector. The French congregation at Berlin was at firſt but thin, but upon the revocation of the edict of Nantes, great numbers retired to Brandenbourg, where they were received with the greateſt humanity, ſo that Dr. Abbadie had in a little time a great charge, of which he took all poſſible care, and by his intereſt at court did many ſervices to his diſtreſſed countrymen. The elector dying in 1688, Abbadie accepted of marſhal Schomberg's propoſal to go with him firſt to Holland, and then to England with the prince of Orange. In the autumn of 1689, he went with the marſhal to Ireland, where he continued till after the battle of Boyne in July 1690, in which his great patron was killed; this occaſioned his return to London, where he was appointed miniſter of the French church in the Savoy. Some time after he was promoted to the deanry of Killaloe, in Ireland, which he enjoyed for many years. Having made a tour to Holland in order to publiſh one of his books, ſoon after his return, he was taken ill in London, and died at Mary-le-bon, on the 23d of September, 1727. He was ſtrongly attached to the cauſe of king William, as appears by his elaborate defence of the revolution, and his hiſtory of the aſſaſſination plot. He had great natural abilities, which he improved by true and uſeful learning. He was a moſt zealous defender of the primitive doctrine of the proteſtants, as appears by his writings; and that ſtrong nervous eloquence, for which he was ſo remarkable, enabled him to enforce the doctrines of his profeſſion from the pulpit with great ſpirit and energy (*a*). AB-

(*a*) The account of his writings in the order they were publiſhed, is as follows:

1. Sermons ſur divers textes de l'Ecriture; Leiden, 1680: Sermons on ſeveral texts of ſcripture, 8vo.

2. Panegyrique de Monſeigneur l'Electeur de Brandebourg; Rotterdam, 1684. A panegyrick on the elector of Brandenbourg.

ABBOT (George) Archbiſhop of Canterbury, was born October 29. 1562, at Guilford, in Surrey (*a*). He received the rudiments of his education at the place of his nativity, under the care of Mr. Francis Taylour, Maſter of the free-ſchool at Guilford, founded by Edward VI. From thence

3. Traité de la verité de la Religion Chretienne; Rotterdam, 1684. A treatiſe of the truth of the Chriſtian religion. This has gone through ſeven editions. The Abbe Houteville ſpeaks of it in theſe terms: 'The moſt ſhining of theſe treatiſes for defence of the chriſtian religion, which were publiſhed by the proteſtants, is that written by Mr. Abbadie. The favourable reception it met with, the praiſes it received, almoſt without example, immediately after its publication, the univerſal approbation it ſtill meets with, renders it unneceſſary for me to join my commendations, which would add ſo little to the merit of ſo great an author. He has united in this book, all our controverſies with the infidels. In the firſt part, he combats the atheiſts; the deiſts in the ſecond; and the ſocinians in the third: philoſophy and theology enter happily into his manner of compoſing, which is in the true method, lively, pure, and elegant, eſpecially in the firſt books *.

4. Reflexions ſur la preſence reelle du corps de Jeſus Chriſt dans l'Euchariſtie, compriſes en diverſes lettres; Hague, 1685. Reflexions on the real preſence in the ſacrament.

5. L'Art de ſe connoitre ſoi-meme, ou la recherche des ſources de la morale; Rotterdam, 1692. The art of knowing one's ſelf, or an enquiry into the ſources of morality.

6. Defenſe de la nation Britannique; où les droits de Dieu, de nature, et de la ſocieté ſont clairement etablis au ſujet de la revolution d'Angleterre, contre l'auteur de l'avis important aux refugies. A defence of the revolution in England.

7. Panegyrique de Marie reine d'Angleterre, decedée le Decembre 28, 1694; Haye, 1695. A panegyrick on Mary queen of England.

8. Hiſtoire de la conſpiration derniere d'Angleterre, avec le detail des diverſes entrepriſes contre le roi et la nation, qui ont precedé ce dernier attentat; London, 1696. An account of the late conſpiracy in England. This piece was wrote by order of king William III. and the materials were furniſhed by the earl of Portland, and ſir William Trumball, ſecretary of ſtate.

9. La verité de la religion reformée; Rotterdam, 1718. The truth of the reformed religion. Dr. Henry Lambert, Biſhop of Dromore, tranſlated this piece into Engliſh, for the inſtruction of the Roman Catholicks in his dioceſe.

10. La triomphe de la providence et de la religion, ou l'ouverture des ſept ſceaux par le fils de Dieu; Amſterdam, 1723. The triumph of providence and religion, or the opening the ſeven ſeals by the ſon of God, &c. Mr. Voltaire ſpeaks contemptuouſly of this performance in his liſt of writers in the age of Lewis XIV. He was celebrated, ſays that author, for his treatiſe upon the chriſtian religion, but he afterwards diſcredited that work by his 'Opening of the ſeven ſeals.'

Beſides what we have mentioned, he publiſhed ſeveral ſingle ſermons, and ſome other little pieces, which met with general approbation.

(*a*) His father Maurice Abbot was a clothworker, and ſettled at Guilford, where he married Alice Marſh; he ſuffered a great deal for his ſtedfaſtneſs in the proteſtant religion, thro' the means of Dr. Story, who was a great perſecutor of ſuch perſons in the reign of queen Mary.

* *Diſcours hiſtorique et critique ſur la methode des principaux auteurs, &c.* p. 187.

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he was removed to Baliol college in Oxford. November 29, 1563, he was elected probationer fellow of his college, and having ſoon after entered into holy orders, he became a celebrated preacher in the univerſity. In 1593, he took his degree of batchelor in divinity, and proceeded doctor in that faculty in May, 1597; and, in the month of September of the ſame year, he was elected maſter of Univerſity College. About this time it was, that the differences began between him and Dr. Laud, which ſubſiſted as long as they lived. In March 6, 1599, he was inſtalled dean of Wincheſter: the year following he was choſen vice-chancellor of the univerſity of Oxford, and a ſecond time in 1603. In 1604, that tranſlation of the bible now in uſe was begun by the direction of king James, and Dr. Abbot was the ſecond of eight divines of Oxford, to whom the care of tranſlating the whole new teſtament (excepting the epiſtles) was committed. The year following he was a third time vice-chancellor. In 1608, died his great patron Thomas Sackville, earl of Dorſet, lord high treaſurer of England, and chancellor of the univerſity of Oxford: after his deceaſe Dr. Abbot became chaplain to George Hume, earl of Dunbar, and treaſurer of Scotland; with whom he went to that kingdom to aſſiſt in eſtabliſhing an union betwixt the kirk of Scotland and the church of England, and in this affair he behaved with ſo much addreſs and moderation that it laid the foundation of all his future preferment (*b*). When he was at Edinburgh, a

Heylin's life of abp Laud, fol. 1688. P. 53.

Ant. Wood's Faſti Oxon. vol. I. c. 157. & 165.

Fuller's ch. hiſt. lib. x. fol. 46. 57. T. Lewis's comp. hiſt. of the tranſl. of the bible and teſt. 8vo. p. 311.

Heylin's hiſt. of preſbyterians. f. 1672. p. 383.

(*b*) King James had ſuffered ſo much by the ſpirit and power of the preſbyterians in Scotland, that he was very deſirous of reſtoring the form of government by biſhops in that kingdom; the care of which was entruſted to the earl of Dunbar. This noble lord had proceeded ſo far two years before, as to obtain an act for the reſtitution of the eſtates of biſhops. The preſbyterians, however, had made ſo ſtout a reſiſtance, that the whole affair was in the utmoſt danger of being overthrown; but by the good management of Dr. Abbot, many difficulties were removed, and the clergy of Scotland were brought to a better temper; for the earl of Dunbar, who was wholly guided in this matter by the advice of his chaplain, procured an act in the general aſſembly, "That the king ſhould have "the indiction (or calling) of all ge- "neral aſſemblies. That the biſhops, "or their deputies ſhould be perpe- "tual moderators of the diocеſan "ſynods. That no excommunica- "tion or abſolution ſhould be pro- "nounced without their approbation. "That all preſentations of benefices "ſhould belong to them. That eve- "ry miniſter, at his admiſſion to a "benefice, ſhould take the oath of "ſupremacy and canonical obedience. "That the viſitation of the diocеſs "ſhould be performed by the biſhop "or his deputy only: and finally, "that the biſhop ſhould be modera- "tor of all conventions, for exer- "ciſings, or prophefyings, which "ſhould be held within their "bounds." All which articles were ratified by the parliament of that kingdom.

prosecution was commenced against one George Sprot, for having been concerned in Gowry's conspiracy eight years before. A long account of this affair, with a narrative prefixed by Dr. Abbot, was published at London to satisfy the publick about this matter, which had hitherto appeared doubtful and mysterious. Abbot's behaviour in Scotland so much pleased king James, that he ever after paid great deference to his advice and counsel: there is extant, a letter from his majesty to him, relating to the convocation, which he had consulted about the lawfulness of espousing the cause of the states (c). Upon the death of Dr. Overton bishop of Litch-

Calderwood's hist. of the ch. of Scotland, p. 443.

(c) Here follows a copy of the letter *.

'Good Dr. Abbot,

'I cannot abstain to give you my 'judgment on the proceedings in the 'convocation, as you will call it, and 'both as *rex in solio*, and *unus gregis 'in ecclesia*, I am doubly concerned. 'My title to the crown nobody calls 'in question, but they that love neither you nor me, and you may guess 'whom I mean: all that you and 'your brethren have said of a king 'in possession, (for that word, I tell 'you, is no more than that you 'make use of in your canon) concerns not me at all, I am the next 'heir, and the crown is mine by all 'rights you can name, but that of 'conquest; and Mr. Sollicitor has 'sufficiently expressed my own 'thoughts concerning the nature of 'kingship, and concerning the nature 'of it *ut in mea persona*; and I believe you were all of his opinion, 'at least, none of you said any thing 'contrary to it at the time he spoke 'to you from me: but you know 'all of you, as I think, that my 'reason of calling you together, was 'to give your judgments, how far 'a christian and a protestant king 'may concur to assist his neighbours 'to shake off their obedience to their 'own sovereign, upon account of 'oppression, tyranny, or what else 'you please to name it. In the late 'queen's time, this kingdom was 'very free in assisting the Hollanders 'both with arms and advice, and 'none of your coat ever told me, 'that any scrupled at it in her reign. 'Upon my coming to England, you 'may know that it came from some 'of yourselves to raise scruples about 'this matter; and albeit I have often 'told my mind concerning *jus regium 'in subditos*, as in May last, in the 'star chamber, upon the occasion of 'Hales's pamphlet; yet I never took 'any notice of these scruples till the 'affairs of Spain and Holland forced 'me to it. All my neighbours call 'on me to concur in the treaty between Holland and Spain, and the 'honour of the nation will not suffer 'the Hollanders to be abandoned, 'especially after so much money and 'men spent in their quarrel; therefore I was of the mind to call my 'clergy together, to satisfy not so 'much me as the world about us, 'of the justness of my owning the 'Hollanders at this time. This I 'needed not to have done, and you 'have forced me to say, I wish I had 'not; you have dipped too deep in 'what all kings reserve among the '*arcana imperii*, and whatever aversion 'you may profess against God's being 'the author of sin, you have stumbled 'upon the threshold of that opinion, 'in

* *New Observator, vol.* III. n° 12. *the author of which tells us, the original is in the hands of an eminent person; the four last lines in the king's own hand, and the rest in the secretary's.*

Litchfield and Coventry, the king named Dr. Abbot for his ſucceſſor, and he was accordingly conſecrated biſhop of thoſe two united ſees, in December 1609. About a month afterwards he was tranſlated to the ſee of London, vacant by the death of Dr. Thomas Ravis. Upon the deceaſe of Dr. Richard Bancroft, archbiſhop of Canterbury, on the ſecond of November 1610, his majeſty had a new opportunity of teſtifying his eſteem for Dr. Abbot, and accordingly raiſed him to the archiepiſcopal ſee. He became now in the higheſt favour both with prince and people, and was concerned in all the great affairs both in church and ſtate. However, he never appeared over fond of power, nor did he endeavour to carry his prerogative as primate of England to any great height; yet he ſhewed a ſteady reſolution in the maintenance of the rights of the high commiſſion court, and would not ſubmit to lord Coke's prohibitions. Being a man of moderation in his principles, he greatly diſpleaſed ſome of the high churchmen; but he had as great concern for the church as any of them, when he thought it really in danger. His great zeal for the proteſtant religion, made him a ſtrenuous promoter of the match between the Elector Palatine, and the princeſs Elizabeth, which was accordingly concluded and ſolemnized the 14th of February, 1612, the archbiſhop performing the ceremony on a ſtage erected in the royal chapel. On the 10th of April his electoral highneſs ſet out for Germany: before his departure, he made a preſent of plate to the archbiſhop, of the value of a thouſand pounds; and as a mark of his confidence, he wrote a letter to him from Canterbury, informing him of the grounds of that diſcontent with which he left England. About this time it was that the famous Hugo Grotius came over to England, to endeavour to give his majeſty a better opinion of the remonſtrants, as they then began to be called; we have a very ſingular account of the man, and of his negotiation in a letter from the archbiſhop, to ſir Ralph Winwood. In the

Regiſt. Ipſius, fol. 1.

Winwood's memorials, vol. III. p. 281.

Ib. p. 454.

Ib. p. 459.

'in ſaying upon the matter, that 'even tyranny is God's authority, 'and ſhould be remembred as ſuch. 'If the king of Spain ſhould return 'to claim his old pontifical right to 'my kingdom, you leave me to ſeek 'for others to fight for it, for you 'tell us upon the matter beforehand, 'his authority is God's authority if 'he prevail.

'Mr. Doctor, I have no time to 'expreſs my mind further on this 'theory buſineſs; I ſhall give you 'my orders about it by Mr. Sollicitor, 'and until then, meddle no more in 'it, for they are edge tools, or rather like that weapon that is ſaid to 'cut with one edge, and cure with 'the other. I commit you to God's 'protection, good Dr. Abbot, and 'reſt

'Your good friend,

'JAMES R."

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following year happened the famous case of divorce betwixt the lady Frances Howard, daughter of the earl of Suffolk, and Robert earl of Essex: this affair has been by many considered as one of the greatest blemishes of king James's reign, but the part acted therein by the archbishop added much to the reputation he had already acquired for incorruptible integrity (*d*). In 1618, the king published a declaration, which he ordered to be read in all churches, permitting sports and pastimes on the Lord's day; this gave great uneasiness to the archbishop, who happening to be at Croydon when it came thither, had the courage to forbid its being read. On the 5th of April, 1619, sir Nicholas Kempe laid the first stone of the hospital at Guilford; the archbishop, who was present, afterwards endowed it with lands to the value of three hundred pounds per annum, one hundred of which was to be employed in setting the poor to work, and the remainder for the maintenance of a master, twelve brothers, and eight sisters, who have blue cloaths, and gowns of the same colour, and half-a-crown a week each. The 29th of October, being the anniversary of the bishop's birth, is commemorated here, and the archbishop of Canterbury for the time being is the visitor of the hospital. Towards the end of this year, the Elector Palatine accepted of the crown of

Heylin's hist. of the Sabb. p. 493.

Aubrey's antiq. of Surrey, vol. III. p. 282.

(*d*) This affair was by the king referred to a court of delegates. It was drawn out into a great length, and many accidents happened in the course of it, which gave the archbishop disquiet. He saw plainly, that the king was very desirous the lady should be divorced, but he was, in his own judgment, directly against the divorce. He laboured all he could to extricate himself from these difficulties, by having an end put to the cause by some other way than by sentence; but it was to no purpose, for those, who drove on this affair, had got too great power to be restrained from bringing it to the conclusion he desired. He prepared a speech, which he intended to have spoken, against the nullity of the marriage, in the court at Lambeth; but he did not make use of this speech, because the king ordered them to deliver their opinions in few words. He continued, however, inflexible in his opinion, and when sentence was pronounced, the court was divided * in the following manner:

The commissioners who gave sentence in the lady's behalf, were

Winchester, Ely, Litchfield and Coventry, Rochester, } Bishops.

Sir Julius Cæsar, Sir Thomas Parrey, Sir Daniel Dunn, } Doctors of law.

The commissioners dissenting,

Archbishop of Canterbury, Bishop of London, Sir John Bennet, Francis James, Thomas Edwards, } Doctors of law.

The king was very desirous the lady should be divorced; the archbishop being against it drew up his reasons, which the king thought fit to answer himself.

* *Saunderson's history of king James, page* 390.

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Bohemia, which occaſioned great diſputes in king James's councils: ſome were deſirous that his majeſty ſhould not interfere in this matter, foreſeeing that it would produce a war in Germany; others again were of opinion, that natural affection to his ſon and daughter, and a juſt concern for the Proteſtant intereſt, ought to engage his majeſty to ſupport the new election. The latter was the archbiſhop's ſentiment, and not being able at that time to attend the privy council, he wrote his mind with great boldneſs and freedom to the ſecretary of ſtate (*e*). The archbiſhop being now in a declining ſtate of health,

Heylin's life of abp. Laud, p. 83.

(*e*) The letter is as follows *.

'Good Mr. Secretary,

'I have never more deſired to be preſent at any conſultation than that which is this day to be handled, for my heart and all my heart goeth with it; but my foot is worſe than it was on Friday, ſo that by advice of my phyſician, I have ſweat this whole night paſt, and am directed to keep my bed this day.

'But for the matter; my humble advice is, that there is no going back, but a countenancing it againſt all the world; yea, ſo far as with ringing of bells, and making of bonfires in London, ſo ſoon as it ſhall be certainly underſtood that the coronation is paſt. I am ſatisfied in my conſcience, that the cauſe is juſt, wherefore they have rejected that proud and bloody man, and ſo much rather, becauſe he hath taken a courſe to make that kingdom not elective, but to take it from the donation of another man. And when God hath ſet up the prince that is choſen to be a mark of honour through all Chriſtendom, to propagate his goſpel and to protect the oppreſſed, I dare not for my part give advice, but to follow where God leads.

'It is a great honour to the king our maſter, that he hath ſuch a ſon, whoſe virtues have made him thought fit to be made a king; and methinks I do in this, and that of Hungary, foreſee the work of God, that by piece and piece, the kings of the earth that gave their power unto the beaſt (all the word of God muſt be fulfilled) ſhall now tear the whore and make her deſolate, as St. John in his revelation has foretold. I pray you therefore with all the ſpirits you have, to put life into this buſineſs; and let a return be made into Germany with ſpeed, and with comfort, and let it be really proſecuted, that it may appear to the world, that we are awake when God in this ſort calleth us.

'If I had time to expreſs it, I could be very angry at the ſhuffling which was uſed towards my lord Doncaſter, and the ſlighting of his embaſſage ſo, which cannot but touch upon our great maſter who did ſend him; and therefore I would never have a noble ſon forſaken for reſpect of them who truly aim at nothing but their own purpoſes.

'Our ſtriking in will comfort the Bohemians, will honour the Palſgrave, will ſtrengthen the union, will bring on the ſtates of the Low-Countries, will ſtir up the king of Denmark, and move his own uncles the prince of Orange and the duke de Bouvillon, together with Tremoville (a rich prince in France) to caſt in their ſhares; and Hungary, as I hope (being in that ſame cauſe) will run the ſame fortune. For the means to ſupport the war, I hope *providebit Deus*: the parliament is the old and honourable way, but how aſſured at this time

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* *Cabala, third edition, page* 102.

health, uſed in the ſummer to go to Hampſhire for the ſake of recreation, and being invited by lord Zouch to hunt in his park at Bramzill, he met there with the greateſt misfortune that ever befell him, for he accidentally killed my lord's keeper, by an arrow from a croſs-bow which he ſhot at one of the deer. This accident threw him into a deep melancholy, and he ever afterwards kept a monthly faſt on tueſday, the day on which this fatal miſchance happened, and he ſettled an annuity of 20l. on the widow. There were ſeveral perſons who took an advantage of this misfortune, to leſſen him in the king's favour, but his majeſty ſaid, "An angel "might have miſcarried in this ſort." His enemies alleging, that he had incurred an irregularity, and was thereby incapacitated for performing the offices of a primate; the king directed a commiſſion to ten perſons to enquire into this matter. The points referred to their deciſion, were 1. Whether the archbiſhop was irregular by the fact of involuntary homicide. 2. Whether that act might tend to ſcandal in a churchman. 3. How his grace ſhould be reſtored in caſe the commiſſioners ſhould find him irregular. All agreed, that it could not be otherwiſe done, than by reſtitution from the king; but they varied in the manner. The biſhop of Wincheſter, the lord chief juſtice, and Dr. Steward, thought it ſhould be done by the king, and by him alone. The lord keeper and the biſhops of London, Rocheſter, Exeter, and St. David's, were for a commiſſion from the king directed to ſome biſhops. Judge Dodderidge, and ſir Henry Martin, were deſirous it ſhould be done both ways, by way of caution. The king accordingly paſſed a pardon and diſpenſation, by which he abſoiled the archbiſhop of all irregularity, ſcandal or infamation, and declared him capable of all the authority

Fuller's ch. hiſt. cent. XVIII. b. x. p. 87.

'I know not; yet I will hope the 'beſt: certainly if countenance be 'given to the action, many brave 'ſpirits will voluntarily go. Our 'great maiſter, in ſufficient want of 'money, gave ſome aid to the duke 'of Savoy, and furniſhed out a pretty 'army in the cauſe of Cleve, muſt 'try once again what can be done in 'this buſineſs of a higher nature, and 'all the money that may be ſpared 'is to be turned that way. And 'perhaps God provided the jewels 'that were laid up in the tower, to 'be gathered by the mother for the 'preſervation of her daughter, who, 'like a noble princeſs, had profeſſed 'to her huſband, not to leave herſelf 'one jewel, rather than not to main'tain ſo religious and righteous a 'cauſe. You ſee that lying on my 'bed I have gone too far; but if I 'were with you, this ſhould be my 'language, which I pray you humbly 'and heartily to repreſent to the 'king my maſter, telling him, that 'when I can ſtand, I hope to do 'his majeſty ſome ſervice herein. 'So commending me unto you, I 'remain

'Your very loving friend,

'GEORGE CANT."

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of a primate. The archbiſhop thence forward ſeldom aſſiſted at the council, being chiefly hindered by his infirmities; but in the king's laſt illneſs he was ſent for, and attended with great conſtancy, till his majeſty expired on the 27th of March, 1625. He performed the ceremony of the coronation of king Charles I. though very infirm and much troubled with the gout. He was never greatly in this king's favour, and the duke of Buckingham being his declared enemy, watched an opportunity of making him feel the weight of his diſpleaſure. This he at laſt accompliſhed, upon the archbiſhop's refuſing to licenſe a ſermon preached by Dr. Sibthorpe, to juſtify a loan which the king had demanded. This ſermon was preached at Northampton, in the Lent aſſizes, 1627, before the judges, and was tranſmitted to the archbiſhop with the king's direction to licenſe it, which he refuſed to do, and gave his reaſons for it; nevertheleſs, the ſermon was licenſed by the biſhop of London. On the 5th of July, lord Conway, who was then ſecretary of ſtate, made him a viſit and intimated to him, that the king expected he ſhould withdraw to Canterbury, which the archbiſhop declined becauſe he had at that time a law ſuit with that city, and deſired he might rather have leave to go to his houſe at Ford, five miles beyond Canterbury, which was granted; and on the ninth of October following the king gave a commiſſion to the Biſhops of London, Durham, Rocheſter, Oxford, and Bath and Wells, to execute the archiepiſcopal authority, the cauſe aſſigned being no more than this, that the archbiſhop could not at that time in his own perſon attend thoſe ſervices, which were otherwiſe proper for his cognizance and direction. The archbiſhop did not remain long in this ſituation, for a parliament being abſolutely neceſſary, his grace was ſent for about Chriſtmas, and reſtored to his authority and juriſdiction. The intereſt of biſhop Laud being now very conſiderable at court, he drew up inſtructions, which having the king's name were tranſmitted to the archbiſhop, under the pompous title of his majeſty's inſtructions to the moſt reverend father in God, George, lord archbiſhop of Canterbury, containing certain orders to be obſerved and put in execution by the ſeveral biſhops in his province. His grace communicated them to his ſuffragan biſhops, but in ſeveral reſpects he endeavoured to ſoften their rigour, as they were contrived to enforce the particular notions of a prevailing party in the church, which the archbiſhop thought too hard for thoſe who made the fundamentals of religion their ſtudy, and were not ſo zealous for forms. His conduct in this and other reſpects made

Sounderſon's continuat. of Rymer's fœdera, vol. XVII. p. 337.

Ruſhworth's collect. v. I. p. 438.

Ib.

Ib. vol. I. p. 435.

Heylin's life of abp. Laud, p. 195.

made his preſence unwelcome at court, ſo that upon the birth of the prince of Wales, afterwards Charles II. Laud had the honour to baptize him, as dean of the chapel. The archbiſhop being worn out with cares and infirmities, died at Croydon, the 5th of Auguſt, 1633, aged ſeventy-one years, and was buried in the chapel of our lady, within the church dedicated to the Holy Trinity at Guilford. A ſtately monument was erected over the grave, with the effigy of the archbiſhop in his robes. He ſhewed himſelf, in moſt circumſtances of his life, a man of great moderation to all parties, and was deſirous that the clergy ſhould attract the eſteem of the laity by the ſanctity of their manners, rather than claim it as due to their function. His notions and principles, however, not ſuiting the humour of ſome writers, have drawn upon him many ſevere reflections. Fuller, in his church hiſtory, ſays, "that he forſook the birds of his own feather to fly with others, generally favouring the laity more than the clergy, in cauſes that were brought before him." Mr. John Aubrey having tranſcribed what is ſaid of the archbiſhop on his monument, adds, "Notwithſtanding this moſt noble character tranſmitted to poſterity, he was, though a benefactor to this place, no friend to the church of England, whereof he was head, but ſcandalouſly permitted that poiſonous ſpirit of puritaniſm to ſpread over the whole nation by his indolence, at leaſt, if not connivance and encouragement, which ſome years after broke out and laid a flouriſhing church and ſtate in the moſt miſerable ruins, and which gave birth to thoſe principles, which unleſs rooted out will ever make this nation unhappy." The earl of Clarendon ſpeaks of him thus: "Abbot conſidered the chriſtian religion no otherwiſe than as it abhorred and reviled popery, and valued thoſe men moſt who did that moſt furiouſly. For the ſtrict obſervation of the diſcipline of the church, or the conformity of the articles or canons eſtabliſhed, he made little enquiry and took leſs care; and having himſelf made a very little progreſs in the ancient and ſolid ſtudy of divinity, he adhered only to the doctrine of Calvin; and, for his ſake, did not think ſo ill of the diſcipline as he ought to have done. But if men prudently forbore a publick reviling and railing at the hierarchy and eccleſiaſtical government, let their opinions and private judgment be what it would, they were not only ſecure from any inquiſition of his, but acceptable to him, and at leaſt equally preferred by him: and though many other biſhops plainly diſcerned the miſchiefs which daily

Cent. XVII. p. 128.

Antiquit. of Surrey, vol. III. p. 287.

broke

"broke in, to the prejudice of religion, by his defects and "remiſſneſs, and prevented it in their own dioceſes as much "as they could, and gave all their countenance to men of "other parts and other principles; and though the biſhop of "London (Dr. Laud) from the time of his authority and "credit with the king, had applied all the remedies he could "to thoſe defections, and from the time of his being chan- "cellor of Oxford had much diſcountenanced and almoſt ſup- "preſſed that ſpirit, by encouraging another kind of learning "and practice in that univerſity, which was indeed according "to the doctrine of the church of England; yet that temper "in the archbiſhop, whoſe houſe was a ſanctuary to the moſt "eminent of that factious party, and who licenſed their moſt "pernicious writings, left his ſucceſſor a very difficult work to "do, to reform and reduce a church into order, that had been ſo "long neglected, and that was ſo ill filled by many weak, "and more wilful churchmen." Dr. Wellwood has done more juſtice to the merit and abilities of our prelate: "Arch- "biſhop Abbot, ſays he, was a perſon of wonderful tem- "per and moderation, and in all his conduct ſhewed an un- "willingneſs to ſtretch the act of uniformity beyond what "was abſolutely neceſſary for the peace of the church, or "the prerogative of the crown any farther than conduced "to the good of the ſtate. Being not well turned for a "court, tho' otherwiſe of conſiderable learning and genteel "education, he either could not, or would not ſtoop to the "humour of the times; and now and then by an unſeaſon- "able ſtiffneſs, gave occaſion to his enemies to repreſent "him as not well inclined to the prerogative, or too much "addicted to a popular intereſt; and therefore not fit to be "employed in matters of government." As to the arch- biſhop's learning and abilities as a writer, poſterity may judge thereof from his writings upon various ſubjects, of which we ſhall give, in a note, a liſt as they were publiſhed (*f*).

Hiſt. of the rebellion, Oxon. 1707. 8vo. p. 88, 89.

Memoirs, 8vo. 1700. p. 32.

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(*f*) 1. Quæſtiones ſex, totidem prælectionibus in ſchola theologica Oxoniæ pro forma habitis, diſcuſſæ et diſceptatæ, anno 1597, in quibus e ſacra ſcriptura et patribus quid ſtatuendum ſit definitur, Oxoniæ, 1598, 4to. Francofurti, 1616, 4to.

2. Expoſition on the prophet Jonah, in certain ſermons preached in St. Mary's church in Oxford; London, 1600.

3. His anſwer to the queſtions of the citizens of London, in January, 1600. concerning Cheapſide croſs; London, 1641. The croſs in Cheapſide was taken down in the year 1600, in order to be repaired, and upon this occaſion the citizens of London deſired the advice of both univerſities, Whether the croſs ſhould be re-erected or not? Dr. Abbot, as vice-chancellor of Oxford, ſaid, that the

ABBOT (Robert) brother to the archbiſhop, was born alſo in the town of Guilford, in the year, 1560, and bred up under the ſame ſchoolmaſter there. He was afterwards ſent to Baliol college in Oxford. In 1582, he took his degree of maſter of arts, and ſoon became a celebrated preacher, and to this talent he chiefly owed his preferment. Upon his firſt ſermon at Worceſter, he was choſen lecturer in that city, and ſoon after rector of All-ſaints in the ſame place. John Stanhope, eſq; happening to hear him preach at Paul's-croſs, was ſo pleas'd with him, that he immediately preſented him to the rich living of Bingham, in Nottinghamſhire. In 1597, he took his degree of doctor in divinity, and in the beginning of king James's reign was appointed chaplain in ordinary to his majeſty, who had ſuch an opinion of him as a writer, that he ordered the doctor's book, de antichriſto, to be printed with his own commentary upon part of the Apocalypſe. In 1609, he was elected maſter of Baliol college, which truſt he diſcharged with the utmoſt care and aſſiduity, by his frequent lectures to the ſcholars, by his

the crucifix with the dove upon it ſhould not be again ſet up, but approved rather of a pyramid or ſome other ſimple ornament. This determination was conſiſtent with his own practice, when in his ſaid office he cauſed ſeveral ſuperſtitious pictures to be burnt in the market-place in Oxford.

4. The reaſons which Dr. Hill hath brought for the upholding of papiſtry, unmaſked and ſhewed to be very weak; Oxon. 1604.

5. A preface to the examination of George Sprot.

6. A ſermon preached at Weſtminſter, May 26, 1608, at the funeral of Thomas earl of Dorſet, late lord high treaſurer of England, on Iſaiah xl. 6. London, 1608.

7. Tranſlation of part of the New Teſtament, with the reſt of the Oxford divines, 1611.

8. Some memorials touching the nullity betwixt the earl of Eſſex and his lady, pronounced September 25, 1613, at Lambeth, and the difficulties endured in the ſame. To this is added, ſome obſervable things ſince September 25, 1613, when the ſentence was given in the cauſe of the earl of Eſſex, continued unto the day of the marriage, December 26, 1613, which appears alſo to have been wrote by his grace; and to it is joined, the ſpeech intended to be ſpoken at Lambeth, September 25, 1613, by the archbiſhop, when it came to his turn to declare his mind concerning the nullity of the marriage.

9. A brief deſcription of the whole world; London, 1634.

10. A ſhort apology for archbiſhop Abbot, touching the death of Peter Hawkins, dated October 8, 1621.

11. Treatiſe of perpetual viſibility and ſucceſſion of the true church in all ages; London, 1624, 4to.

12. A narrative containing the true cauſe of his ſequeſtration and diſgrace at court, 1627.

13. Hiſtory of the maſſacre in the Valtoline.

14. His judgment of bowing at the name of Jeſus; Hamburgh, 1632.

continual preſence at public exerciſes, and by promoting temperance in the ſociety. In November, 1610, he was made prebendary of Normanton in the church of Southwell, and in 1612, his majeſty appointed him regius profeſſor of divinity at Oxford, in which ſtation he acquired the character of a profound divine, though a more moderate Calviniſt than either of his two predeceſſors in the divinity chair, Holland and Humphrey; for he countenanced the ſublapſarian tenets concerning predeſtination. In one of his ſermons before the univerſity, where he was profeſſor, he thus points out the oblique methods then practiſed by ſome perſons, who ſecretly favoured popery, to undermine the reformation. "There "were men, ſays he, who, under pretence of truth, and "preaching againſt the Puritans, ſtruck at the heart and root "of that faith and religion now eſtabliſhed amongſt us; "which was the very practice of Parſon's and Campian's "counſel, when they came hither to ſeduce young ſtudents; "who, afraid to be expelled if they ſhould openly profeſs "their converſion, were directed to ſpeak freely againſt the "Puritans, as what would ſuffice; ſo theſe do not expect to "be accounted Papiſts, becauſe they ſpeak only againſt Pu-"ritans; but becauſe they are indeed Papiſts, they ſpeak "nothing againſt them: or if they do, they beat about the "buſh, and that ſoftly too, for fear of diſquieting the birds "that are in it." Dr. Laud, then preſent, was ſo much ſuſpected to be one of thoſe perſons here hinted at, that the whole auditory applied theſe reflections to him; nay, Laud himſelf wrote a letter to the biſhop of Lincoln, complaining, "that he was fain to ſit patiently at the rehearſal of this "ſermon, though abuſed almoſt an hour together, being "pointed at as he ſat; yet would have taken no notice of "it, but that the whole univerſity applied it to him; and "his friends told him he ſhould ſink in his credit, if he an-"ſwered not Dr. Abbot in his own: nevertheleſs, he would "be patient, and deſired his lordſhip would vouchſafe him "ſome direction." But as Laud made no anſwer, it is likely the biſhop adviſed him againſt it. The fame of Dr. Abbot's lectures became very great; and thoſe which he gave upon the ſupreme power of Kings againſt Bellarmine and Suarez ſo much pleaſed his majeſty, that when the ſee of Saliſbury became vacant, he named him to that biſhoprick, and he was conſecrated by his own brother at Lambeth, December 3, 1615. When he came to Saliſbury he found the cathedral running to decay, through the negligence and covetouſneſs of the clergy belonging to it; however, he found

Athen. Ox. 1721. vol. I. col. 448.

Ruſhworth, vol. I. p. 62.

Fuller's worthies of England in Dorſetſhire.

means to draw five hundred pounds from the prebendaries, which he applied to the reparation of this church; he then gave himſelf up to the duties of his function with great diligence and aſſiduity, viſiting his whole dioceſe in perſon, and preaching every Sunday, whilſt health would permit, which was not long; for his ſedentary life, and cloſe application to ſtudy, brought upon him the gravel and ſtone, of which he died on the 2d of March, 1617, in the fifty-eighth year of his age; having not filled the ſee quite two years and three months; and being one of the five biſhops which Saliſbury had in ſix years. He was buried oppoſite to the biſhop's ſeat in the cathedral. Dr. Fuller, ſpeaking of the two brothers, ſays, "that George was the more plauſible preacher, Robert "the greateſt ſcholar; George the abler ſtateſman, Robert "the deeper divine; gravity did frown in George, and ſmile "in Robert." Robert had been twice married, and his ſecond marriage gave ſome diſpleaſure to the archbiſhop. He left one ſon, and one daughter, Martha, who was married to Sir Nathaniel Brent, warden of Merton college in Oxford (*a*).

Featly's life of bp. Abbot. P. 49.

Fuller, ib.

Ibid.

(*a*) Dr. Abbot wrote the following pieces:

1. The mirror of popiſh ſubtilties: diſcovering the ſhifts which a cavilling papiſt, in behalf of Paul Spence, a prieſt, hath gathered out of Sanders and Bellarmine, &c. concerning the ſacraments, &c. 1594.

2. The exaltation of the kingdom and prieſthood of Chriſt, a ſermon on the 110th pſalm.

3. Antichriſti demonſtratio; contra fabulas pontificias, & ineptam Belarmini, &c. dedicated to king James, 1603.

4. Defence of the reformed catholic of Mr. W. Perkins, againſt the baſtard counter catholic of Dr. William Biſhop, ſeminary prieſt.

5. The old way, a ſermon, at St. Mary's, Oxon, 1610.

6. The true ancient Roman Catholic, being an apology againſt Dr. Biſhop's reproof of the defence of the reformed catholic, 1611.

7. Antilogia: adverſus apologiam Andreæ Eudæmon Johannis Jeſuitæ, pro Henrico Garnetto Jeſuito proditore, 1613.

8. De gratia & perſeverantia ſanctorum, exercitationes habitæ in academia Oxonienſi, 1618.

9. In Ricardi Thomſoni, Angli-Belgici Diatribam, de amiſſione & interceſſione juſtificationis & gratiæ, animadverſio brevis, 1618.

10. De ſuprema poteſtate regia, exercitationes habitæ in academia Oxonienſi contra Rob. Bellarmine, 1619. He alſo left behind him ſeveral manuſcripts, which Dr. Corbet made a preſent of to the Bodleian library.

ABELARD (Peter) one of the moſt celebrated doctors of the twelfth century, was born in the village of Palais, ſix miles from Nantz, in Britainy; being of an acute genius, he applied himſelf to logic with more ſucceſs than any other ſtudy: he travelled to ſeveral places on purpoſe to exerciſe himſelf in this ſcience, diſputing wherever he went, diſcharg-

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ing his ſyllogiſms on all ſides, and ſeeking every opportunity to ſignalize himſelf in diſputation. He finiſhed his ſtudies at Paris; in this city he found that famous profeſſor of philoſophy William de Champeaux, with whom he was at firſt in high favour, but did not continue ſo long; for this profeſſor being puzzled to anſwer all the ſubtle objections ſtarted by Abelard, grew at laſt out of humour, and began to hate him. The ſchool ſoon ran into parties; the ſenior pupils, out of envy to Abelard, joined with their maſter: this only heightened the preſumption of our young philoſopher, who now began to think himſelf compleatly qualified to inſtruct others, and for this purpoſe he erected an academy at Melun, where the French court then reſided. Champeaux uſed every method in his power to hinder the eſtabliſhment of this ſchool; but as he had powerful enemies, his oppoſition promoted the ſucceſs of his rival. The fame of this new logical profeſſor ſpread greatly, and eclipſed that of Champeaux; and Abelard was ſo much elated, that he removed his ſchool to Corbeil, that be might haraſs his enemy the cloſer in more frequent diſputations; but his exceſſive application to ſtudy brought upon him an illneſs, which obliged him to remove to his native air. After two years ſtay in Britany, he returned to Paris, where Champeaux, though he had reſigned his profeſſorſhip, and was entered amongſt the canons regular, yet continued to teach amongſt them. Abelard diſputed againſt him on the nature of univerſals with ſuch ſtrength of argument, that he obliged him to renounce his opinion, which was abſtracted Spinoziſm unexplained. This brought the monk into ſuch contempt, and gained his antagoniſt ſo much reputation, that the lectures of the former were wholly deſerted, and the profeſſor himſelf, in whoſe favour Champeaux had reſigned, gave up the chair to Abelard, and became one of his hearers. But no ſooner was he raiſed to this dignity, than he found himſelf more and more expoſed to the darts of envy. The canon-regular got the profeſſor, who had given up the chair to Abelard, to be diſcarded, under pretext of his having been guilty of ſome obſcene practices, and one, who was a violent enemy to Abelard, ſucceeded. Abelard, upon this, left Paris, and went to Melun, to teach logic as formerly: he did not continue there long; for as ſoon as he heard that Champeaux was retired to a village with his whole community, he poſted himſelf on mount St. Genevieve, and there erected his ſchool like a battery againſt the profeſſor, who taught at Paris. Champeaux finding his friend thus beſieged in his ſchool, brought back the

Abelard. epiſt. p. 5.

canons-regular to their convent; but this, inſtead of extricating him, was the cauſe of his being deſerted by all his pupils, and ſoon after this poor philoſopher entered into a convent. Abelard and Champeaux were now the only antagoniſts, and the ſenior was far from having the advantage. Before the conteſt was finiſhed, Abelard was obliged to go to ſee his mother, who, after the example of her huſband, was about to retire to a cloyſter. At his return to Paris he found his rival promoted to the biſhoprick of Chalons; ſo that now having it in his power to give up his ſchool without the imputation of flying from the field, he reſolved to apply himſelf wholly to the ſtudy of divinity, and for this purpoſe removed to Laon, where Anſelm gave lectures on theology with great applauſe. Abelard, however, upon his hearing him, had no opinion of his capacity (*a*), and therefore, inſtead of attending his lectures, he reſolved to read divinity to his fellow-ſtudents. He accordingly explained the prophecies of Ezekiel in ſuch a ſatisfactory manner, that he ſoon had a crowded audience. This raiſed the jealouſy of Anſelm to ſuch a degree, that he ordered Abelard to leave off his lectures. Abelard upon this returned to Paris, where he explained Ezekiel in public with ſo much ſucceſs, that in a ſhort time he became as famous for his knowledge in divinity as philoſophy, and his encouragement was ſo conſiderable, that he was enabled to live in great affluence. That he might enjoy all the ſweets of life, he thought it neceſſary to have a miſtreſs, and accordingly fixed his affections on Heloiſe, a canon's niece, preferably to a number of virgins and married women, into whoſe good graces he ſays he could eaſily have

(*a*) 'I went to this old man (ſays he) who had acquired a reputation more from his long practice and experience, than from genius or memory. If any one conſulted him upon a doubtful point, he was ſure to come away more dubious and perplexed. He appeared wonderful in the eyes of ſuch as were only auditors, but contemptible to thoſe who put queſtions to him. He had a ſurpriſing fluency of words, but thoſe without ſenſe or meaning. His diſcourſe reſembled a fire, which enlightens not the houſe, but fills it with ſmoak; a tree abounding wholly in leaves, and appearing beautiful at a diſtance, but thoſe who came near and examined it narrowly, found it barren. Accordingly when I went up to pluck of its fruit, I found it like the figtree which our Lord curſed, or that old oak to which Lucan compares Pompey.' Abælardi opera, p. 7.

Still ſeem'd he to poſſeſs and fill his place;
But ſtood the ſhadow of what once he was.
So in the field with Ceres' bounties ſpread,
Up-rears ſome ancient oak his reverend head.
Rowe's Lucan, book I. ver. 256, &c.

inſinuated

inſinuated himſelf (*b*). The canon, whoſe name was Fulbert, had a great paſſion for money, and vehemently deſired to have Heloiſe a woman of learning. Abelard foreſaw he might make this diſpoſition of the uncle ſubſervient to his deſign. "Allow me (ſaid he to Fulbert) to board in your houſe, "and I will pay you whatever ſum you demand in conſideration thereof." The ſimple uncle, thinking he ſhould now furniſh his niece with an able preceptor, who inſtead of putting him to expence, would pay largely for his board, fell into the ſnare, and requeſted Abelard to inſtruct her day and night, and to uſe compulſion in caſe ſhe ſhould prove negligent (*c*). The preceptor gave himſelf no concern to fulfil the expectations of Fulbert; he ſoon ſpoke the language of love to his fair diſciple, and inſtead of explaining authors, amuſed himſelf in kiſſing and toying with his lovely pupil. "Under pretence of learning (ſays he) we devoted ourſelves "wholly to love, and our ſtudies furniſhed us with that pri- "vacy and retirement which our paſſion deſired. We would "open our book, but love became the only leſſon, and more "kiſſes were exchanged than ſentences explained. I put my "hand oftener to her boſom than the book, and our eyes "were more employed in gazing at each other, than look- "ing at the volume. That we might be the leſs ſuſpected, "I ſometimes beat her, not out of anger, but love, and "the ſtripes were ſweeter than the moſt fragrant ointments." Having never taſted ſuch joys before, they gave themſelves up to them with the greateſt tranſport; ſo that Abelard now performed the functions of his public office with great remiſneſs, for he wrote nothing but amorous verſes. His pupils perceiving his lectures much altered for the worſe, quickly gueſſed the cauſe; but the ſimple Fulbert was the laſt perſon who diſcovered Abelard's intrigue. He would not at firſt believe it; but his eyes being at

Abelard. epiſt. p. 11.

(*b*) Abelard had a good deal of vanity. Being handſome, and in the bloom of life, having a genius for poetry, and abounding in money, he flattered himſelf every woman he addreſſed would receive him favourably. The following are his own words: 'Tanti quippe tunc nominis eram, 'et juventutis, et formæ gratia præ- 'minebam; ut quamcunque ſemi- 'narum noſtro dignarer amore nul- 'la n vererer repulſam.' Abælardi opera, p 10.

(*c*) Abelard makes the following reflection on the canon's ſimplicity: 'I was greatly ſurprized (ſays he) 'no leſs than if he had delivered up 'a tender lamb to a famiſhed wolf. 'And as he not only deſired me to 'teach her, but to uſe the moſt 'compulſive means, if neceſſary, 'what was this but yielding her to 'my wiſhes, and giving us an op- 'portunity, whether we would or 'not; ſince he gave me a power to 'uſe threats, and even ſtripes, if 'gentleneſs failed.' Ib. p. 11.

length opened, he obliged his boarder to quit the family. Soon after, the niece, finding herſelf pregnant, wrote to her lover, who adviſed her to leave Fubert. She complied with the advice of Abelard, who ſent her to his ſiſter's houſe in Britany, where ſhe was delivered of a ſon, and in order to pacify the canon, Abelard offered to marry Heloiſe privately. This propoſal pleaſed the uncle more than the niece, who, from a ſtrange ſingularity in her paſſion, choſe rather to be the miſtreſs than the wife of Abelard (*d*). At length, however, ſhe conſented to a private marriage; but even after this would, on ſome occaſions, affirm with an oath that ſhe was ſtill unmarried. Fulbert, being more deſirous of divulging the marriage, to wipe off the aſperſion brought upon the family, than of keeping his promiſe with Abelard not to mention it, often abuſed his niece when ſhe obſtinately denied her being Abelard's wife. Her huſband thereupon ſent her to the monaſtery of Argenteuil, where, at his deſire, ſhe put on a religious habit, but not a veil. Heloiſe's relations looking upon this as a ſecond piece of treachery in Abelard, were tranſported to ſuch a degree of reſentment, that they hired ruffians, who forcing into his chamber in the night, deprived him of his manhood (*e*). This infamous treatment made Abelard retire to a cloyſter, there to conceal his confuſion; ſo that it was ſhame, and not devotion, which made him put on the ha-

(*d*) Mr. Pope makes Eloiſe thus expreſs herſelf in her letter to Abelard;

How oft, when preſs'd to marriage, have I ſaid,
Curſe on all laws but thoſe which love has made?
Should at my feet the world's great maſter fall,
Himſelf, his throne, his world, I'd ſcorn them all:
Not Cæſar's empreſs would I deign to prove;
No, make me miſtreſs to the man I love.
If there be yet another name more free,
More fond than miſtreſs, make me that to thee!
Oh! happy ſtate! when ſouls each other draw,
When love is liberty, and nature law.

(*e*) This cruel misfortune is alluded to in the following lines of the ſame epiſtle:

Alas, how chang'd! what ſudden horrors riſe!
A naked lover bound and bleeding lies!
Where, where was Eloiſe? her voice, her hand,
Her poynard had oppos'd the dire command.
Barbarian, ſtay! that bloody ſtroke reſtrain;
The crime was common, common be the pain.
I can no more, by ſhame, by rage ſuppreſs'd,
Let tears and burning bluſhes ſpeak the reſt----
Still on that breaſt enamour'd let me lie,
Still drink delicious poiſon from thy eye,
Pant on thy lip, and to thy heart be preſs'd,
Give all thou canſt---and let me dream the reſt.

bit in the abbey of St. Dennis. The diſorders of this houſe, where the abbot exceeded the reſt of the monks in impurity as well as in dignity, ſoon drove Abelard from thence; for having taken upon him to cenſure their behaviour, he thereby became ſo obnoxious, that they deſired to get rid of him. He retired next to the territories of the count of Champagne, where he gave public lectures, and drew together ſuch a number of hearers, that the other profeſſors, whoſe pupils left them to go to Abelard, being ſtung with envy, began to raiſe perſecutions againſt him. He had two formidable enemies in Laon, who perceiving the prejudices done to their ſchools in Rheims by his great reputation, ſought an opportunity to ruin him, and they were at laſt furniſhed with a handle by his treatiſe on the Trinity, where they pretended to have diſcovered a moſt dreadful hereſy (*f*), and for this purpoſe they prevailed on their archbiſhop to call a council at Soiſſons, in the year 1121. This council, without allowing Abelard to make his defence, ſentenced him to throw the book into the flames, and to ſhut himſelf up in the cloyſter of St. Medard. Soon after he was ordered to return to the convent of St. Dennis. Here happening to ſay, that he did not believe their St. Dennis was the Areopagite mentioned in ſcripture, this expreſſion was immediately laid hold of, and carried to the abbot, who was overjoyed at it, becauſe it gave him an opportunity of blending a ſtate crime with an accuſation of falſe doctrine. The abbot immediately called a chapter, and declared that he was going to deliver up to the ſecular power a man who had audaciouſly trampled on the glory and diadem of the kingdom. Abelard, knowing theſe menaces were not to be deſpiſed, fled by night into Champagne; after the abbot's death, he obtained leave to lead a monaſtic life wherever he pleaſed. He now retired to a ſolitude in the dioceſe of Troies; there he built an oratory, which he named the (Paroclet), where great numbers of pupils reſorted to him. This revived that envy by which he had been ſo often perſecuted; and he now fell into the moſt dangerous hands, having drawn upon himſelf the fury and malice of St. Norbert and St. Bernard, who ſet up for being reſtorers of the ancient diſcipline; enthuſiaſts whom the po-

(*f*) It was alledged that Abelard admitted three Gods, though it is certain he was orthodox with regard to this myſtery. The compariſon he drew from logic, tends rather to make the divine perſons one, than to multiply the eſſence of God to three; and yet he is not accuſed of Sabellianiſm, but of Tritheiſm. This is his compariſon, As the three propoſitions of a ſyllogiſm are but one and the ſame truth; ſo the Father, Son, and Holy Ghoſt are one and the ſame eſſence.

pulace followed as new apoſtles. They raiſed ſuch calumnies againſt him, as hurt him greatly with his principal friends, and thoſe who ſtill continued to eſteem him durſt not ſhew him any outward marks of their friendſhip. His life became ſo uneaſy to him, that he was upon the point of flying to ſome country where chriſtianity was not profeſſed; but fate determined otherways, and he was brought anew amongſt Chriſtians, and monks worſe than Turks. The monks of the abbey of Ruis, in the dioceſe of Vannes, having choſen him their ſuperior, he now hoped he was got into a quiet aſylum; but it ſoon appeared that he had only exchanged one evil for another. He endeavoured to reform the corrupt manners of the monks, and took the revenues of the abbey out of their hands, ſo that they were now obliged to maintain their concubines and their children at their own expence. This ſtrict though laudable behaviour raiſed a great ſpirit againſt him, and brought him into many dangers (*g*). About this time the abbot of St. Dennis having expelled the nuns from Argenteuil, Abelard, in pity to Heloiſe their prioreſs, made her a preſent of the Paraclet, where ſhe took up her reſidence with ſome of her ſiſter nuns. After this he made ſeveral journeys from Britany to Champagne, to ſettle Heloiſe's affairs, and to relax himſelf from the cares and uneaſineſs he met with in his abbey; for notwithſtanding the horrid uſage he had received by means of Heloiſe's relations, they ſtill ſpread malicious calumnies againſt him (*h*). In 1140, he was accuſed of hereſy before the archbiſhop of Sens. He deſired he might be permitted to make his defence, and a council was accordingly ſummoned for that purpoſe, at which king Lewis the ſeventh was preſent, and St. Bernard appeared as his accuſer. They began by reading in the aſſembly ſeveral propoſitions extracted from the works of Abelard, which ſo alarmed him, that he appealed to the pope. The council nevertheleſs condemned the propoſitions, but determined nothing in regard to his perſon, and they ſent an

Abelard. epiſt. p. 32.

(*g*) The monks attempted ſeveral times to poiſon him; but not being able to effect that by his ordinary food (for he was aware of their deſigns) they tried to poiſon him with the ſacramental bread and wine. One day he abſtained from a diſh which had been prepared for him, and his companion who eat it, died inſtantly. Abelard excommunicated the moſt rebellious of his monks; but to no purpoſe, for at laſt he was more afraid of a dagger than of poiſon; ſo that he uſed to compare himſelf to the man whom the Sicilian tyrant placed at table with him under a drawn ſword, ſuſpended only by a thread. Abelard. epiſt. p. 39.

(*h*) Though his enemies knew he was incapable of ſatisfying a woman, they yet affirmed that ſome remains of ſenſual delight ſtill engaged him to his miſtreſs.

account

account of their proceedings to pope Innocent II. praying him to confirm their determination. The pope complied with their requeſt, and ordered Abelard to be confined, his book to be burnt, and that he ſhould never teach again. His holineſs, however, ſome time after, ſoftened the rigour of this ſentence, at the interceſſion of Peter the Venerable, who had not only received this heretic into his abbey of Clugni, but had even brought about a reconciliation betwixt him and St. Bernard, who had been the chief promoter of his perſecution in the council of Sens. In this ſanctuary at Clugni Abelard was treated with the utmoſt humanity and tenderneſs; here he gave lectures to the monks, and his whole behaviour ſhewed the greateſt humility and induſtry. At length, having become infirm, and being afflicted with the ſcurvy, and many other diſorders, he was removed to the priory of St. Marcellus, a very agreeable place on the Saon, near Chalons, where he died on the 21ſt of April, 1142, in the ſixty-third year of his age. His corpſe was ſent to Heloiſe, who depoſited it in the Paroclet.

ABELLY (Lewis) biſhop and count of Rhodes. He was born at Paris, and for ſome time rector of St. Joſſe in that city. He wrote ſeveral pieces, and amongſt the reſt a treatiſe on divinity, intitled Medulla Theologica; whence Boileau gave him the epithet of Moëlleux. The principles and tenets laid down in this performance differ greatly from thoſe of the Janſeniſts (*a*). He wrote alſo The life of Vincent de Paul, founder and firſt ſuperior-general of the congregation of the Miſſion; a book on The principles of Chriſtian morality; one on Hereſies; and another on The tradition of the church with regard to the worſhip of the virgin Mary. This laſt piece, a ſecond edition of which was printed at Paris in 1675, gave great pleaſure to the Proteſtants, becauſe it furniſhed them with a weapon againſt thoſe who endeavoured to perſuade them, that if any thing was overſtrained in this kind of worſhip, it aroſe wholly from the extravagant conceits of the monks, which abuſe the biſhops were daily reforming. It ſerved alſo as an excellent handle againſt a piece publiſhed by the biſhop of Condom: and indeed Mr. Abelly became the protector, as it were, of the moſt extravagant notions relating to the devotion of the virgin Mary, ſo that he quite defeated the efforts of this biſhop, and of thoſe

(*a*) Abbé le Camus, a ſtrong Janſeniſt, ſpeaking of this piece, ſays, 'that the moon was in the wane 'when Abelly wrote it.' Menagiana, p. 65. 1ſt Dutch edition.

per-

persons who published or approved of the treatise entitled, The blessed virgin's salutary advice to her indiscreet devotees. Mr. Abelly was doctor of divinity in the faculty of Paris, and made bishop of Rhodes, when Mr. de Perefixe, the king's preceptor, was promoted to the archiepiscopal see of Paris. When he was so far advanced in years as not to be able to perform his pastoral function, he resigned his bishopric, and retired to the house of St. Lazare, where he died on the 4th of October, 1691, in the eighty-eighth year of his age.

ABIMELECH, king of Gerar, a country of the Philistines, was cotemporary with Abraham. The patriarch having retired into this prince's country with his family, his wife Sarah, though in her nintieth year, was not safe; for Abimelech became so smitten with her beauty, that he carried her off with a resolution to marry her. Abraham might have prevented this accident, had he declared himself the husband of Sarah; but being afraid of his life, he thought proper to give out that she was his sister, and prevailed upon her to call him her brother. It is believed that the king of the Philistines was afflicted with a distemper which rendered him impotent; but however this be, we are told he was not permitted to gratify his passion for Sarah, having been warned in a dream that she was the wife of a prophet, and that he should die if he did not restore her to Abraham. The king accordingly gave her back to him, reproaching them at the same time for their false affirmations. Abraham, amongst other excuses, said, she was really his sister, being born of the same father, though of a different mother, for which we have the authority of scripture. Josephus (according to M. Bayle) falsely supposes that Abraham declared Sarah was his brother's daughter, and that upon the restitution of Sarah, Abimelech and Abraham made a covenant. It is true, says he, that the covenant of Beer-sheba was made between them; but this was some years after. Josephus, contrary to the authority of Moses, makes this covenant prior to Isaac's birth; whereas the scriptures fix it after the rejection of Ishmael, which was not till after Isaac was weaned (*a*). Josephus also tells us, that

Genesis xx.

Joseph. Antiq. lib. I. cap. 11.

Joseph. Antiq. ib.

Gen. xxi. 31, 32.

(*a*) Theodore Beza expresses himself thus in regard to Josephus: Hoc ego semel pronuncio, quod tu nunquam falsum esse ostendes, si verus est multis locis Josephus, mentitum esse multis locis Mosem et sacros omnes scriptores. Sed nos potius istos pro veris ipsius Dei interpretibus, illum vero pro sacerdote rerum sacrarum valde imperito, atque etiam negligente

that the above-mentioned Abimelech ſhewed great favour to Iſaac, who came into the country of Gerar. It is not impoſſible, ſays M. Bayle, this might have been the ſame Abimelech; but it is highly probable he was the ſucceſſor of him who carried off Sarah (*b*); for a famine happening to prevail, Iſaac withdrew into Gerar, where a king of this name then reigned. Here Rebecca's beauty obliged her huſband to have recourſe to the ſame artifice which Abraham had before practiſed; for Iſaac, fearing he ſhould be killed if he was known to be the huſband of the beautiful Rebecca, gave her out to be his ſiſter. Abimelech having from his window obſerved certain familiarities paſs betwixt them, ſuſpected they had a nearer relation to each other than that of brother and ſiſter; he ſent for Iſaac, and thus ſpoke to him: "Behold of a ſurety ſhe is thy wife; and how ſaidſt thou, Gen. xxvi. "She is my ſiſter? what is this thou haſt done unto us? one 9, 10. "of the people might lightly have lien with thy wife (*c*), and "thou ſhouldeſt have brought guiltineſs upon us." At the ſame time he forbid all his ſubjects, upon pain of death, to offer the leaſt violence to Iſaac or Rebecca. Iſaac's proſperity deprived him of the king's friendſhip, and having acquired vaſt wealth, he was deſired, without the leaſt ceremony, to go from amongſt them, which he accordingly did. He ſtill continued to proſper, notwithſtanding the efforts of the Philiſtines to moleſt him in ſeveral places, on account of the wells his people were digging: Abimelech again deſired to enter into a covenant with Iſaac, who complied with the Gen. ib. requeſt.

negligente et prophano ſcriptore habebemus. That is, 'I declare this 'once for all, which you cannot 'prove to be falſe, that if Joſephus 'is true in many places, then Moſes, 'and all the ſacred writers have related a number of falſities. But 'let us rather look upon them as the 'true interpreters of God himſelf, 'and Joſephus as a prieſt very ignorant in religious affairs, and an 'ignorant and profane writer.' Reſp. ad Balduinum oper. tom. II. p. 220.

(*b*) The reaſon which induces M. Bayle to think that Abimelech who carried off Sarah, is not the ſame with him who made the covenant with Iſaac, is this: the latter Abimelech was credulous enough to believe, on Iſaac's affirmation, that Rebecca was his ſiſter; and after he knew otherwiſe, he only gave him a gentle reprimand. Now it is not likely, had he been deceived by Abraham, that he would have been ſo eaſily impoſed upon by Iſaac.

(*c*) The Philiſtines had a great veneration for marriage; but as for the unmarried women, they thought them the property of any one who ſhould addreſs them.

ABLE,

Wood's Faſti Oxon. vol. I. p. 19. Ib. p. 24.

ABLE, or ABEL (Thomas) was admitted batchelor of arts at Oxford, July 4, 1513, and took his degree of maſter of arts June 26, 1516. He was afterwards appointed chaplain to queen Catherine, wife to king Henry VIII. Mr. Bouchier thus ſpeaks of him: Vir longe doctiſſimus, qui reginæ aliquando in muſicarum tactu & linguis operam ſuam navaret. "A man of great learning, who uſed ſometimes "to teach the queen muſic and the languages." He greatly diſtinguiſhed himſelf by oppoſing the divorce of the queen (*a*), and was a violent enemy to the king in all his unlawful proceedings. He wrote a treatiſe, De non diſſolvendo Henrici et Catherinæ matrimonio. In the year 1534 he was attainted of miſpriſion, for taking part and being active in the affair of Elizabeth Barton, the holy maid of Kent (*b*). He was afterwards ſentenced to die for denying the king's ſupremacy, and was accordingly executed July 30, 1540. It is thought that he wrote ſeveral pieces: but they have been loſt. When in priſon he was confined very cloſely, and the keeper of Newgate was once ſent to the Marſhalſea for allowing him and Dr. Powel to go out upon bail.

Hiſt. Eccleſ. de Martyr.

(*a*) The lawfulneſs of this divorce has been maintained by ſeveral eminent perſons, whoſe opinions have been fully refuted in biſhop Burnet's hiſtory of the reformation, and in ſeveral other books.

(*b*) Lord Herbert of Cherbury gives the following account of that impoſtor: 'Elizabeth Barton had 'almoſt ſtirred up more than one 'tragedy; for being ſuborned by 'the monks to uſe ſome ſtrange 'geſticulations, and to exhibit di'vers feigned miracles, accompa'nied with ſome wizardly unſooth'ſayings, ſhe drew much credit and 'concourſe to her, inſomuch that 'no mean perſons, and amongſt 'others, Warham late archbiſhop of 'Canterbury, and Fiſher biſhop of 'Rocheſter, and Sir Thomas More, 'gave ſome belief to her: ſo that 'notwithſtanding the danger that 'was to give ear to a prediction of 'hers, that Henry VIII. ſhould not 'live one month after his marriage 'with Mrs. Bolen, ſhe was cried 'up with many voices; Silveſter, 'Antonio, Pollicari, and Darius, 'the Pope's agents, giving credit 'and countenance thereunto. But 'the plot being at laſt diſcovered, 'ſhe was attainted of treaſon, and 'executed, with her chief accom'plices; at which time ſhe confeſſed 'their names who had inſtigated 'her to theſe practices.' Life and reign of Henry VIII.

ABRABANEL (Iſaac) a famous rabbi, born at Liſbon in the year 1437, of a family who boaſted their deſcent from king David. He raiſed himſelf conſiderably at the court of Alphonſo V. king of Portugal, and was honoured with very high offices, which he enjoyed till this prince's death; but upon his deceaſe, he felt a ſtrange reverſe of fortune under the new king. Abrabanel was in his forty-fifth year, when John II. ſucceeded his father Alphonſo. All thoſe

thoſe who had any ſhare in the adminiſtration in the preceding reign were diſcarded, and if we give credit to our rabbi, their death was ſecretly reſolved, under the pretext of their having formed a deſign to give up the crown of Portugal to the king of Spain. Abrabanel, however, ſuſpecting nothing, in obedience to the order he received to attend his majeſty, ſet out for Liſbon with all expedition; but having, in his journey, heard of what was plotting againſt his life, he fled immediately to his Caſtilian majeſty's dominions. A party of ſoldiers were diſpatched after him, with orders to bring him dead or alive: however he made his eſcape, but all his poſſeſſions were confiſcated. On this occaſion he loſt all his books, and alſo the beginning of his Commentary upon the book of Deuteronomy, which he much regretted. Some writers (*a*) affirm that the cauſe of his diſgrace at this time was wholly owing to his bad behaviour; and they are of the ſame opinion in regard to the other perſecutions which he afterwards ſuffered (*b*). But however this may be, upon his ſettling in Caſtile, he began to teach and write. In 1484, he wrote his Commentary upon the books of Joſhua, Judges, and Samuel. Being afterwards ſent for to the court of Ferdinand and Iſabel, he was advanced to preferment, which he enjoyed till the year 1492, when the Jews were driven out of the Spaniſh dominions. He uſed his utmoſt endeavours (*c*) to turn off this dreadful ſtorm; but all proved ineffectual, ſo that he and all his family were obliged to quit the kingdom, with the reſt of the Jews. He retired to Naples, and in the year 1493, wrote his Commentary on the books of the Kings. Having been bred a courtier, he did not neglect to

(*a*) They affirm that Abrabanel juſtly deſerved the uſage he met with, and that he would have been treated with greater ſeverity, had not king John, out of his wonted clemency, contented himſelf with baniſhing him. They add farther, that he left Portugal from a conſciouſneſs of guilt. Act. Lipſ. Nov. 1686. p. 529.

(*b*) They alſo ſay, that by negotiating bills of exchange (which was the buſineſs he followed in Caſtile) he got introduced at the court of Ferdinand and Iſabel; that he amaſſed prodigious wealth, by practiſing the ſeveral arts and frauds of the Jewiſh people; that he oppreſſed the poor, and by his uſury made a prey of every thing; that he had the vanity to aſpire at the moſt illuſtrious titles, ſuch as the nobleſt houſes in Spain could hardly attain; and that being a ſworn enemy to the Chriſtian religion, he was the principal cauſe of that ſtorm which fell upon him and the reſt of his nation. Ib. p. 530.

(*c*) He himſelf mentions, in one of his performances, what he did on this occaſion; Solomon Ben Virga relates it alſo in his hiſtory of the Jews, where he gives a deſcription of the dreadful calamities which befel the three hundred thouſand Jews, who were all obliged in one day to leave the dominions of his Catholic majeſty. Comment. in libros regum apud Nicol. Anton. Bibl. Hiſt. tom. I. p. 627.

avail himſelf of the knowledge he had acquired at the courts of Portugal and Arragon, ſo that he ſoon ingratiated himſelf into the favour of Ferdinand king of Naples, and afterwards into that of Alphonſo. He followed the fortune of the latter, accompanying him into Sicily, when Charles VIII. the French king, drove him from Naples. Upon the death of Alphonſo, he retired to the iſland of Corfou, where he began his Commentary on Iſaiah in 1495; and about this time he had the good fortune to find what he had written on the book of Deuteronomy. The following year he returned to Italy, and went to Monopoli in Apulia, where he wrote ſeveral books. In 1496 he finiſhed his Commentary on Deuteronomy, and alſo compoſed his Sevach Peſach, and his Nachalath Avoth. In the ſucceeding year he wrote his Majene Hajeſchua, and in 1498 his Maſchania Jeſchua, and his Commentary on Iſaiah. Some time after he went to Venice, to ſettle the diſputes betwixt the Venetians and Portugueſe relating to the ſpice trade, and on this occaſion he diſplayed ſo much prudence and capacity, that he acquired the favour and eſteem of both thoſe powers. In 1504 he wrote his Commentary on Jeremiah, and, according to ſome authors, his Commentary alſo on Ezekiel, and the twelve minor prophets. In 1506 he compoſed his Comentary on Exodus, and died at Venice in the year 1508, in the ſeventy-firſt year of his age. Several of the Venetian nobles, and all the principal Jews attended his funeral with great pomp. His corpſe was interred at Padua, in a burial-place without the city. Abrabanel wrote ſeveral other pieces, beſides what we have mentioned, the dates of which are not ſettled, and ſome have not been printed (*d*). He was a man of ſo great a genius, that moſt perſons have equalled him, and ſome even

(*d*) The following are mentioned in the Leipſic journal, viz.

1. Commentaries on Geneſis, Leviticus, and Numbers.

2. Rach Amana.

3. Sepher Jeſchuoth Moſchici, a treatiſe on the traditions relating to the Meſſiah.

4. Zedek Olammim, upon future rewards and puniſhments.

5. Sephor Jemoth Olam, a hiſtory from the time of Adam.

6. Maamar Machaſe Schaddai, a treatiſe on prophecy and the viſion of Ezekiel, againſt rabbi Maimonides.

7. Sepher Atereth Sekenim.

8. Miphaloth Elohim, works of God.

9. Sepher Schamaim Chadaſchim.

10. Labakath Nebhlim.

His Commentary on Haggai was tranſlated into Latin by Adam Sherzerus, and inſerted in the Trifolium Orientale, publiſhed at Leipſic in 1663, where his Commentary on Joſhua, Judges, and Samuel was alſo printed in folio in 1686. In this ſame year his Annotations on Hoſea, with a preface on the twelve minor prophets, were tranſlated into French by Francis ab Huſen, and publiſhed at Leyden. In 1683 Mr. de Veil, a converted Jew, publiſhed at London Abrabanel's preface to Leviticus.

preferred

preferred him to the celebrated Maimonides. The Jews ſet a high value upon what he has written to refute the arguments and objections of the Chriſtians; and the latter, though they hold in contempt what he has advanced upon this head, yet allow great merit in his other performances, wherein he gives many proofs of his great genius, learning, and penetration. He does not blindly follow the opinions of his ſuperiors, but cenſures their miſtakes with great freedom. The perſecutions of the Jews, under which he had been a conſiderable ſufferer, affected him to a very great degree; ſo that the remembrance thereof worked up his indignation againſt the Chriſtians, and made him inveigh againſt them in the ſtrongeſt terms: there is hardly one of his books where he has omitted to ſhew his reſentment and deſire of revenge; and whatever the ſubject may be, he never fails, ſome how or other, to bring in the diſtreſſed condition of the Jews. He was a moſt aſſiduous man in his ſtudies, in which he would ſpend whole nights, and would faſt for a conſiderable time. He had a great facility in writing; and though he diſcovered an implacable hatred to the Chriſtians in his compoſitions, (z) yet, when in company with them, he behaved with great politeneſs, and would be very chearful in converſation.

(z) His commentaries on the Scriptures, eſpecially thoſe on the prophets, are filled with ſo much rancour againſt our Saviour, the church, the pope, the cardinal, the whole clergy, and all Chriſtians in general, but in a particular manner againſt the Roman Catholics, that father Bartolocci was deſirous the Jews ſhould be forbid the peruſal of them. And he tells us that they were accordingly not allowed to read or to keep in their houſes Abrabanel's commentaries on the latter prophets. Biblioth. Rabbi. tom. III. p. 876, 879.

ABRAHAM, the father and ſtock whence the faithful ſprung, was the ſon of Terah. He was deſcended from Noah by Shem, from whom he was nine degrees removed. Some fix his birth in the hundred and thirtieth year of Terah's age, but others place it in his father's ſeventieth year. 'Tis highly probable he was born in the city of Ur, in Chaldea, which he and his father left when they went to Canaan, where they remained till the death of Terah; after which Abraham reſumed his firſt deſign of going to Paleſtine. The Scriptures mention the ſeveral places he ſtopped at in Canaan; his journey into Egypt, where his wife was carried off from him; his going into Gerar, where Sarah was again taken from him, and reſtored to him as before; the victory he obtained over the four kings who had plundered Sodom; his compliance

Geneſis xi. 31.

the

with his wife, who insisted that he should make use of their maid Hagar, in order to raise up children; the covenant God made with him, sealed with the ceremony of circumcision; his obedience to the command of God, who ordered him to offer up his only son as a sacrifice; and how this bloody act was prevented; his marriage with Keturah; his death at the age of 175 years; and his interment at the cave of Macphelah, near the body of Sarah, his first wife. It would be of little use to dwell long upon these particulars, since they are so well known to all Christians.

Many extraordinary particulars have been told relating to Abraham's conversion from idolatry. 'Tis generally believed that he sucked in the poison with his milk; that his father made statues, and taught that they were to be worshipped as gods. Some Jewish authors relate, that Abraham followed the same trade as Terah for a considerable time. Maimonides says, that he was bred up in the religion of the Sabæans, who acknowledged no deity but the stars; that his reflections on the nature of the planets, his admiration of their motions, beauty, and order, made him conclude there must be a being superior to the machine of the universe, a being who created and governed it: however, according to an old tradition, he did not renounce paganism till the fiftieth year of his age. 'Tis related that his father, being gone a journey, left him to sell the statues in his absence; and that a man, who pretended to be a purchaser, asked him how old he was? Abraham answered, "Fifty"—"Wretch that thou art, said the other, for adoring, at such an age, a being which is but a day old." These words greatly confounded Abraham. Some time afterwards, a woman brought him some flour that he might give it as an offering to the statues; but Abraham, instead of doing so, took up a hatchet and broke them all to pieces, excepting the largest, into the hand of which he put the weapon. Terah, at his return, asked whence came all this havock? Abraham made answer, that the statues had had a great contest which should eat first of the oblation; "Upon which, said he, the god you see there, being the stoutest, hewed the others to pieces with that hatchet." Terah told him this was bantering; for those idols had not the sense to act in this manner. Abraham retorted these words upon his father against the worshiping of such gods. Terah could not stand this raillery, but delivered up his son to the inquisition. Nimrod was the chief inquisitor, and sovereign of the country; and, according to St. Jerome, he exhorted Abraham to worship

Suidas in Ζαρούχ.

Apud Genebrard. in Chron.

More Nevoch. cap. xxix. p. 3.

Hist. Patriarch, tom. II. p. 36.

worſhip the fire; and, upon his refuſal, commanded him to be thrown into the midſt of the flames: "Now let your God, ſaid he come and deliver you." Haran, Abraham's brother, was ſpectator of this ſcene; and he reſolved to declare for Nimrod's religon, if the fire conſumed Abraham; and for that of his brother, if he eſcaped unhurt. The tradition, according to St. Jerome, adds, that Abraham came ſafe and ſound out of the flames; and Nimrod aſking Haran who he believed in? he anſwered, in the God of Abraham; upon which the king ordered him to be thrown into a furnace: but, his faith not being ſo ſtrong as that of Abraham's, the fire had power over him, and ſcorched him ſo ſeverely that he expired ſoon after. Abraham is ſaid to have been well ſkilled in many ſciences (*c*), and to have wrote ſeveral books (*d*). The Mahometans have related ſeveral fictions concerning this patriarch, as may be ſeen in the Alcoran, and in Keſſæus, one of their principal authors. They ſay that he took a journey to Mecca, and that he began to build the temple there. The Chriſtians have alſo propagated idle ſtories concerning Abraham; for they tell us that he planted trees of a very extraordinary nature (*e*). The Rabbis ſay, that the

(*c*) We are told that he was verſed in aſtronomy, (Joſeph. Antiq. lib. i. c. 7.) and that he taught the Egyptians arithmetic and geometry (ib. c. 8.); and, according to Eupolemus and Artapan, he inſtructed the Phænicians, as well as the Egyptians, in aſtronomy.

(*d*) A work which treats of the creation has been long aſcribed to him; 'tis mentioned in the Talmud, (Heidegger Hiſt. Patriarch. tom. II. p. 143.) and the Rabbis Chanina and Hoſchaia uſed to read it on the eve before the ſabbath. Some of the Jewiſh authors have denied this to be Abraham's: they have publickly aſſerted Rabbi Akiba to be the author, and they greatly condemn this Rabbi for preſuming to make it paſs for Abraham's production. (Abraham Zachut, in libro Juchaſin. p. 52.) In the firſt ages of Chriſtianity, according to St. Epiphanius, (Epiph. adverſ. hæreſ. p. 286.) a heretical ſect, called Sethinians, diſperſed a piece which had the title of Abraham's Revelation. Origen mentions alſo a treatiſe ſuppoſed to be wrote by this patriarch. All the ſeveral works which Abraham compoſed in the plains of Marme, are ſaid to be contained in the library of the monaſtry of the Holy Croſs on Mount Amaria, in Ethiopia. (Kirchem's treatiſe of libraries, p. 142. Paris edit.) The book on the creation was printed at Paris 1552, and tranſlated into Latin by Poſtel. Rittangel, a converted Jew, and profeſſor at Konigſberg, gave alſo a Latin tranſlation of it, with remarks, in 1642.

(*e*) Gretzer ſays, that he read in a Greek manuſcript, in the Auguſtin library, that Abraham planted a cypreſs-tree, a pine-tree, and a cedar-tree, and that all of them united into one, each of them, however, ſtill retaining their particular roots and branches; that this tree was cut down when the temple of Solomon was building, but the workmen could not fix it any where; that Solomon ſurrounded it with thirty ſilver croſſes, in which form it continued till the death of Chriſt. De Cruce, lib. i.

ſight only of a precious ſtone, which Abraham wore upon his neck, cured every diſeaſe; and that, after his death, God hung this jewel on the ſun. They affirm that the Egyptian bondage was inflicted as a puniſhment for ſome faults committed by Abraham; for his having forced the ſons of wiſdom to take up arms; and for having allowed thoſe who were inſtructed in the law of God to fall again into idolatry; and for delivering up thoſe perſons whom the king of Sodom demanded.

Bartolocci Biblioth. Rabbin. tom. III. p. 562.

Ib. 529.

ABSTEMIUS (Laurentius) an Italian writer, born at Macerata, in La Marca de Ancona, who devoted himſelf early to the ſtudy of polite literature, and made a ſurpriſing progreſs therein. He taught the Belles Lettres at Urbino, where he was librarian to duke Guido Ubaldo, to whom he dedicated a ſmall piece, explaining ſome dark paſſages in the ancient authors: he publiſhed it under the pontificate of Alexander VI. and another treatiſe alſo, entitled Hecatomythium, from its containing a hundred fables, which he inſcribed to Octavian Ubaldini, count de Mercatelli. His Fables have been often printed with thoſe of Æſop, Phædrus, Gabrias, Avienus, &c. He has theſe ancient mythologiſts generally in view, but does not always ſtrictly follow their manner; ſometimes intermixing his fable with a merry ſtory, and now and then he is ſomewhat ſatyrical upon the clergy *(a)*. Some of his conjectures on particular paſſages in the ancients are inſerted in the firſt volume of Gruterus's Theſaurus Criticus, under the title of Annotationes variæ; but they are but few in number. He wrote alſo a preface to that edition of Aurelius Victor publiſhed at Venice, 1505.

Gruteri Theſaur. Critic. tom. i. p. 878.

(a) His 104th fable of the Talents Multiplied is a proof of this. A prieſt, as we are there told, was ordered by his biſhop to ſuperintend a monaſtery, where there were five nuns, by each of whom he had a ſon before the year was out. This coming to the biſhop's ear, he was highly inraged; and, ſending for the prieſt, reprimanded him ſeverely, calling him a perfidious ſacrilegious villain, for having thus defiled the temple of the Holy Ghoſt. "Lord, ſaid the prieſt, thou deliveredſt unto me five talents; behold I have gained, beſides them, five talents more." The prelate was ſo taken with this facetious anſwer, that he gave the prieſt plenary abſolution.

ABUCARAS (Theodore) a moſt zealous and orthodox prelate *(a)*, as appears by above forty diſſertations written by him againſt the Jews, the Mahometans, the heretics, and in general on religious ſubjects. Genebrard publiſhed a Latin tranſlation of fifteen of his diſſertations, and Gretſer having added theſe to what he and father Turrien had tranſlated, publiſhed an edition of all his works, which was then thought to be a complete one; but in 1685 there appeared a treatiſe of his, never before printed, publiſhed by Arnoldus, from a manuſcript in the Bodleian library. He does not illuſtrate it with notes, not daring, as he tells us in the preface, to touch upon the myſteries of the incarnation and the hypoſtatic union, which Abucaras examined in that treatiſe. Authors have not agreed in regard to the age wherein he lived; Turrien the Jeſuit is of opinion he was a diſciple of John Damaſcenus, which places him in the eighth century. Gretſer makes him later *(b)*, ſuppoſing him to be the perſon of that name who had ſo great a ſhare in the troubles of the church of Conſtantinople, during the time of the patriarchs Photius and Ignatius. This Abucaras firſt adhered to Photius, and had undertaken to go with Zachary biſhop of Chalcedon as embaſſador to the emperor Lewis II. to whom he was to have preſented Photius's book againſt pope Nicholas, and to diſpoſe him to ſhake off the papal yoke; but he had ſcarce ſet out, when Baſil the Macedonian having murdered the emperor Michael, and uſurped the crown, recalled him, and prevented his journey. Two years afterwards he preſented himſelf before the council of Conſtantinople, humbly imploring pardon for taking part with Photius, and proteſting that both force and ſtratagem had been uſed to draw him into that party. His ſubmiſſion was received by the patriarch, who

'Tis in Greek and Latin, printed at Ingolſtadt, in 4to. 1606.

(a) Some call him Archiepiſchopus Chariæ (Cave hiſtoria literaria, Scriptor Eccleſ. p. 557) and others Epiſcopus Cariæ, Καρων Επισκοπος. (Spizelii ſpecim. biblioth.) Arnoldus thinks that Abucaras was biſhop of Haran, and Simlerus is of the ſame opinion. (Simleri epit. biblioth. Geſneri.) Dr. Cave obſerves, that Photius had nominated Abucaras to the ſee of Laodicea.

(b) The preface of Arnoldus ſeems to ſhew pretty plainly, that Gretſer could not advance any thing certain in regard to the age when Abucaras lived. "Gretſerus vero quis fuerit Abucaras, quo ſæculo floruerit, ab Antonio Velſero SS. Theol. D. Eccleſiæ Friſingenſis Canonico, Præpoſito Spaltenſi, cujus honori librum ſuum dedicavit, diſcere volebat." i. e. "But Gretſerus deſired to know who Abucaras was, and the age he lived in, from Anthony Velſerus, doctor of divinity, canon of the church of Friſingen, and provoſt of Spalta, to whom he dedicated his book."

A learned man, with whom Arnoldus got acquainted in England, was of opinion that Abucaras lived in the ſeventh century. Ibid.

admitted him again into the church, and gave him a place in the aſſembly. The works of this author are inſerted in the ſupplement to the Bibliotheque des Peres, of the Paris edition in 1624.

ABUL FARAGIUS (Gregory) (*a*) ſon to Aaron a Phœnician, born in 1226, in the city of Malatia, near the ſource of the Euphrates in Armenia. He followed the profeſſion of his father, and practiſed with great ſucceſs, numbers of people coming from the moſt remote parts to aſk his advice. However, he would hardly have been known at this time had his knowledge been confined to phyſic; but he applied himſelf to the ſtudy of the Greek, Syriac, and Arabic languages, as well as philoſophy and divinity; and he wrote a hiſtory which does honour to his memory. It is written in Arabic, and divided into dynaſties. It conſiſts of ten parts, being an epitome of univerſal hiſtory from the creation of the world to his own time. Dr. Pocock publiſhed it with a Latin tranſlation in 1663, and added, by way of ſupplement, a ſhort continuation relating to the Hiſtory of the Eaſtern Princes.

Abul Faragius was ordained biſhop of Guba at twenty years of age, by Ignatius, the patriarch of the Jacobites. In 1247 he was promoted to the ſee of Lacabena, and ſome years after to that of Aleppo. About the year 1266 he was elected primate of the jacobites in the Eaſt (*b*). As Abul Faragius lived in the thirteenth century, an age famous for miracles, it would ſeem ſtrange if ſome had not been wrought by him, or in his behalf: he himſelf mentions two. When, in the Eaſter holidays, he was conſecrating the chriſm or holy ointment, which though before the conſecration it did not fill the veſſel in which it was contained, yet encreaſed ſo much after conſecration, that it would have run over the veſſel, had they not immediately poured it into another (*c*). The other happened in 1285. The church of St. Barnagore having been deſtroyed by ſome robbers, Abul Faragius built a new one, with a monaſtery,

See his Syriac chron. p. ii. f. 322.

Aſſem. Bib. Orient. tom. II. p. 245.

In tert. parte Chronici. p. 263.

(*a*) Pocock mentions two paſſages wherein our author is called Mar Gregorius, and another where he has the name of Mor Gregorius. Others have called him Mark Gregory. Mr. Bayle ſays, they have miſtaken Mar, a title of honour anſwering to ſir, for Mark.

(*b*) The Aſſyrians called Chaldea and Aſſyria the Eaſt, and Syria and Meſopotamia the Weſt. Aſſemanus Biblioth. Orient. tom. II. p. 344.

(*c*) Aſſemanus endeavours to account for this miracle in a natural way: "The temple being little, ſays he, and full of people, this, with the wax tapers and burning of incenſe, might heat the air to ſuch a degree as to dilute and rarify the balſam, that it might run over the veſſel without any miracle." Aſſeman. Biblioth. p. 250.

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in a more ſecure place, and dedicated it to the ſame ſaint; and, as he deſired the relics of the ſaint ſhould be kept in the new church, he ſent ſome perſons to dig them out of the ruins of the old one; but they not finding the relics, the ſaint appeared to ſome Chriſtians, and told them, if the primate himſelf did not come, they would never be found. Abul Faragius hearing of this would not believe it, and, feigning to be ſick, ſhut himſelf up in his cell from Friday till the Sunday evening, when a glorified boy (*d*) appeard to him, and told him, the relics were depoſited under the altar of the old church. Upon this the primate went immediately with his brother and two biſhops in queſt of thoſe holy remains, which they found according to the boy's direction. In ter. parte Chronici. p. 260, 261.

The eaſtern nations are generally extravagant in their applauſe of men of learning, a circumſtance which is either owing to the few learned men they have amongſt them, or to the particular turn of their minds. They have accordingly beſtowed the higheſt encomiums and titles upon Abul Faragius (*e*).

(*d*) Nor will Aſſemanus allow this miracle: "This, ſays he, muſt have been a dream of Abul Faragius, or a ſtory invented to raiſe the piety of the people." Ib.

(*e*) Dr. Pocock found what follows prefixed to a manuſcript of Abul Faragius's, written in the 900th year of the Hegirah: "Dixit Dominus noſter pater ſanctus, eximius, doctrina et eruditione inſignis, doctorum rex, excellentium excellentiſſimus, temporum ſuorum exemplar, ſæculi phænix, ſapientum gloria, Doctor divina ope ſuffultus Mar Gregorius, Abul-Pharai, filius excellentis ſapientis Aaronis Medici Malatienſis." That is, "Thus ſaid Mar Gregory, Abul-Pharagus, ſon to the ſkilful Aaron, phyſician of Malatia, our lord, our holy excellent father, famous for his learning and erudition, the prince of the learned, the moſt excellent of thoſe who moſt excel, the example of his times, the phænix of his age, the glory of wiſe men, the doctor ſuſtained by the divine aſſiſtance."

ACCA, biſhop of Haguſtald, or Hexam, in Northumberland (*a*), ſucceeded Wilfrid in the year 709. He was a monk of the Benedictine order, an Anglo-Saxon by birth, and had his education under Boſa biſhop of York. He was afterwards taken under the patronage of Wilfrid, whom he accompanied to Rome, where he improved himſelf in ſeveral things

(*a*) This epiſcopal ſee has been long extinct. Camden gives the following account thereof: "And now the whole Tine being well grown, and ſtill encreaſing, preſſes forward in one channel for the ocean by Hexam, which Bede calls Haguſtald. This was the Axelodunum of the Romans, where the firſt cohort of the Spaniards were in garriſon, as the name implies, as alſo its ſituation on a riſing hill; for the Britons called ſuch a mount Dunum. But take an account of this place from Richard, its prior. "Not far from the ſouthern "bank of the river Tyne, ſtands a "town

things relating to eccleſiaſtical uſage and diſcipline. Acca adorned and ornamented his cathedral in a moſt beautiful and magnificent manner. He furniſhed it alſo with plate and holy veſtments, and erected a noble library, conſiſting chiefly of eccleſiaſtical learning, and a large collection of the lives of the ſaints, which he was at great pains to procure.

He was accounted a very able divine, and was famous for his ſkill in church muſic (*b*). The following pieces are ſaid to have been wrote by him: 1. Paſſiones Sanctorum; the Sufferings of the Saints. 2. Officia ſuæ eccleſiæ; the Offices of his own church. 3. Epiſtolæ ad amicos; Letters to his friends. 4. Pro illuſtrandis ſcripturis ad Bedam; For explaining the ſcriptures, addreſſed to Bede. In the year 733 he was forced from his ſee into exile, but for what reaſon is not certainly known. He died in 740 (*c*), having enjoyed the ſee of Hexam twenty-four years, under Egbert king of the Northumbrians.

Boleus de Script. Britt. cent. 1. l. c. 90.

" town of ſmall extent indeed at " preſent, and but thinly inhabited; " but, as the remaining marks of its " antient ſtate will teſtify, heretofore " very large and magnificent. This " place is called Hextoldeſham, from " the little rivulet of Hextold, which " runs by, and ſometimes ſuddenly " overflows it. In the year 675, " Etheldreda, wife of king Egfrid, " aſſigned it for an epiſcopal ſee to " St. Wilfrid, who built here a " church, which, for the curiouſneſs " and beauty of the fabric, ſurpaſſed " all the monaſteries in England." Ricardus Prior Haguſtald. de ſtatu & epiſc. Haguſtald. Eccl. c. 1. Camd. Brit. by bp. Gibſon, vol. II. col. 1083.

(*b*) Bede tells us, that he kept in his ſervice, for twelve years, one Maban, an excellent ſinger, by whoſe help he revived the uſe of church muſic, and ſinging of anthems. This Maban had been taught to ſing by the ſucceſſors of the diſciples of pope Gregory in Kent. Bed. Hiſt. Eccleſ. &c. 20.

(*c*) His body was buried with great ſolemnity in the church of Haguſtald, and two ſtone croſſes, of exquiſite workmanſhip, were placed, the one at his head, and the other at his feet.

ACCARISI (Francis) a famous civilian, born in the city of Ancona, in Italy. He ſtudied at Sienna, under Bargalio and Benevolenti, who taught the law there with great reputation. He had a great intimacy with both theſe profeſſors, eſpecially with the former, who had been extremely communicative, and greatly aſſiſted him in his ſtudies. This profeſſor had alſo applauded him highly in a ſpeech which was printed, containing elogiums on the family of the Accariſi; and upon his death-bed left him the care of printing his famous diſpute De dolo. The firſt public employment which Accariſi obtained was, to explain the inſtitutes (*a*) at Sienna,

(*a*) A book wherein the elements and principles of the Roman or Civil Law are contained and digeſted, by order of the emperor Juſtinian.

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which he did for ſix years. He was afterwards deſired to explain the pandects (*b*); and as ſeveral foreigners reſorted to Sienna, to purſue their ſtudies, the grand duke Ferdinand ordered a profeſſor to be appointed to explain the civil law, after the manner of Cujacius. Accariſi was choſen, and acquitted himſelf with great honour. Some time after he was nominated to the chair of law-profeſſor in ordinary, vacant by the death of Bargalio, which he filled with great reputation for twenty years. His fame ſpread ſo much, that all the univerſities in Italy wiſhed to have him, and made him advantageous offers; but he lived ſo agreeably in Sienna, that he long reſiſted theſe ſolicitations; but he was at laſt brought to quit the reſolution he had formed, of dying in the chair which he firſt enjoyed. Rainuccio Farneſe, Duke of Parma, was the perſon that prevailed upon him, who made him many great promiſes, and appointed him his counſellor. The grand duke, however, would not ſuffer Accariſi to remain long in the ſervice of another prince, and he accordingly brought him back, by appointing him firſt law-profeſſor in the univerſity of Piſa. Accariſi enjoyed this profeſſorſhip till his death, which happened about four years after he had got the chair at Sienna, on the 4th of October, 1622.

(*b*) The digeſts or body of laws compiled in the reign of the emperor Juſtinian, in the year 534, containing the anſwers of the ancient lawyers to all law-queries.

ACCARISI (James) of Bologna in Italy, a doctor of divinity, and profeſſor of rhetoric, which he taught at Mantua, in the academy founded there by duke Ferdinand, in the year 1627. He publiſhed a volume of orations, ſpoken by him in Rome, Colen, Mantua, and other places; another of Letters; a Hiſtory of the propagation of the faith; and a Latin tranſlation of the hiſtory of the troubles of the Low Countries, written by cardinal Bentivolio.

ACCIAIOLI (Donatus) a Florentine of great learning, who lived in the fifteenth century. He was honoured with many conſiderable employments in his native country; but notwithſtanding his public engagements, he found means to devote part of his time to ſtudy. He had been a diſciple of Argyrophylus, the Byzantine; and he publiſhed commentaries on this profeſſor's Latin tranſlation of Ariſtotle's Ethics. He acknowledges, in his epiſtle dedicatory to Coſmo de Medicis, that he collected theſe commentaries from the lectures of Argyrophylus, and that he had only enlarged the explications

Simon Simoni comment. in Ariſtot. Eth. Nanſeri bibliograph. polit. p. 16.

which he had heard. Simon Simonius and Gabriel are therefore in the wrong, after ſuch a declaration, when they accuſe him of publiſhing, in his own name, a work of Argyrophylus. He tranſlated the lives of Alcibiades and Demetrius from Plutarch; to which were alſo added thoſe of Annibal and Scipio, which ſome have imagined to be likewiſe from Plutarch; but this muſt be a miſtake, ſince we find neither of theſe two generals in this author. He wrote alſo an abridgement of the life of Charlemain, and ſome other works are alſo aſcribed to him (*a*).

He was ſent to France by the Florentines, to ſue for ſuccour from Lewis XI. againſt pope Sextus IV. but died on his journey at Milan; his body was carried to Florence, and buried in the church of the Carthuſians. The ſmall fortune he left his children is a proof of his probity and diſintereſtedneſs. His daughters, like thoſe of Ariſtides, were married at the public expence, as an acknowledgment of his ſervices. His funeral elogium was ſpoke by Chriſtopher Landini, and the following epitaph, by Politian, was inſcribed on his tomb:

Jovius in elogiis, c. 16.

Ibid.

Donatus nomen, patria eſt Florentia, gens mi
Acciajola domus; clarus eram eloquio.
Francorum ad regem, patriæ dum orator abirem;
In ducis Anguigeri mœnibus occubui,
Sic vitam impendi patriæ; quæ me inde relatum
Inter majorum nunc cineres ſepelit.

Iſtoria de gli ſcrittori Florentini. Del P. Guilio Negri in Ferra. 1722. folio.

"Donatus was my name, my country Florence,
And from the fam'd Acciaioli I ſprung,

(*a*) The following are mentioned by the author of the hiſtory of the Florentine writers:

1. Libri tres de anima. Three books treating of the ſoul.

2. Laudatio ab ipſo habita in funere Franciſci Vaivodæ, qui in bello contra Turcas obierat. A funeral elogium on Francis Vaivoda, who was killed in the war againſt the Turks.

3. Orationes eloquentiſſimæ, quas ingenti auditorum plauſu, habuit ad Paulum II. ad Sixtum IV. ad Francorum regem, &c. Orations which he delivered as embaſſador from his republic to Paul II. Sixtus IV, the French king, &c.

4. Rei familiaris cura. A treatiſe on private oeconomy, dedicated to John Oricellarius.

5. Tractatus de bono et malo opere. Concerning good and bad works; addreſſed likewiſe to John Oricellarius.

He alſo tranſlated into his native language Leonardo Aretino's twelve books of the hiſtory of Florence, which was dedicated to the magiſtrates of that city, and printed at Venice in 1476. In the library belonging to the Strozzi family in Florence, there is preſerved a manuſcript folio volume of original Latin letters, by Acciaioli.

By eloquence I gain'd immortal wreathes;
Going on an embaſſy to France,
Within the walls of fam'd Milan I dy'd.
My life I thus devoted to my country,
Which kindly bringing my remains from thence,
Here buried them amid my kindred aſhes."

ACCIUS (Lucius) a Latin tragic poet, the ſon of a freedman, and, according to St. Jerome, born in the conſulſhip of Hoſtilius Mancinus and Attilius Serranus, in the year of Rome 583; but there appears ſomewhat of confuſion and perplexity in this chronology. He made himſelf known before the death of Pacuvius, a dramatic piece of his being exhibited the ſame year that Pacuvius brought one upon the ſtage, the latter being then eighty years of age, and Accius only thirty. We do not know the name of this piece of Accius's, but the titles of ſeveral of his tragedies are mentioned by various authors. He wrote on the moſt celebrated ſtories which had been repreſented on the Athenian ſtage, as Andromache, Andromeda, Atreus, Clytemneſtra, Medea (*a*), Meleager, Philocletes, the civil wars of Thebes, Tereus, the

Cicero in Bruto.

Nonius, Marcellus, Varro, Aulus Gellius, &c.

(*a*) M. Bayle remarks, that the conjecture of father Leſcalopier appears very probable (Leſcalop. Com. in Cic. de Nat. Deor. p. 282.) that the verſes quoted by Cicero, in his ſecond book De Natura Deorum were taken from the Medea of Accius. They contain a deſcription of the aſtoniſhment with which a ſhepherd is ſuppoſed to be ſeized, who had never ſeen a ſhip, when he diſcovered from a high mountain that which carried the Argonauts. Mr. Dryden has given us a beautiful paſſage, in his Indian Emperor (Act i. ſc. 2.) where Guyomar, the king's ſon, deſcribes with ſo much ſimplicity and amazement the Spaniſh ſhips, when they firſt appeared on the coaſt of Mexico.

Enter Guyomar, haſtily.

Odm. My brother Guyomar! methinks I ſpy
Haſte in his ſteps, and wonder in his eye.
Mont. I ſent thee to the frontiers, quickly tell
The cauſe of thy return; are all things well?
Guy. I went, in order, ſir, to your command,
To view the utmoſt limits of the land;
To that ſea-ſhore where no more world is found,
But foaming billows breaking on the ground;
Where, for a while, my eyes no object met,
But diſtant ſkies, that in the ocean ſet;
And low-hung clouds, that dipt themſelves in rain,
To ſhake their fleeces on the earth again.
At laſt, as far as I could caſt my eyes
Upon the ſea, ſomewhat methought did riſe
Like bluiſh miſts, which ſtill appearing more,
Took dreadful ſhapes, and mov'd towards the ſhore.

Mont.

the Troades, &c. He did not always, however, take his ſubjects from the Grecian ſtory; for he compoſed one dramatic piece wholly Roman: it was entitled Brutus, and related to the expulſion of the Tarquins. It is affirmed by ſome, that he wrote alſo comedies, which is not unlikely, if he was the author of two pieces, the Wedding, and the Merchant, which have been aſcribed to him. He did not confine himſelf to dramatic writing, for he left other productions, particularly his Annals, mentioned by Macrobius, Priſcian, Feſtus, and Nonius Marcellus. Decimus Brutus, who was conſul in the year of Rome 615, and had the honour of a triumph for ſeveral victories gained in Spain, was his particular friend and patron. This general was ſo highly pleaſed with the verſes which Accius wrote in his praiſe, that he had them inſcribed at the entrance of the temples and monuments raiſed out of the ſpoils of the vanquiſhed. Though this might proceed from a principle of vanity, and may not be ſo much a proof of his affection for the poet as his love of applauſe; yet it is thereby evident, that Brutus had an opinion of Accius's poetry, and Brutus was far from being a contemptible judge (*b*). He has been cenſured for writing in two harſh a ſtyle, but in all other reſpects has been eſteemed a very

Voſſius de poet. Latin. p. 7.

Mont. What forms did theſe new wonders repreſent?
Guy. More ſtrange than what your wonder can invent.
The object I could firſt diſtinctly view,
Was tall ſtrait trees which on the waters flew,
Wings on their ſides, inſtead of leaves, did grow,
Which gathered all the breath the winds could blow;
And at their roots grew floating palaces,
Whoſe out-blow'd bellies cut the yielding ſeas.
Mont. What divine monſters, O ye gods, were theſe,
That float in air, and fly upon the ſeas!
Came they alive or dead upon the ſhore?
Guy. Alas, they liv'd too ſure! I heard them roar;
All turn'd their ſides, and to each other ſpoke,
I ſaw their words break out in fire and ſmoke.
Sure 'tis their voice that thunders from on high,
Or theſe the younger brothers of the ſky.
Deaf with the noiſe, I took my haſty flight,
No mortal courage can ſupport the fright.

(*b*) Paterculus, (lib. ii. c. 5.) gives a ſhort but handſome encomium on the military accompliſhments of this general, and Cicero ſpeaks thus of his learning: D. Brutus, M. filius, ut ex familiari ejus L. Accio poeta ſum audire ſolitus, & dicere non inculte ſolebat, et erat cum literis Latinis tum etiam Græcis ut temporibus illis ſatis erat eruditus. "Decimus Brutus, ſon of Marcus, had an elegant way of expreſſing himſelf, as his friend Accius the poet often told me; and was well acquainted, for the time he lived in, with the Grecian as well as Roman writings. In Bruto, c. 28.

great

great poet. Aulus Gellius tells us, that Accius, being in his way to Aſia, paſſed through Tarentum, where he payed a viſit to Pacuvius, and read to him his play of Atreus; that Pacuvius told him his verſe was lofty and ſonorous, but ſomewhat harſh and crude. "It is as you obſerve, ſaid Accius, nor am I ſorry for it, ſince my future productions will be better upon this account; for as in fruit ſo in geniuſes, thoſe which are at firſt harſh and ſour, become mellow and agreeable; but ſuch as are at firſt ſoft and ſweet, grow in a ſhort time not ripe, but rotten (*c*)." Accius was ſo much eſteemed by the public, that a comedian was puniſhed for only mentioning his name on the ſtage (*d*). Cicero ſpeaks with great deriſion of one Accius who had wrote a hiſtory, and, as our author had wrote annals, ſome inſiſt that he is the perſon cenſured; but as Cicero himſelf, Horace, Quintilian, Ovid, and Paterculus (*e*), have ſpoke of our author with ſo much applauſe, we

(*c*) Tunc Pacuvium dixiſſe ferunt, ſonora quidem eſſe quæ ſcripſiſſet et grandia, ſed videri ea tamen ſibi duriora et paulum acerbiora. Ita eſt, inquit Accius, uti dicis; neque id fane me pœnitet, meliora enim fore quæ deinceps ſtriham. Nam quod in pomis eſt, itidem, inquit eſſe aiunt in ingeniis, quæ dura et acerba naſcuntur, poſt fiunt mitia et jucunda: ſed quæ gignuptur ſtatim vieta et mollia, atque in principio ſunt uvida, non matura mox fiunt, ſed putria. Lib. xiii. c. 2.

(*d*) The player being ſummoned to anſwer for the injury, ſaid, in his defence, that it was lawful to name a man who had furniſhed pieces for the ſtage; but Publius Mutius, who ſat as judge in the cauſe, paſſed ſentence againſt him. Autor. Rhetor. ad Herennium, lib. ii.

(*e*) ſummi poetæ ingenium non ſolum arte ſua, ſed etiam dolore exprimebat. (Cicero pro Sextio.) "He diſplayed the genius of a great poet, not only by his ſkill in verification, but by his expreſſion of grief."

Ambigitur quoties uter utro ſit prior
Pacuvius famam docti ſenis, Accius alti.
Horat. Epiſt. I. lib. ii. ver. 55.

"Whate'er diſputes of ancient poets riſe,
In ſome one excellence their merit lies:
What depth of learning old Pacuvius ſhows!
With ſtrong ſublime the page of Accius glows." Francis.

Tragediæ ſcriptores Accius atque Pacuvius claſſimi gravitate ſententiarum, verborum pondere, et autoritate perſonarum. Virium tamen Accio plus tribuitur, Pacuvium videri doctiorem, qui eſſe docti affectant volunt. (Quintil. Inſtitut Orat. lib. x. cap. 1.) "The two tragic writers, Accius and Pacuvius, excel in the ſublimity of their ſentiments, the force of their expreſſions, and the dignity of their characters. Thoſe who ſet up for men of learning, ſay, that Accius had the greateſt ſtrength of genius, and that Pacuvius was the more learned of the two."

Ennius arte carens, animoſique Accius oris,
Caſurum nullo tempore nomen habent.
Ovid, Amor. lib i. eleg. xv. ver. 19.
Imitated.

we cannot think it is he whom the Roman Orator cenſures with ſo much ſeverity.

There was alſo in this age a pretty good orator of the ſame name, againſt whom Cicero defended Cluentius. He was born in Piſaurum, and perhaps was a relation of our poet.

Imitated.

" Ennius, whoſe muſe by nature was deſign'd
Compleat, had art with bounteous nature join'd;
And tragic Accius of ſtyle ſublime,
And weighty words, ſhall ſtand the ſhock of time.
Mr. Cromwell.

Clara etiam per ævi idem ſpatium fuere ingenia, in togatis Afranii, in tragœdiis Pacuvii atque Accii uſque in Græcorum comparationem evecti, magnumque inter hos ipſos facientis operi ſuo locum. (Velleius Paterc. lib. ii. cap. 9.) " At the ſame time there aroſe ſeveral great geniuſes, Afranius for comedy, Pacuvius and Accius for tragedy; the laſt excelled ſo much therein, that he was accounted equal to the greateſt, amongſt whoſe works he held a very honourable place; thoſe of the Greeks ſeem more correct, and his to have more fire."

ACCORDS (Stephen Tabourot, ſeigneur des) advocate in the parliament of Dijon, in France, and king's advocate in the bailiwic and chancery of that city, born in the year 1549. He was a man of genius and learning, but too much addicted to trifles, as appears from his piece, entitled, Les Bigarrures, printed at Paris in 1582 (*a*). This was not his firſt production, for he had before printed ſome ſonnets. His work, entitled, Les Touches, was publiſhed at Paris in 1585 (*b*), which is indeed a collection of witty poems, but moſt of them upon obſcene ſubjects, and worked up rather in too looſe a

(*a*) The firſt book of the Bigarrures is divided into twenty-two chapters, which treat, amongſt other things, of the rebus's of Picardy, of double entendres, of antiſtrophes, of retrograde verſes, or ſuch as read the ſame backward and forward, of alluſions, of acroſtics, of the echo, of leonine verſes, of other ſorts of verſe waggiſhly and ingeniouſly contrived, of epitaphs, &c.

The fourth book is of a more ſerious turn than the three firſt; it is divided into three chapters, the firſt contains uſeful inſtructions for the education of children: the ſecond relates to altering one's firname; the third, ſeveral obſervations on French verſe; and the work concludes with a diſcourſe on wizards, and their impoſtures.

(*b*) This piece is divided into three books, the firſt being dedicated to Pontus de Tyard, lord of Biſſy, and biſhop of Chalons. The author boaſts he wrote it in two months at Verdun upon the Soame in 1585. It conſiſts chiefly of epigrams, which may with propriety be called Touches: " Becauſe, ſays the author, it is a ſlight kind of fencing, in which, by parrying with the file, I give ſuch a touch or thruſt as ſcarce raiſes the ſkin, and cannot pierce deep into the fleſh." Dedication to the Touches.

manner,

manner, according to the licentious taſte of that age. His Bigarrures are wrote in the ſame ſtrain. He was cenſured for this way of writing, which obliged him to write an apology. La Croix du Maine ſays in one place, that Accords wrote a dictionary of French rhymes, but he afterwards corrected himſelf, having found that John le Fevre of Dejon, ſecretary to cardinal De Givre, and canon of Langres, was the author thereof. Accords himſelf mentions him as the author, and declares his intention of compiling a ſupplement to his uncle Le Fevre's work; but, if he did, it never appeared in print. The lordſhip of Accords is an imaginary fief or title from the device of his anceſtors, which was a drum, with the motto (A tous Accords) chiming with all (c). He died on the 24th of July, 1561, in the forty-ſixth year of his age.

Bibliotheque Francoiſe, p. 156.

Ib. p. 22.

(c) He had ſent a ſonnet to a daughter of Mr. Begat, the great and learned preſident of Burgundy, who, ſays he, did me the honour to love me.---And inaſmuch, continues he, I had ſubſcribed my ſonnet with only my device, A tous Accords, this lady firſt nicknamed me, in her anſwer, Seigneur des Accords; by which title her father alſo called me ſeveral times. For this reaſon I choſe this ſirname, not only in all my writings compoſed at that time, but even in theſe books.

ACCURSIUS, a law-profeſſor, born at Florence, who flouriſhed in the thirteenth century. The expoſitions he wrote on the law, gained him great reputation. He is ſaid not to have begun this ſtudy till forty years of age, when he went to attend the lectures of the celebrated Azo, at Bologna. Before this he had applied himſelf to other parts of knowledge. In a little time he made ſo great a proficiency in the civil law, that he became a famous profeſſor in this ſcience. He gave lectures for ſome time in Bologna, but afterwards retiring from this employment, he wrote a continued gloſs on the whole body of the law, which was accounted ſo uſeful for young ſtudents, that all former expoſitions were neglected, this being eſteemed the completeſt and beſt digeſted that had ever appeared. Many contradictions have however been remarked in Accurſius's work; but theſe, we are told, proceeded not from his inconſiſtency or defect of memory, but were owing to his giving only the initial letters of the different authors whoſe opinions he quotes: and many of theſe letters being worn out, the readers have often taken for his opinion what he quoted as the doctrine of another. His authority was formerly ſo great, that ſome have ſtiled him the idol of the lawyers; and moſt interpreters have taken more pains to explain his gloſs, than to comment upon the text of the laws.

Pancirol de claris legum Interpret. lib. ii. cap. 20. p. 147.

laws (*a*). Some critics, who set up for admirers of the beauties of style, have exclaimed against our author for his harsh and barbarous diction; but it is almost universally allowed that he was a great genius, and the imperfections of his writing were owing to the age in which he lived (*b*). He was in very easy circumstances, having a handsome house in town, and a pleasant country seat. He had two sons who were likewise men of learning; and Panzirolus says, that he had also a learned daughter who was chosen into the professorship of the civil law. Accursius died in 1229, in the 78th year of his age. His monument is to be seen at Bologna, with the following short and simple inscription: Sepulchrum Accursii, glossatoris legum, et Francisci ejus filii. i. e. "The sepulchre of Accursius, the expounder of the laws, and of Francis his son."

De claris leg. interpret. lib. ii. c. xxix. p. 149.

(*a*) The following passage is quoted by one of the modern civilians who had very little esteem for glossographers: Nostis quanta sit auctoritas glossatoris. Nonne heri, &c. "You know the great authority of an interpreter. Did not Cyn. say yesterday, that the gloss was to be feared because of the idolatry paid to it by the lawyers, signifying that they worship the interpreters as so many evangelists, after the manner of the antients, who paid adoration to idols as if they had been gods. I would therefore rather have the gloss than the text in my favour; for, if I cite the text in behalf of my cause, then the lawyers, who are my antagonists, and even the judges, say, Do you imagine the interpreter did not look into the text, and understand it as well as you? I remember, when a student, I was a keen disputant, and one day I had the presumption to cite a text in opposition to our doctor's opinion. Says one of my fellow students, What, do you speak against the gloss, which says so and so? I replied, Tho' the gloss says so, yet I say so and so, not knowing at that time the great authority of the glosses; for I supposed they were explanatory notes, like those of the commentators on Virgil and Ovid, &c. But it is not so; for the interpreters are accounted to be men of the greatest learning and authority. It will be safer therefore for us to depend upon those who have seen thro' the whole body of the laws, than on ourselves, who are not supposed to be capable of such penetration." Raphael Fulgosius, in L. Si in solutum C. de Action & Oblig. apud Fr. Hostomannum, præf. consiliorum.

(*b*) Ludovicus Vives (De causis corrupt. artium, lib. i. p. 52.) and Bernardus (See his Treatise on the Advantages of reading History) have been most violent on the style of the glossographers. The proverb, Græcum est, non potest legi, is supposed to have taken its rise from the ignorance which prevailed at that time amongst these interpreters, who, as it is pretended, when they met with a Greek word, used to leave the place uninterpreted, giving this reason, That it was Greek, and could not be read. Alciatus, cap. xvi. lib. ii.

ACCURSIUS (Cervot) son to the proceding. He made much more haste than his father to get his degrees, having stood for a doctor's degree in laws before he was seventeen, which was granted him after many debates whether by the statutes

ſtatutes he could be admitted at ſuch an age. He wrote expoſitions on the laws, which he annexed to thoſe of his father; but they were never in eſteem. Panzirolus thus ſpeaks of them: Deterior interpres ineptas gloſſas et longe a vero diſtantes paternis addidit, quæ Cervotianæ vocatæ ut plurimum rejiciuntur. i. e. "A bad expounder, who added trifling inaccurate comments to thoſe of his father: they are called Cervotionæ, and are moſtly rejected." Panzirol. de cl. leg. interp. lib. ii. c. xix. Ib.

ACCURSIUS (Francis) elder brother to the former, was ſo highly eſteemed by the citizens of Bologna, that upon hearing he was to follow the king of England into France to read the law in that kingdom, they iſſued an order that he ſhould not leave their city, upon pain of having his eſtate confiſcated. He went to Toulouſe however notwithſtanding this threat, and thought to have outwitted them, by ſelling all his property to a friend; but this artifice proved ineffectual; his eſtate having been confiſcated, which obliged him to return to Bologna, when it was reſtored to him. He had taught in Toulouſe, and was one day very much puzzled to explain ſomewhat in regard to the intereſt of money: James of Ravanne, one of the ableſt lawyers of his time, having gone incog. amongſt the hearers, and paſſing for a ſcholar, had raiſed ſuch objections as greatly ſtaggered Accurſius. Some ſay that Accurſius, at his return to Bologna, was a law-profeſſor there with Bartolus; and that having a diſpute with him about the reading of a paſſage in the pandects, they ſent to Piſa to conſult the manuſcript; but it ſeems very improbable that Accurſius was living when Bartolus was profeſſor; for, in this caſe, he muſt have been at leaſt 120 years of age. The conjecture of Panzirolus is therefore not unlikely, that the Accurſius, who was Bartolus's collegue, was ſon to an Accurſius who taught law in Reggio, his native country, about the year 1273; and likewiſe read lectures in Padua. Panzirolus de cl. leg. interpr. c. lxvii.

ACCURSIUS (Mariangelus) a famous critic of the 16th century, born at Aquila, in the kingdom of Naples. His favourite ſtudy was ſearching into and comparing of old manuſcripts, in order to correct many paſſages of the antient authors. The Diatribes, which he printed in folio at Rome, in 1524, on Auſonius, Solinus, and Ovid, ſhew his ability in this kind of learning. He had likewiſe beſtowed great pains and time on Claudian (a): this work however was ne-

(a) Talis (ſays Accurſius) non alex. noviſſime recognitis. Qui tantum legitur in codicibus Claudiani etiam abeſt ut non etiam nunc veribus ſint

ver printed. Barthius, who has a high opinion of the wit and judgment of our author, expreſſed his concern that ſuch a valuable work ſhould remain in manuſcript, and that the reſt of his compoſitions have not been republiſhed. Accurſius wrote alſo Latin and Italian verſes, and had great ſkill in muſic, as well as optics: he travelled into the northern parts of the world, and in his travels uſed to remark the moſt minute particulars. He was perfect maſter of the French, Spaniſh, and German languages: he was alſo a great antiquarian, having collected a vaſt number of antiques which were depoſited in the capitol. He lived 33 years at the court of the emperor Charles V. who was highly pleaſed with him, and beſtowed on him many marks of favour and eſteem. In his edition of Ammianus Marcellinus, there are five books more than in any before printed. It was publiſhed at Auſburgh in 1533; and Accurſiius affirms, that he had corrected five thouſand errors in this hiſtorian. This ſame year he publiſhed in that city the Epiſtles of Caſſiodorus in twelve books, with a Treatiſe on the ſoul; and to him we are indebted for the firſt edition of this author. Some Latin writers in his time having affected to make uſe of the moſt obſolete words, he ridiculed them with great humour in a dialogue publiſhed in 1531 (*b*), and he annexed to it a ſmall treatiſe written by Volutius Metianus, an antient lawyer. He is ſaid to have wrote alſo a book on the invention of printing. He was accuſed of plagiariſm in regard to his Auſonius, it being alledged that he had aſſumed to himſelf the labours of Fabricio Varano, biſhop of Camerino: however he took an oath to the contrary, the form of which is ſomewhat remarkable. The original is in Latin, of which the following is a tranſlation:

Nicholo Toppi. Biblioth. Nap. p. 206.

Hen. Valeſii præf. in Ammian. Marcellin.

Toppi. ubi ſupra.

Leonardo Nicodeno, Addizioni alla Biblioth. Napoletan. p. 170.

Toppi. p. 206.

ſint claudi ac deformes, ut eos ex veuſtis exemplaribus, dum Germaniam Sarmatiaſque nuper peragramus, ſeptingentis fere emendis inter equitandum eluerimus. i. e. "'Tis read talis, and not ales, in all the editions of Claudian, even thoſe which were laſt reviſed: but the verſes are ſtill ſo lame and defective, that I corrected above 700 errors by the old manuſcripts, as I rode on horſeback thro' Germany and Poland." Accurſii Diatrib. in Auſonium.

(*b*) M. Bayle mentions the following particulars concerning this work, as communicated to him by M. de la Monnoie: The dialogue of Mariangelus Accurſius, levelled againſt thoſe who corrupted the Latin tongue, was perhaps printed in the year 1531; but we may naturally ſuppoſe, that it was publickly known ſome years before, ſince Geoffry Tory quotes it in his Champ Fleure, printed in 4to. in 1529. In like manner, continues he, a thouſand other forms of expreſſion, which Hieronymus Avacinus, a native of Verona, gives us in the beginning of his Annotations on the works of the antient poet Lucretius, which I leave to the curious who are lovers of antiquity; and which may be read at large, in a dialogue, entitled, Oſci et Volſci dialogus ludis Romanis actus, &c.

"I

"I ſwear before God and men, by the ſacred ties of faith and juſtice, by the ſolemn obligation of an oath, or by any thing elſe that can be more binding than an oath, I affirm and declare as the moſt unfeigned truth, and I would have it ſo underſtood by others, that I never read, nor ſo much as ſaw the compoſitions of any perſon, whence I could borrow the leaſt hint or aſſiſtance for my own writings; nay I even endeavoured, to the utmoſt of my power, if I found any thing publiſhed like what I had written, to expunge it out of my work: and, if I now foreſwear myſelf, may the pope pronounce his curſe againſt me, and may ſo evil a fate attend my productions, that whatever is valuable, or at leaſt indifferent in them, may it be accounted abominable by the ignorant many, and deſpiſed by the learned; and, if I have any fame left, may the winds carry it away, and may it be thought entirely owing to the injudicious vulgar." We ſhould have had ſeveral more of the works of Accurſius publiſhed, had his ſon Carimir lived longer.

ACHERI (Luke D') a benedictine of the congregation of St. Maur, born at St. Quintin, in Picardy, in 1609. He made himſelf famous by printing ſeveral works which, till his time, had remained in manuſcript in different libraries. The firſt piece he publiſhed was the epiſtle aſcribed to St. Barnabas, which he printed in 1645. Father Hugh Menard, a monk of the ſame congregation, deſigned to have publiſhed this epiſtle, and had illuſtrated it with notes; but death having prevented him, Acheri publiſhed it in Greek and Latin, with Menard's notes. Three years after he publiſhed the life and writings of Lanfrank, archbiſhop of Canterbury, and the chronicle of the abbey of Bec. In 1651 he printed an edition of the Life and writings of Guibert, abbot of Nogent, with ſome other pieces. Having afterwards collected ſeveral ſcarce and curious tracts, and being in hopes of procuring many more, he formed a deſign to compile as large a body as he could collect, and to publiſh them under the title of Spicilegium, A gleaning. The firſt volume appeared in 1655, and was afterwards followed by twelve more, the laſt of which was printed in 1677. Moſt of the pieces contained in this work were wrote ſince the decay of the Roman empire in the weſt. He publiſhed alſo the Rule for the Anchorites, written by father Grimlaic, and ſome Aſcetic pieces (*a*). The prefaces

Journal des Savans. Feb. 28, 1678.

(*a*) He did not put his name to this collection: we have the title thereof in father Labbe's Bibliotheca Bibliothecarum, which is as follows: Aſce-

prefaces and notes, which he annexed to many of these pieces, shew him to be a man of genius and abilities. He had also some share in the pieces inserted in the first volumes of The acts of the saints of the order of St. Bennet, the title whereof acquaints us that they were collected and published by him and father Mabillon. After a very retired life, till the age of 73, he died at Paris the 29th of April, 1685, in the abbey of St. German in the Fields, where he had been librarian.

Asceticorum vulgo spiritualium opusculorum, quæ inter patrum opera reperiuntur. Indiculus Christianæ pietatis cultoribus ab Asceta Benedictino congregationis Sancti Mauri digestus. *i. e.* "A catalogue of the Ascetic, or spiritual tracts, found amongst the works of the fathers; digested for the use of devout Christians, by a Benedictine of the congregation of St. Maur. Paris 4to. 1648. Mr. Tessier says, that Acheri published also St. Austin's life this same year at Paris.

ACHILLINI (Alexander) born at Bologna, doctor of philosophy in that university. He flourished in the 15th and 16th centuries, and by way of eminence was styled the Great Philosopher. He was a stedfast follower and accurate interpreter of Averroes upon Aristotle, but most admired for his acuteness and strength of arguing in private and public disputations (*a*). He made a surprizing quick progress in his studies, and was very early promoted to a professorship in the university (*b*), in which he acquitted himself with so much applause, that his name became famous throughout all Italy. He continued at Bologna till the year 1506, when the university of Padua made choice of him to succeed Antonio Francatiano in the first chair of philosophy. His fame brought vast numbers of students to his lectures at Padua; but it drew upon him the envy of his collegue, Peter Pomponalius, who could not endure the superior reputation of his rival, and therefore, by secret practices, endeavoured to withdraw his scholars from him, and in the disputations, when he could not answer his arguments, he had recourse to raillery and jests; but all his efforts could not in the least lessen the reputation of Achillini.

(*a*) He particularly frequented those public disputations called, The General Chapters, or Convocations amongst the Friars; and was so acute a disputant, that where he did argue, and was not known, there went current as a proverb that saying, Either the devil or Achillini. Notizie degli Scritt. Bologn.

(*b*) According to Orlandi, Achillini began to read lectures at Bologna in 1484, from whence it appears, he was then but twenty years old, since the same author tells us that he died in the 48th year of his age, in 1512; so that, according to this account, he must have been born in 1464. Notizie degli Scritt. Bologn.

Our

Our profeſſor did not continue long at Padua; for the war, wherein the republic of Venice was engaged againſt the league of Cambray, putting a ſtop to the lectures of that univerſity, he withdrew to his native country, where he was received with the ſame marks of honour and diſtinction as before, and again appointed profeſſor of philoſophy in Bologna. He ſpent the remainder of his life in this city, where he died, and was interred with great pomp in the church of St. Martin the Great, which belongs to the Carmelite friars.

The following verſes are upon his tombſtone, written by John Vitalis:

Hoſpes Achillinum tumulo qui quæris in iſto,
Falleris, ille ſuo junctus Ariſtoteli
Elyſium colit, et quas verum hic diſcere cauſas
Vix potuit, plenis nunc videt ille oculis
Tu modo, per campos dum nobilis umbra beatos
Errat, dic longum, perpetuumque vale.

"Reader, in vain you here attempt to find
Immortal Achillini in this tomb:
Joined with his Ariſtotle now he dwells
In ſweet Elyſium; and diſcovers fully
All nature and its cauſes, which before,
In this low ſphere, he knew to leſs perfection.
Then reader, whilſt this mighty ſhade's employ'd
In this bleſt manner, bid a long farewel.

Jovius, who knew Achillini, and heard his lectures, ſays, that he was a man of ſuch exceeding ſimplicity, and ſo unacquainted with addreſs and flattery, that he was a laughing-ſtock to the pert and ſaucy young ſcholars, although eſteemed on account of his learning. He chiefly expoſed himſelf to laughter when he walked, by his ſhambling gate, wearing a ſcarlet gown of an uncommon faſhion, with cloſe ſleeves, and no folds behind, welted with otter's ſkin; and, having a conſtant ſmile upon his countenance, and his language being unpoliſhed, he appeared to be a man either of a very ſimple or contemplative diſpoſition. He wrote ſeveral pieces on philoſophical ſubjects (*c*), which he publiſhed and dedicated to John Bentivogli.

ACHIL-

(*c*) The pieces which he publiſhed are as follows:

1. De Intelligentiis, five books.
2. De Orbibus, lib. iv.
3. De Univerſalibus.
4. De Phyſico Auditu.
5. De Elementis, lib. iii.
6. De Subjecto Phyſionomiæ et Chiromantiæ.
7. De Subjecto Medicinæ.
8. De prima Poteſtate Syllogiſmi.
9. De Diſtinctionibus.
10. De

10. De Proportione Motuum.

All theſe were printed in one volume in folio, at Bologna, in 1494.

He wrote alſo a phyſical book, entitled,

11. In Mundini anatomiam annotationes, printed at Paris, in the faſciculus medicinæ Johannis de Ketam; at Venice in 1522.

Vander Linden mentions another book.

12. De Humani Corporis anatomia.

He left the following works which were never publiſhed:

1. De Subſtantia Orbis.

2. De Mixtis, lib. xii.

3. Metaphyſices, Rhetoricæ Ariſtotelis correctæ, lib. i.

4. Tractatus de Anima.

ACHILLINI (Claudius) grandſon of the preceding, lived in the ſeventeenth century. He was reputed a great philoſopher, a learned divine, an excellent lawyer, an eloquent orator, a good mathematician, and an elegant poet. He read law lectures at Bologna, Ferrara, and Parma. He afterwards travelled to Rome, and accompanied cardinal Ludovino to Piedmont, who went there in quality of legate. This cardinal, who became pope under the name of Gregory XV. having neglected Achillini, he left Rome highly diſſatisfied. It was at this time that the duke of Parma invited him to be profeſſor of law in his capital, and appointed him a handſome ſallary. Achillini publiſhed a volume of Latin letters, and another of poems in the Italian language, which gained him great reputation. He died in 1640, in the ſixty-ſixth year of his age.

ACHMET, the ſon of Seirim, author of a book on the interpretation of dreams, according to the doctrine of the Indians, Perſians, and Egyptians. In the year 1160, Leo Tuſcus tranſlated it from the Greek into Latin, and dedicated it to Hugo Echerianus. It was publiſhed in Latin in 1577, from a very imperfect manuſcript found in the library of Sambucus; but it paſſed as a work of Apomaſares, till the learned Leunclavius informed the public of the miſtake in his Annals of the Turks. Rigault firſt publiſhed this work in Greek, annexing it to Artimedorus, which he printed at Paris in 1603; but did not make any alterations in the Latin verſion given by Leunclavius. In the two Greek manuſcripts in the French king's library, from whence Rigault publiſhed this book on dreams, Achmet, ſon of Seirim, is not mentioned as the author; but, as the beginning is wanting, we may ſuppoſe when the manuſcripts were complete, that his name was at the head of them. This is but a conjecture, but it may be ſtrengthened by this circumſtance, that Achmet's name has been written in one of the copies in a freſher hand. The name ſeems not to have been in the copy whence

Rigalti, præf. libri Achmetis.

Barthius Adverſ. lib. xxxi. c. 14.

Leo Tuſcus, in the twelfth century, made his Latin tranſlation, as may be inferred from Tricaſſo's Italian tranſlation of this work. Rigault tranſlated the preface into Latin, but ſuppoſes it to be wrote by Leo Tuſcus, and not by Achmet. Barthius had this tranſlation of Leo's in his poſſeſſion, and he thinks his copy of the original was wrote even in the time of the tranſlator. The extracts he gives of this tranſlation, ſhew that it was not a literal one, and that many paſſages had been omitted. What is moſt remarkable is, that we find the names of Achmet and Seirim in the title of the manuſcript, with thoſe of Syrnacham, Baram, and Tarpham. The firſt of theſe was interpreter of dreams to the king of the Indies, the ſecond to Saaniſan king of Perſia, and the third to Pharoah king of Egypt. Barthius from thence ſuppoſes, that Achmet and Seirim had alſo interpreted dreams in the court of ſome Barbarian monarch. Rigault thinks the Greek is only an old tranſlation of this work, and that the original was in Arabic.

Bibliotheque de Du Verdier, p. 940.

Barth. Adv. lib. xxxi. c. 14.

According to Lambecius, Achmet lived in the ninth century, in the court of Mamoun Khalif of Babylon: but Du Cange is of a different opinion.

ACIDALIUS (Valens) would, in all probability, have been one of the greateſt critics in theſe latter ages, had he lived longer to perfect thoſe talents which nature had given him. He was born at Witſtock, in Brandenburg, and having viſited ſeveral academies in Germany, Italy, and other countries, where he was greatly eſteemed, he afterwards took up his reſidence at Breſlaw, the metropolis of Sileſia. Here he remained a conſiderable time, in expectation of ſome employment; but nothing offering, he turned Roman catholic, and was choſen rector of a ſchool at Nieſſa. It is related, that about four months after, as he was following a proceſſion of the hoſt, he was ſeized with a ſudden frenzy, and being carried home, expired in a very ſhort time. Some ſay he killed himſelf; but his brother Chriſtian repreſents this as a malicious calumny (*a*). Thuanus tells us, that his exceſſive application to ſtudy was the occaſion of his untimely death; that his ſitting up a-nights in compoſing his Conjectures on Plautus, brought upon him a diſtemper, which carried him off in three days, on the 25th of May, 1595, being juſt turned of

Thuanus Hiſt. l. cxiii. p. 687.

(*a*) Ut mirari fatis nequeam calida multorum in judicando nimium præcipitantium et temerariorum ingenia, qui et ipſius morbi et loci etiam ſæpe ignari quicquid maledicendi libido dictavit, vel fama quæ

Tam ficti pravique tenax quam nuncia veri

of twenty-eight. He left ſeveral works (*b*); a little piece, printed in 1595, under the title of Mulieres non eſſe homines; "That women were not of the human ſpecies," was falſely aſcribed to him (*c*). Scioppius ſays, that he was a phyſician. He did indeed take a doctor's degree; but it was only, ad honores; for he never practiſed (*d*). Had he lived longer, he intended to have given notes upon Aulus Gellius; and we find, by his letters, that he had wrote upon Apuleius. Mr. Baillet has given him a place amongſt his Enfans celebres, and ſays, that he wrote a comment upon Plautus when he was but ſeventeen or eighteen years old, and that he compoſed ſeveral Latin poems at the ſame age. His edition of Paterculus was one of his firſt printed works, being publiſhed

De Arte Crit. p. 18.

Ibid.

de obitu ipſius ſparſit, propagare porro in exteras etiam regiones et propugnare, imo neſcio quas non tragœdias etiam in concionibus ad plebem, ubi regnare ſolent, excitare non erubuerunt. (Chriſt. Acidal. in præf. epiſt. Valent.) "I cannot enough wonder at the malicious though raſh and precipitate conduct of many perſons, who though they did not know his diſtemper, nor even the place where he died, yet have been ſo bold as to ſpread and propagate, in foreign countries, whatever their own malevolent diſpoſition dictated, or fame,

Who ſpreads around at random truth or lies,

publiſhed concerning his death, and to raiſe up I know not what dreadful ſtories in the pulpits, where they are much in faſhion." Chriſtian affirms, that very able phyſicians, and the family of Mr. Wacker, at whoſe houſe he lay ſick, attended him till he died.

(*b*) He wrote a Commentary on Quintus Curtius, and dedicated it to the biſhop of Breſlaw. He wrote alſo Notes on Tacitus, on the Twelve Panegyrics; beſides ſpeeches, letters, and poems. His poetical pieces are inſerted in the Deliciæ of the German poets. They conſiſt of epic verſes, odes, and epigrams. Barthius talks with approbation of his diſcourſe De conſtitutione carminis elegiaci. In Statium, tom. I. p. 239.

(*c*) Acidalius happening to meet with the manuſcript, and thinking it very whimſical, tranſcribed it, and gave it the bookſeller, who printed it. The performance was highly exclaimed againſt, inſomuch that the bookſeller being ſeized, he diſcovered the perſon who gave him the manuſcript, and a terrible outcry was made againſt Acidalius. A ſtory goes, that being one day to dine at a friend's houſe, where there happened to be ſeveral ladies at table, who ſuppoſing him to be the author, were moved with ſo much indignation, that they threatened to throw their plates at his head. Acidalius, however, ingeniouſly diverted their wrath. In his opinion, he ſaid, the author was a judicious perſon, the ladies being certainly more of the ſpecies of angels than of men.

(*d*) As may be ſeen from his own words: "Medicum τῇ πρᾶξι nec ago, nec agere propoſitum unquam fuit; certo conſilio tamen inter ejus artis candidatos nomen dedi, nec pœnitet, eo quod pretii, inde jam ablato, &c. i. e. "I do not practiſe phyſic, nor did I ever intend it; nevertheleſs I had a certain reaſon for putting my name down amongſt the candidates of that ſcience; nor do I repent of it, having already reaped the advantages thereof." Val. Acidal. ep. p. 215.

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at Padua in 1591. He himſelf ſays he was aſhamed of this haſty production, and expreſſes his ſurprize that they ſhould intend to reprint it in France. Lipſius, who wrote him ſome letters full of expreſſions of the higheſt eſteem and friendſhip, conſidered him as one who would one day be a great man. Ipſe Valens (non te fallam augur) gemmula erit Germaniæ veſtræ, vivat modo. "Valens (if I am not greatly miſtaken) if he does but live, will be a precious ornament to your Germany." Thus he wrote to Monavius in 1594, as may be ſeen at the beginning of Acidalius's epiſtles. Vol. Acidal. Epiſt. p. 70.

ACINDYNUS (Gregory) a monk of the Greek church, who lived in the fourteenth century. He joined with Barlaam to confute the Heſycaſtes, a ſect which had ſpread much amongſt the monks of mount Athos. They were a kind of contemplative devotees, and from their names we may ſee there were quietiſts in the world even in that age. When they were in the height of prayer, they imagined they ſaw a light reſembling that which ſhone upon Jeſus Chriſt at his tranſfiguration on mount Tabor; they held this light to be uncreated, though at the ſame time very diſtinct from the eſſence of God. Acindynus was a good ſecond to Barlaam, in writing againſt the illuſions of theſe fanatics, and became one of their greateſt opponents in the council of Conſtantinople; but he had the misfortune to meet with an antagoniſt more formidable than either himſelf or Barlaam, ſo that both of them were brought under cenſures and condemnations in ſeveral councils. But notwithſtanding his ill ſucceſs in 1337, this did not hinder him from publicly accuſing of hereſy Gregorius Palamas, the head of that ſect, and his followers. The patriarch of Conſtantinople ſummoned Acindynus to appear in 1341, who having made his appearance in the council, was condemned to ſilence, on pain of excommunication. Six years afterwards, he was attacked more violently than before, John Cantaguzenus, a great ſtickler for Palamus, being at this time emperor. The many cenſures and excommunications thundered againſt Acindynus at different times, reduced him at laſt to a life of quiet and obſcurity. In 1616, James Gretzer, a German Jeſuit, publiſhed at Ingolſtad Acindynus's two pieces, De eſſentia, et operatione Dei. Leo Allatius publiſhed alſo a poem, and ſome fragments of the ſame author. From ἡσυχάζω quieſco, to be at reſt. Hiſt. Liter. Script. Eccl. p. 34.

ACINDYNUS (Septimius) was conſul of Rome with Valerius Proculus, the ſame year that Conſtantine, ſon to

Conſtantine the great, was killed at Aquileia. He had been governor of Antioch, and during his government, there happened an event which deſerves to be mentioned. St. Auſtin has related the ſtory: A certain man not having carried to the treaſury the pound of gold he was taxed, Acindynus threw him into priſon, and ſwore he would hang him if he did not procure the money upon a certain day appointed. The time was almoſt elapſed, and the poor man found himſelf unable to ſatisfy the governor's demand. He had indeed a very handſome wife, and it was through her alone that he conceived any hopes of life and liberty. It happened that a very rich man being ſmitten with this woman, offered her the pound of gold, and for this he aſked no other requital but the pleaſure of paſſing a night with her. The woman, taught by ſcripture that her body was not at her own diſpoſal, but in the power of her huſband, communicated to him the offer of her gallant, declaring ſhe was ready to comply, provided he, who had the abſolute power of her body, would conſent that ſhe ſhould ſave his life at the expence of her chaſtity. The huſband thanked his wife, and deſired her to gratify the rich gallant. She obeyed; "giving, on this occaſion (as St. Auſtin expreſſes it) her body to her huſband, not in the uſual commerce betwixt them, but to the deſire he had to live (*a*)." The ſum agreed upon was given her by the gallant; but he contrived to have it taken away again, and another purſe was ſubſtituted in its place, filled only with earth. The good woman, at her return home (for ſhe had ſpent the night with her gallant at his country ſeat) no ſooner perceived the trick, but ſhe complained publicly of it. She even ſued for juſtice before the governor, and ingenuouſly confeſſed the whole affair. Acindynus became highly ſenſible of his own fault, and expreſſed his ſorrow, that, by his ſeverity and threats, he had driven the unhappy couple to ſuch an expedient. He condemned himſelf to pay the pound of gold into the treaſury, and made a decree, that the woman ſhould for ever poſſeſs the land whence the earth had been taken that was put into her purſe.

De Sermone Domini in Mont. lib. i. cap. 17.

(*a*) Illa corpus nomini marito dedit non concumbere, ut ſolet, ſed vivere cupienti. Auguſt. de ſermone Domini in Monte, lib. i. c. 17.

ACOMINATUS (Michael) Choniata, born in Phrygia. He was archbiſhop of Athens, and flouriſhed in the year 1204. He wrote ſeveral books of hiſtory, part of which is to be found in manuſcript in the imperial library at Vienna.

He

He left alſo ſeveral other writings. There is ſtill extant his Funeral Oration on the death of his brother Nicetas, printed with Nicetas's works at Paris, in 1566. His treatiſe of the croſs is in the king's library at Paris, and his Oration, wherein he proves the city of Athens to be very different from what it was anciently. There are alſo ſeveral manuſcripts of his in the Bodleian library (*a*).

(*a*) They are all in Latin, and conſiſt of the following particulars:

1. A Reply to thoſe who found fault with him, for not publiſhing his works.
2. An Elogium upon Nicetas Choniata.
3. An Oration made at Athens.
4. The firſt Catechiſm.
5. A Sermon preached in the middle of Lent.
6. A Sermon preached on Palm-Sunday.
7. The Speech of Nicephorus the Pretor.
8. A Sermon preached when he firſt viſited Euripus in Eubæa.
9. Various Letters.
10. An Homily on the Creation of man.
11. A Lamentation on the Death of Adyephus.
12. A judicial Controverſy betwixt the Soul and Body.
13. Letters to the Archbiſhop of Naupactum.
14. An Oration on Iſaacius Angelus the emperor, who aſcended the throne in 1185.
15. A Funeral Oration on Neophytus, the Archi-mandrite of the Monks of Athens.
16. A monody to Euſtathius of Theſſalonica.

ACOMINATUS (Nicetas) Choniata, brother to the preceding, to whom he went at nine years of age, and was educated under him at Conſtantinople. When he grew up, he lived at court, was firſt ſecretary to Alexius Commenus, and afterwards to Iſaacius Angelus. He roſe by degrees to the dignity of a ſenator, great logothete, ſecretary of ſtate, and grand chamberlain to the emperor. But fortune proved at length unkind to him; for the Latins having taken Conſtantinople, in the year 1204, he was obliged to fly, with his family, his wife being then big with child. He took up his reſidence at Nice, in Bithynia, where he remained till his death. The particular time when he died is not known; but it is reckoned to have been ſome time after the year 1206, and his funeral oration was pronounced by the archbiſhop his brother. He wrote a hiſtory in one-and-twenty books, from the death of Alexis Commenus, in 1118, where that of Zonaras ended, to the year 1203. There have been many editions of this work (*a*), and it has been highly commended

Oudin in Com. de ſcript. eccleſ. ſæc. 12. tom. II.

(*a*) It was printed in Greek, with the Latin verſion and notes, by Hieronymus Wolfius at Baſil, in 1557, at Paris in 1566, at Francfort in 1568, at Geneva in 1593. In the year 1702 and 1705, Boivin publiſhed, in two folio volumes, the Bizantine Hiſtory of Nicephoras Gregoras;

mended by ſome of the greateſt critics (*b*). He compoſed alſo ſeveral other pieces (*c*).

goras; and at the end of the ſecond volume, he added, in Greek and Latin, from a manuſcript in the king's library, Nicetas's Account of the Statues of Conſtantinople; which the Latins, having taken the city, melted down, and coined into money. Oudin, ibid.

(*b*) Lipſius obſerves, that amongſt the later Græcian writers, there are two who are far from being deſpicable. (Politicorum, lib. i. c. 9. ſec. 12.) "The firſt, ſays he, is Nicetus Choniates, an author, who, though at preſent but little known, is highly worthy of peruſal. He was a man of a fine genius and ſolid underſtanding above any writer of his age. His ſtyle is ſomewhat laboured, having endeavoured to imitate the poets, particularly Homer. His manner of writing is diſtinct, clear, and without impertinence; it is conciſe and exact. He makes many excellent obſervations, and the judgment he paſſes on things is equally juſt and candid.

(*c*) 1. The Treatiſe of the Orthodox Faith, in twenty-ſeven books. Dr. Cave ſays, that he ſaw a copy of this work in Greek in the Bodleian library. Cod. 4753.

2. A Confutation of the Mahumetan Law, which is extant in Greek amongſt the manuſcripts in the Colbertine library.

3. A Compariſon betwixt Winter and Summer; endeavouring to ſhew that Winter is more eligible.

4. Six Epiſtles in Greek, amongſt the Baroccian manuſcripts in the Bodleian library at Oxford, numb. cxxxi.

ACONTIUS (James) a famous philoſopher, civilian, and divine, born at Trent in the ſixteenth century. He embraced the Proteſtant religion, and going over to England in the reign of Elizabeth, he met with a very friendly reception from this princeſs, as he himſelf has teſtified in a work dedicated to her (*a*). This work is his celebrated Collection of the Stratagems of Satan, which has been ſo often tranſlated, and gone through ſo many different impreſſions. It was firſt printed at Baſil, in 1565, and the author died ſoon after in England. James Graſſerus publiſhed another edition of it in 1610, at the ſame city. In this we meet with Acontius's letter De ratione edendorum librorum, wherein he gives moſt excellent advice to authors; but his trea-

Graſſerus in Epiſt. ad lectorem initio Stratagematum Satanæ.

(*a*) He gives her the following title: Divinæ Elizabethæ, Angliæ, Franciæ, Hiberniæ Reginæ. "To the divine Elizabeth, queen of England, France, and Ireland." He declares that he dedicates it to her as a mark of his gratitude: In ſignum memoriamque grati animi ob partum ejus liberalitate, quum in Angliam propter evangelii veritatis profeſſionem extorris appuliſſet, humaniſſimeque exceptus eſſet, literarium otium. "As a teſtimonial and memorial of his gratiude, for the happy literary leiſure he enjoyed from her liberality; when, being baniſhed for profeſſing the true religion of the goſpel, he fled into England, where he was received with the utmoſt humanity.

tiſe

tiſe of Method (*b*), a valuable piece, and publiſhed as an eſſay, is not inſerted. He wrote alſo a work in Italian, on the Manner of fortifying Cities, which he tranſlated into Latin during his reſidence in England; but we believe it was never publiſhed. He was alſo about a Treatiſe of Logic; but death prevented his bringing it to a concluſion, which was certainly a public loſs; for being a man of a juſt apprehenſion, and endowed with great penetration, he had formed the moſt rational idea of this work, and thought he was obliged to be the more careful in writing it, as he ſaw the ſucceeding age would be more enlightened than that wherein he lived (*c*). His religious principles differed in ſome particulars from thoſe of Calvin; for he was a great friend to toleration, and maintained certain maxims, which drew upon him the odium of ſeveral Proteſtant divines (*d*). We meet with few particulars relating to his life. He himſelf informs us tranſiently, that he had ſpent a conſiderable part of his time in ſtudying Bartolus, Baldus, and ſuch like barbarous authors, and that he had been ſeveral years at court. His letter, publiſhed in 1696, ſhews that he had an acute genius, and that he was a great maſter in true logic. It is dated from London, June 5, 1565, and ſerves to clear up an aſſertion of his, which had been cenſured, in regard to Sabellius. It muſt be obſerved, that notwithſtanding moſt

Aconſius Epiſt. ad Wolfium, p. 410.

Ibid. p. 411.

Ibid.

(*b*) This piece, which is intitled, Methodus ſive recta inveſtigandarum tradendarumque Artium & Scientiarum ratio, i. e. "The method and right way of inveſtigating and treating of Arts and Sciences," was inſerted in a collection of diſſertations, De ſtudiis bene inſtituendis, printed at Utrecht in 1658.

(*c*) Our author, after having, in his epiſtles, touched upon the other reaſons which rendered the execution of his plan vaſtly difficult, goes on to the following purport: "I am ſenſible (ſays he) that I live in a more than uſual inlightened age; yet I do not ſo much as dread the judgment of thoſe who are now the reigning critics, as the riſing light of a more refined age than the preſent. For though the age we now live in has produced, and ſtill continues to produce many great men; yet methinks I perceive ſomewhat greater will ariſe." Acon. Ep. ad Wolf. p. 410.

(*d*) A Proteſtant miniſter at the Hague, (Saldenus de Libris, &c. p. 337.) ſpeaking of Acontius, affirms, that what was ſaid of Origen may be juſtly applied to him, viz. "where he is right, no body better; and where he is wrong, no body worſe: That he was a truly learned man, of a quick genius, but of too much boldneſs and freedom: That he was too much inclined to introduce a kind of ſcepticiſm into divinity itſelf, as appears evident from his Treatiſe of the Stratagems of Satan, which, according to Simon Goular, (Trigland, Hiſt. Eccleſ. p. 232.) is the worſt of all bad books that ever were written. And Voetius declares, (Polit. Eccleſ. part. iii. in indice & p. 31. 398.) that he ignorantly or deſignedly attempted a confeſſion of faith, which the very Arians might have ſubſcribed."

Proteſtant

Proteſtant divines hold him in the utmoſt deteſtation, yet by ſome he has been highly applauded (*e*).

(*e*) Iſaac Junius, miniſter of Delft, looked upon Acontius as in the ſame claſs with Socinus and the remonſtrants: he conſidered him as a man who was for reducing all ſects into one, and including them in one ark, as Noah ſhut up all ſort of animals in his, where they were preſerved, tho' they lived on different food. (In Examine Apologiæ Remonſtrantium, p. 45.) Peltius ſaid (in Dedicatione Harmoniæ) that Acontius, by reducing the points neceſſary for ſalvation to ſo ſmall a number, thereby opened a door to every hereſy.

He has, however, been highly commended, not only by Arminius and Grevinchovius, but alſo by Ameſius and George Pauli. Aminius ſays, Acontius eſt divinum prudentiæ ac moderationis lumen. "Acontius is a divine luminary of prudence and moderation." Ameſius ſpeaks of him in theſe words: Idem Acontius eſt δυνατωτατος εν ταις γραφαις qui ſementem eccleſiæ Anglicanæ calore et rore cæleſti fovit ſedulo. "The ſame Acontius is very mighty in the Scriptures, and he diligently cheriſhed the ſeed-plot of the church of England with heat and heavenly dew."

ACOSTA (Uriel) a Portugueze, born at Oporto towards the cloſe of the ſixteenth century. He was educated in the Romiſh religion, which his father alſo ſincerely profeſſed, tho' deſcended from one of thoſe Jewiſh families who had been in a manner forced to receive baptiſm. Uriel had a liberal education, having been inſtructed in ſeveral ſciences, and at laſt he ſtudied the law. He had by nature a good temper and diſpoſition, and religion had made ſo deep an impreſſion on his mind, that he ardently deſired to conform to all the precepts of the church, in order to avoid eternal death, which he greatly feared. He applied with great aſſiduity to reading the Scriptures and other ſpiritual books, carefully conſulting alſo the creed of the confeſſors; but the more he dived into theſe matters, the more difficulties occured, which perplexed him at length to ſuch a degree, that, being unable to ſolve them, he fell into the moſt terrible agonies of mind. He looked upon it as impoſſible to fulfil his duty, with regard to the conditions required for abſolution, according to good caſuiſts; ſo that he deſpaired of ſalvation, if he could find no other means of attaining it: but it proved difficult to abandon a religion in which he had been bred up from his infancy, and which had been deeply rooted in his mind by the force of perſuaſion. However he began to enquire whether ſeveral particulars mentioned about the other life were agreeable to reaſon; and, upon enquiry and deliberation, he imagined that reaſon ſuggeſted many arguments againſt them. Acoſta was about two and twenty when he was thus perplexed with doubts, and the

reſult

reſult of his reflections was, that he could not be ſaved by the religion which he had imbibed in his infancy. Nevertheleſs he proſecuted his ſtudies in the law, and at the age of five and twenty, was made treaſurer in a collegiate church. Being naturally of a religious diſpoſition, and the popiſh doctrines rendering him uneaſy, he now began to ſtudy Moſes and the prophets, where he thought he found more ſatisfaction than in the goſpel, and at length became convinced that Judaiſm was the true religion; and, as he could not profeſs it in Portugal, he reſolved to leave the country. He accordingly reſigned his place, and embarked for Amſterdam with his mother and brothers, whom he had ventured to inſtruct in the principles of the Jewiſh religion, even when in Portugal (*a*). Soon after their arrival in this city they became members of the ſynagogue, and were circumciſed according to cuſtom; and he changed his name of Gabriel for that of Uriel. A little time was ſufficient to ſhew him that the Jews did neither, in their rites nor morals, conform to the law of Moſes, of which he could not but declare his diſapprobation: but the chiefs of the ſynagogue gave him to underſtand, that he muſt exactly obſerve their tenets and cuſtoms; for he would be excommunicated, if he deviated ever ſo little from them. This threat, however, did not in the leaſt deter him; for he thought it would be a moſt mean behaviour in him, who had left the ſweets of his native country purely for liberty of conſcience, to ſubmit to a ſet of Rabbis without any proper juriſdiction; and that it would ſhew both want of courage and piety, if he ſhould ſtifle his ſentiments on this occaſion (*b*). He therefore perſiſted in his invectives. Upon this he was excommunicated, and ſuch was the effect thereof, that

(*a*) He himſelf tells us, that he gave up an honourable and profitable employment, and a fine houſe which his father had built in the beſt part of the city. (Acoſta in Exemplari Vitæ Humanæ, p. 346). He mentions the danger of his embarkation, no one of Jewiſh extraction being permitted to leave the kingdom without the king's ſpecial leave. "Navem Aſcendimus non ſine magno periculo (non licet illis qui ab Hebræis originem ducunt a regno diſcedere, ſine ſpeciali regis facultate)." (Ib. p. 347.) He ſays, had it been known he diſcourſed with his mother and brother in favour of the Jewiſh religion, it muſt have proved his ruin. Quibus ego frater amore motus ea communicaveram, quæ mihi ſuper religione viſa fuerant magis conſentanea, licet ſuper aliquibus dubitarem; quod quidem in magnum malum meum poterat recidere, tantum eſt in eo regno periculum de talibus loqui. Ib.

(*b*) "There is undoubtedly, ſays Mr. Bayle, a great difference betwixt the tribunals which Acoſta dreaded in his own country, and that of the ſynagogue of Amſterdam. The latter can only inflict canonical puniſhment, but the court of inquiſition can puniſh with death, ſince they deliver up to the ſecular arm, thoſe whom they condemn."

that his own brothers durſt not ſpeak to him, nor ſalute him when they met him in the ſtreets (c). Finding himſelf thus ſituated, he wrote a book in his juſtification, wherein he endeavours to ſhew, that the rites and traditions of the Phariſees are contrary to the writings of Moſes; he ſoon after adopted the opinion of the Sadducees, having worked himſelf up to a belief, that the rewards and puniſhments of the old law relate only to this life, being induced thereto becauſe Moſes no where mentions the joys of heaven, nor the torments of hell. His adverſaries were overjoyed at his embracing this tenet, foreſeeing it would tend greatly to juſtify, in the ſight of the Chriſtians, the proceedings of the ſynagogue againſt him. Before his book was printed, there appeared a piece upon the immortality of the ſoul, wrote by a phyſician, who omitted nothing he could ſuggeſt to make Acoſta paſs for an Atheiſt. The very children were even ſpirited up to inſult him in the ſtreets, and to batter his houſe with ſtones; but, however, all this did not prevent him from writing a treatiſe againſt the phyſician, wherein he endeavoured to confute the doctrine of the ſoul's immortality. The Jews now made application to the magiſtrates of Amſterdam, informing againſt him as one who wanted to undermine the foundation of both Jewiſh and Chriſtian religions. Hereupon he was thrown into priſon, but was bailed out about a week or ten days after; however all the copies of his pieces were ſeized, and he himſelf fined three hundred florins. Acoſta, however, went ſtill farther in his ſcepticiſm. He now began to examine whether the laws

condemn." Quis minime decebat ut propter talem metum terga verteret ille, qui pro libertate natale ſolum et utilitates alias contempſerat, et ſuccumbere hominibus, præſertim jurisdictionem non habentibus, in tali cauſa nec pium, nec virile erat; decrevi potius omnia perferre et in ſententia perdurare. Acoſta Exemplar Vitæ Humanæ, p. 347.

(c) The inquiſition of Portugal (ſays Mr. Bayle) appeared dreadful to Acoſta becauſe they had an immediate or a mediate power of impriſoning, tormenting, or burning. Had they only been inveſted with an excommunicatory prerogative, he would not have dreaded them. For this reaſon he deſpiſed the threats of the Jewiſh ſynagogue; but experience taught him, that the bare power of excommunicating is very terrible, though unaided by the ſecular power; for, after his excommunication, he was looked upon as a monſter. Ipſi fratres mei (ſays Acoſta) quibus ego præceptor fueram, me tranſibant, nec in platea ſalutabant, propter metum illorum. (Acoſta Exemplar Vitæ Humanæ, p. 347). The hardſhips he underwent, upon account of his excommunication, were ſo great, that he at laſt found them inſupportable; for, notwithſtanding his hatred to the ſynagogue, he choſe to return to it by a feigned reconciliation, rather than to continue publicly ſeparated from it. He ſaid to ſome Chriſtians, who intended to turn Jews, that they knew not what a yoke they were going to lay on their necks. Neſciebant quale jugum ſuis cervicibus imponerent. Ibid. page 348.

of

of Moſes came from God, and he ſuppoſed he had at length found reaſons to convince him, that it was only a political invention; but inſtead of drawing this inference from thence, "I ought not then to return to the Jewiſh communion;" he thus argued with himſelf, "Why ſhould I continue all my life cut off from the communion, expoſed to ſo many inconveniencies, eſpecially as I am in a country where I am a ſtranger, and unacquainted with the language? Had I not better play the ape amongſt apes?" He accordingly returned to the Jewiſh church, after he had been excommunicated fifteen years; and, having made a recantation of what he had written, ſubſcribed every thing as they directed. A few days after, he was accuſed by a nephew, who lived in his houſe, that he did not, as to his eating and many other points, conform to the laws of the ſynagogue. This accuſation was attended with very bad conſequences; for a relation of Acoſta, who had got him reconciled to the ſynagogue, thought he was in honour bound to perſecute him with the utmoſt violence (*d*). The Rabbis and the reſt of the Jews were animated with the ſame ſpirit, eſpecially when they found that Acoſta had diſſuaded two Chriſtians, who had come from London to Amſterdam, from turning Jews. He was ſummoned before the grand council of the ſynagogue, when it was declared to him, that he muſt be again excommunicated, if he did not give ſuch ſatisfaction as ſhould be required. He found the terms ſo hard, that he could not comply. The Jews thereupon again expelled him from their communion, and he afterwards ſuffered various hardſhips and great perſecutions, even from his own relations. After remaining ſeven years in a moſt wretched ſituation, he at length declared he was willing to ſubmit to the ſentence of the ſynagogue, having been told that he might eaſily accommodate

(*d*) Acoſta was juſt going to marry a ſecond wife: he had great part of his effects in the hands of one of his brothers, and it was his intereſt that the trade carried on betwixt them ſhould continue. This relation abovementioned hurt him greatly in theſe particulars; for he got the match to be broke off, and he perſuaded Acoſta's brother to keep all the goods in his poſſeſſion, and to trade no longer with him. This uſage (ſays Mr. Bayle) may perhaps be accounted one of the reaſons which confirmed Acoſta in his impious way of thinking, being perſuaded, that ſuch unjuſt proceedings might be authoriſed by ſome paſſages in the Old Teſtament, wherein the law commands brothers, fathers, and huſbands, not to ſpare the lives of their brothers, children, and wives, in caſe they prove apoſtates. And it is to be obſerved, that he brought in this as an argument againſt the law of Moſes, affirming that a law which overthrew the religion of nature, could not proceed from God, who was the author of that religion. "Now, ſays he, (Exemplar Vitæ Humanæ, p. 552) the religion of nature eſtabliſhes a bond of friendſhip amongſt relations."

matters;

matters; that the judges, being ſatisfied with his ſubmiſſion, would ſoften the ſeverity of the diſcipline. Acoſta, however, was caught in a ſnare; for they made him undergo the penance in its utmoſt rigour (*e*). Theſe particulars, relating to the life of Acoſta, are taken from his piece, entitled, Exemplar Humanæ Vitæ, publiſhed and refuted by Limborch (*f*). 'Tis ſuppoſed he compoſed it a few days before his death, after having determined to lay violent hands on himſelf. He executed this horrid reſolution a little after he had failed in his attempt to kill his principal enemy; for the piſtol, with which he intended to have ſhot him as he paſſed his houſe, having miſſed fire, he immediately ſhut the door and ſhot himſelf with another piſtol. This happened at Amſterdam, but in what year is not exactly known (*g*).

(*e*) The penance he underwent, as he himſelf deſcribes it, was as follows: (Exemplar Vitæ Humanæ, p. 349, 350) A vaſt crowd of men and women being aſſembled at the ſynagogue, Acoſta entered, and at a time appointed aſcended the pulpit, where he read aloud a writing, wherein he confeſſed he had deſerved a thouſand deaths for not keeping the ſabbath day, nor the promiſe he had made; and for having diſſuaded ſome perſons from embracing the Jewiſh religion; that, as an atonement for theſe crimes, he was ready to ſuffer whatever they ſhould command, and promiſed never to be guilty of the like offences. Being come down from the pulpit, he was ordered to retire to a corner of the ſynagogue, where he ſtripped himſelf to the waiſt, and pulled off his ſhoes and ſtockings. The door-keeper then faſtened his hands to the pillar, and the maſter chanter gave him exactly thirty-nine laſhes with a whip; for in theſe caſes they are always careful not to exceed the number preſcribed by law. Then the preacher came, who, making him ſit upon the ground, declared him abſolved from the excommunication; ſo that the gates of Paradiſe were no longer ſhut againſt him. Acoſta after this put on his cloaths, and laid himſelf on the ground at the door of the ſynagogue, where all who came out walked over him.

(*f*) Mr. Limborch has inſerted it at the end of his Amica collatio cum Judæo de Veritate Religionis Chriſtianæ.

(*g*) 'Tis highly probable he killed himſelf ſoon after the ceremony of his abſolution, being exaſperated at the treatment he had received. It is ſuppoſed in the Bibliotheque Univerſelle, that he killed himſelf about the year 1647; but, according to others, it was in 1640, tom. VII. p. 327.

ACRONIUS (John) a native of Friezland, who taught mathematics and phyſic at Baſil with great reputation. He wrote the following books, viz. De Terræ Motu, De Sphæra, De Aſtrolabii et Annuli Aſtronomici Conſectione. He died at Baſil in the flower of his age, in 1563.

There was another John Acronius, a clergyman, born in the ſame province as the former. This man was of a turbulent ſpirit: he deſerted the church of Weſel at a time when it was in great danger. The citizens of Daventer refuſed him for their paſtor,

paſtor, being ſenſible he was a very troubleſome man. He was choſen miniſter of the church of Groningen, which he left in a very abrupt manner; and after he had thruſt himſelf into the divinity chair at Franeker, was found not to have ſufficient learning in theology for this charge. He was elected miniſter in Haerlem, where, according to his uſual cuſtom, he contradicted and criticized every thing. The hiſtoriographer of that city allows him to have been a man of great learning; but cenſures him for his ſeditious ſpirit. Some writer has compared him to Heſhuſius, upon whom was made the following diſtich: Theodorus Screvelius.

Quæritur, Heſhuſi, quarto cur pulſus ab urbe?
In promptu cauſa eſt, ſeditioſus eras.

"It is aſked, Heſhuſius, why you was driven from four different cities? The anſwer is plain, Heſhuſius was ſeditious."

He wrote a book in the Flemiſh tongue, De Jure Patronatus. He is ſaid alſo to have been the author of Elenchus Orthodoxus Pſeudo Religionis Romano Catholicæ, printed at Deventer in 1615, and of a treatiſe De Studio Theologico; but Konig aſcribes this laſt Piece to Acronius, who wrote on the ſphere.

There was alſo one Ruard Acronius, who, according to Konig, publiſhed Catechetical Expoſitions in 1606; and Mr. Bayle ſays, that in the beginning of the troubles which the opinions of Arminius occaſioned, he wrote a piece againſt the hypotheſis of the Arminians, relating to the power of the magiſtrates in religious matters; and that he was one of the Proteſtant champions for the reformed, againſt the Arminians, in the famous conference at the Hague in 1611.

ACROPOLITA (George) one of the writers in the Byzantine Hiſtory. He was born at Conſtantinople, in the year 1220, and brought up at the court of the emperor John Ducas, at Nice. He ſtudied mathematics, poetry, and rhetoric under Theodorus Exapterygus, and learned logic of Nicephorus Blemmidas. In his one-and-twentieth year, he maintained a learned diſpute with Nicholas the phyſician concerning the eclipſe of the ſun, before the emperor John. He was at length appointed great logothete, and employed in the moſt important affairs of the empire. John Ducas ſent him embaſſador to Lariſſa, to eſtabliſh a peace with Michael of Epirus. He was alſo conſtituted judge by this emperor, to try Michael Comnenus for a ſuſpicion of being engaged in a conſpiracy. Theodorus Laſcaris, the ſon of John, whom he had taught Alb. Fab. vol. vi. p. 449

logic, appointed him governor of all the weſtern provinces of his empire. When he held this government, in the year 1255, being engaged in a war with Michael Angelus, he was taken priſoner by him. In 1260 he gained his liberty by means of the emperor Palæologus, who ſent him embaſſador to Conſtantine prince of Bulgaria. After his return, he applied himſelf wholly to the inſtruction of youth, in which employment he acquitted himſelf with great honour for many years; but being at laſt weary of the fatigue, he reſigned it to Holobolus. In 1272, he ſat as one of the judges upon the cauſe of John Vecchus, Patriarch of Conſtantinople. The year following he was ſent to pope Gregory, to ſettle a peace and reunion between the two churches, which was accordingly concluded, and he ſwore to it, in the emperor's name, at the ſecond council of Lyons, in 1274 (*a*). He was ſent embaſſador to John prince of Bulgaria, in 1282, and died ſoon after his return. He left behind him ſeveral works in the Greek tongue (*b*). Gregory Cyprian, patriarch of Con-

See Du Pin Nouv. Bibl. des Aut. Eccl. tom. X. p. 93. Paris, 1702.

(*a*) Michael Palæologus having ſeized upon the empire, and foreſeeing that the pope would excite the weſtern princes to take up arms againſt him and recover Conſtantinople, he reſolved to propoſe a reunion of the Greek Church with that of Rome, and accordingly ſent the biſhop of Crotona for this purpoſe; but the emperor ſoon after finding himſelf out of danger, dropt the affair. However, his apprehenſion again reviving, he ſent Embaſſadors to Gregory X. to declare his deſire for a reunion. The pope replied, That in order to bring about ſuch a union, the patriarch, biſhops, and clergy of the Greek church muſt ſign the confeſſion of faith drawn up by Clement IV. The emperor, after ſome difficulty, brought moſt of the biſhops into his opinion, and ſent embaſſadors to the pope with a letter, wherein he declared that the Greek church had approved of the confeſſion of faith which was ſent from Rome, and acknowledged the primacy of the church of Rome. The Greek biſhops ſent alſo a deputy, with a letter from the archbiſhop of Epheſus, and thirteen biſhops. Theſe letters were preſented to the pope and the general council at Lyons, in 1274; and George Acropolita ſwore, in the emperor's name, to maintain the confeſſion of faith above-mentioned, to recognize the primacy of the church of Rome, and to abjure the ſchiſm. The deputy of the Greek churches did the ſame, and the union being thus concluded, the pope ſung Te Deum, and ordered the confeſſion of faith to be recited in Greek and Latin, and the article of the proceſſion of the Holy Ghoſt to be twice repeated.

(*b*) 1. A continuation of the Greek Hiſtory, from the taking of Conſtantinople by the Latins, till it was recovered by Michael Palæologus in 1261. This work makes part of the Byzantine Hiſtory. It was found at Pera, and brought to Conſtantinople by George Douza, and publiſhed with a Latin tranſlation and notes by his brother Theodore at Leyden in 1614. The year following it was reprinted at Geneva, without the notes, at the end of Laonichus Chalcondylas.

2. A Treatiſe concerning Faith, Virtue, and the Soul.

3. Thirty

Conſtantinople, in his encomium upon him, prefixed to Acropolita's hiſtory, is perhaps ſomewhat extravagant in his praiſe, when he ſays he was equal to Ariſtotle in philoſophy, and to Plato in the knowledge of divine things, and Attic eloquence.

3. Thirty Prayers mentioned in his hiſtory.

4. A Diſcourſe upon the taking of Conſtantinople.

5. An Expoſition (Du Pin Nouvelle Biblioth. des Aut. Eccleſ. p. 89.) upon the Sermons of St. Gregory Nazianzen.

6. A Reply to thoſe who ſay, that the Holy Spirit is called the Spirit of the Son, becauſe he is of the ſame nature with him, or becauſe he is given by him to thoſe who are worthy. This was publiſhed by Leo Allatius. Græciæ Orthodoxiæ, tom. I. p. 390.

ACUNA (Chriſtophero de) a Spaniſh Jeſuit, born at Burgos. He was admitted into the ſociety in 1612, being then but fifteen years of age. After having devoted ſome years to ſtudy, he went to America, where he aſſiſted in making converts in Chili and Peru. In 1640, he returned to Spain, and gave the king an account how far he had ſucceeded in the commiſſion he had received to make diſcoveries on the river of the Amazons; and the year following he publiſhed a deſcription of this river, at Madrid. Acuna was ſent to Rome, as procurator of his province. He returned to Spain with the title of qualificator of the inquiſition, but ſoon after embarked again for the Weſt Indies, and was at Lima, in 1675, when father Southwell publiſhed at Rome the Bibliotheque of the Jeſuit writers. Acuna's work is intitled, Nuevo deſcubrimiento del gran rio de las Amazonas. i. e. "A new diſcovery of the great river of the Amazons." He was ten months together upon this river, having had inſtructions to enquire into every thing with the greateſt exactneſs, that his majeſty might thereby be enabled to render the navigation more eaſy and commodious. He went aboard a ſhip at Quito with Peter Texeira, who had already been ſo far up the river, and was therefore thought a proper perſon to accompany him in this expedition. They embarked in February, 1639, but did not arrive at Para till the December following. It is thought that the revolutions of Portugal, by which the Spaniards loſt all Braſil, and the colony of Para at the mouth of the river of the Amazons, were the cauſe that the relation of this Jeſuit was ſuppreſſed; for as it could not be of any advantage to the Spaniards, they were afraid it might prove of great ſervice to the Portugueſe. The copies of this work became extremely ſcarce, ſo that the publiſhers of the French tranſlation at Paris aſſerted, that there was not one copy of the original extant,

See the preface to the French tranſlation.

excepting one in the poſſeſſion of the tranſlator, and, perhaps, that in the Vatican library. M. de Gomberville was the author of this tranſlation: it was publiſhed after his death, with a long diſſertation. An account of the original may be ſeen in the Paris Journal, in that of Leipſic, and in Chevereau's Hiſtory of the World.

Paris Journal, April 19, 1683
Chevereau, Tom. IV. p. 171. Dutch edit.

ADAM (John) a French Jeſuit, and celebrated preacher of the ſeventeenth century. He was born in the province of Limouſin, and admitted amongſt the Jeſuits in 1622, at fourteen years of age. For ſome years he taught claſſical learning and philoſophy; but his ſuperiors finding he had great talents for the pulpit, perſuaded him to turn preacher. He followed this profeſſion twenty years, having preached with great applauſe in all the principal cities of France, and at the Louvre. The ſituation of things in his time favoured him greatly; the diſputes about Janſeniſm having heated mens minds to a violent degree, no perſon was more proper than father Adam to enter the liſts againſt the party; for he had a natural boldneſs and fire, with all the other qualities neceſſary for a great declaimer. The Lent ſermons which he preached at Paris, in St. Paul's church, in 1650, made great noiſe; he had gone ſuch lengths therein, that had he not been powerfully ſupported, he would certainly have been ſilenced (*a*). He acknowledged that St. Auſtin did not favour Moliniſm, though at the ſame time he exclaimed greatly againſt him. The Janſeniſts publiſhed an anſwer to his ſermon (*b*), and, not ſatisfied with defending St. Auſtin, they refuted ſome propoſitions which this Jeſuit

(*a*) This we learn from a letter of Guy Patin: "Our archbiſhop (ſays he) has ſilenced Mr. Brouſſel, doctor of Navarre, canon of St. Honore, a ſtrong Janſeniſt, and no friend to cardinal Mazarine, for having delivered himſelf too freely. Father Adam would have ſhared the ſame fate, for having preached againſt St. Auſtin in St. Paul's church, (calling him the mad enthuſiaſtic African, and fiery doctor) had he not been ſupported by the Jeſuits and Capuchins, who diſſuaded the archbiſhop." April 12, 1650.

(*b*) It conſiſted of twenty pages in 4to, intitled A Defence of St. Auſtin, againſt the Errors, Calumnies, and ſcandalous invectives, which father Adam threw out in his ſermon preached at St. Paul's on the ſecond Thurſday in Lent, on this text of ſcripture where Chriſt ſays to the Canaanitiſh woman, "I am not ſent but to the loſt ſheep of Iſrael." They accuſed him of having aſſerted, 1. That St. Auſtin was perplext and obſcure in his writings; that having the vehement and fiery ſpirit of the Africans, he was frequently too far tranſported by his paſſion, and ran into extremes; that he had gone beyond the boundaries of truth in his conflicts with the enemies of grace, as it ſometimes happens to a man, who intending to ſtrike his enemy,

Jeſuit had advanced, particularly that relating to the inſpiration of the canonical writers (*c*). Father Adam regarded not the clamour raiſed againſt his ſermon, and againſt a book of his, wherein he had thrown out many bitter invectives againſt St. Auſtin; for he retracted nothing, but continued to write in the ſame ſtrain. The Janſeniſts renewed their complaints, and publiſhed more writings againſt him, ſo that a particular conflict aroſe betwixt them and father Adam. They criticiſed the books which he publiſhed, and he, on the other ſide, compoſed pieces for the uſe of devout perſons, in op-

enemy, does it with ſo much violence, that he throws him againſt a tree, and thereby makes him rebound back upon himſelf, contrary to his intention. Secondly, that St. Auſtin, in maintaining the doctrine of original ſin againſt the Pelagians, had himſelf fallen into an error, by declaring that original ſin was puniſhed in unbaptiz'd children with hell-fire and damnation. Thirdly, that St. Auſtin was not fixed in what he avdanced, ſince, according to the remark of M. Gamanti, he had varied thrice on the article of grace.

(*c*) " Let no one (ſays one of the Janſeniſts) wonder that father Adam declared in his ſermon that St. Auſtin's zeal tranſported him too far, ſince that Jeſuit tells us, in a wicked piece of his, abounding in falſhoods and errors, That this weakneſs is not ſo criminal, but that God ſuffers it in authors whom he inſpires, and whom we call canonical; and that St. Paul's natural fire was capable of making him run out into expreſſions of this nature."---And to prove that canonical writers clothe thoſe things which God reveals them in whatever expreſſions fancy may ſuggeſt, he takes notice that the prophet Elias, complaining of the impieties of the times in which he lived, ſays, that faith is extinguiſhed in the hearts of all men, and that he is the only perſon who continues to worſhip him upon earth.---David declares alſo, that there never was more wickedneſs and corruption than in his time, and that there was not ſo much as one man to be found who did a good action. What they reproached father Adam with was, his aſſerting that the doctrine inſpired, and the expreſſion of the perſon inſpired, are two different things; that the former only proceeded from God, and that he left the other to the fancy or imagination of the perſon inſpired, which might exceed the dictates of the Holy Ghoſt. The Janſeniſts failed not to exclaim againſt this doctrine as impious, and as opening a door whereby a thouſand attempts might be made againſt the authority of the Holy Scriptures. " For if God (ſaid they) permits this weakneſs in his inſpired writers, if there be a natural fire in St. Paul which is not of God, whatever a libertine or heretic ſhall meet with in the Scriptures repugnant to his way of thinking, he will affirm it comes from the weakneſs and mad enthuſiaſm of man, and not from the holy ſpirit.---To allow (ſay they) any part of ſcripture to have a tincture of the natural ſpirit and weakneſs of man, is granting every one a liberty to paſs a judgment upon it, and to reject whatever he thinks proper, as proceeding from the weakneſs of man, and not the ſpirit of God.---The libertine might then aſſert that hell-fire would not be eternal; and that when St. Matthew ſays, Go ye curſed into everlaſting fire; he uſed this expreſſion from his imagination only to denote the long duration and the greatneſs of the torments prepared for the wicked." Def. de S. Aug. contre le P. Adam, p. 11. 16.

position to them. For this purpose he published the Psalms of David, and the hymns and prayers of the church, in Latin and French. The Jansenists had endeavoured to recommend themselves by their French versions of such sort of books. They attacked father Adam's translation of the hymns; this paper war however continued only a short time: for he began to write in 1650. and the year following laid down his pen (*d*), which it is probable was found not so serviceable to the church and the Jesuits as his other talents. He was sent to Sedan, to establish a college of Jesuits there, which he would not have been able to effect in the time of marshal de Fabert, a man who had not the least tincture of bigotry, and most remarkably stedfast in the principles of true religion. The Protestants lived easy under his government; but, after his death, things took a quite different turn. They were greatly molested by this Jesuit, who obliged them to pay large sums of money, and to give up certain funds to enable him to found the college. He published a scheme of his design, to which M. de St. Maurice, professor of divinity at Sedan, wrote a reply; but it was never answered. Father Adam continued some years at Sedan, where he used his utmost endeavours to promote the interest of his order, and to carry the scheme into execution which he had projected, for making converts to the Romish religion. But at last the people in power grew tired of him, either dreading his bold intriguing genius, or perhaps thinking his manner of preaching not grave enough for a city where there was a Protestant university. They were therefore greatly pleased when his superiors recalled him, and it is likely application was made for that purpose. He had been sent to preach at Loudun, at the time when the Protestants held a national synod there, towards the end of 1659. This in all probability induced him to write a work, which made him better known to the Protestants of France than many other writers of the first class. One Mr. Cottibi, a minister of Poitiers, who renounced the Protestant religion

(*d*) Father Southwel mentions only five works of father Adam, the titles of which are as follows:

1. Calvinus a seipso & a S. Augustino profligatus. Parisiis 1650. i. e. "Calvin defeated by himself and St. Augustin."

2. Psalmi Davidis, Latine & Gallice, cum canticis undecem quibus utitur ecclesia. Par. 1651. i. e. "David's Psalms in Latin and French, with eleven hymns used by the church."

3. Fidelium regula ex sacra scriptura & sanctis patribus deprompta, Par. 1651. i. e. "A Rule for the Faithful, extracted from the Holy Scriptures and the Fathers."

4. Preces Catholicæ Latine & Gallice, 1651. "Catholic Prayers in Latin and French."

5. Reponse a un Lettre de M. Daille, 1660. "A Reply to a Letter of M. Daille."

soon

ſoon after the breaking up of this ſynod, wrote a letter full of ill-natured animadverſions on the faſt, which they had ordered throughout all the reformed churches in the kingdom. Mr. Daillé, who had been moderator in this aſſembly, wrote an anſwer to this letter, to which the author made a reply; and father Adam, engaging likewiſe in the controverſy, publiſhed an anſwer to Mr. Daillé in 1660: Mr. Daillé ſoon after wrote a reply to both his antagoniſts; no piece of his ſucceeded better than this, nor was any of his productions ſo much read amongſt the Proteſtants; and hence it is, that father Adam, who is mentioned almoſt in every ſentence, and painted in the ſtrongeſt colours, is better known to them than a hundred other abler writers. This performance of Daillé was never anſwered (*e*); nor is this ſurpriſing, for his antagoniſts were not able to cope with one of his abilities, who, had he even had the weakeſt ſide of the queſtion, would have worſted them. We know not in what year father Adam was procurator at Rome for the province of Champagne; 'tis not mentioned in the Bibliotheque of the Jeſuits, but we are there informed, that he was ſuperior of the Jeſuit's houſe at Bourdeaux in 1674, and, it is likely, he died there in 1680. He had publiſhed ſome controverſial ſermons concerning the Euchariſt (the great topic of diſcourſe throughout all France, during the controverſy betwixt Mr. Arnauld and Mr. Claude) after the publication of father Southwel's work, and he preached them in the heat of this controverſy; they are thought to be pretty well written, but to have too much of the air of the drama, in thoſe places where Mr. Claude is introduced as an interlocutor. Father Adam was attacked by Jarrige, who treated him with leſs ſeverity than many others, for he came off from him upon eaſy terms (*f*).

See Mr. Daillé's life, p. 33, &c.

(*e*) The reader will, perhaps, not be diſpleaſed to hear what the ſon of this able miniſter has obſerved in regard to this piece. "It is (ſays he) in every body's hands, and has met with ſuch a good reception from the public, that it has already gone through two editions. Thoſe of our communion, for whoſe uſe it was chiefly intended, have the pleaſure of finding there moſt of our controverſies treated in a very inſtructive manner, and our religion vindicated from all the aſperſions of her enemies. And, if any inference may be drawn from the ſilence of our adverſaries, they ſeem to ſtand ſelf-condemned, ſince they have not yet wrote any reply, though they promiſed they would, and have more than once been reproached for not doing it." Abbrege de la vie de Mr. Daillé.

(*f*) Jarrige acknowledges father Adam to have been one of the beſt preachers among the Jeſuits; he accuſes him of having explained a treatiſe on generation to an Urſuline of the convent of St. Macarius; but does not mention the age of this nun to whom Adam read theſe anatomical lectures.

ADAM (Melchior) lived in the 17th century. He was born in the territory of Grotkaw in Silesia, and educated in the college of Brieg, where the dukes of that name, to the utmost of their power, encouraged learning and the reformed religion as professed by Calvin. Here he became a firm Protestant, and was enabled to pursue his studies by the liberality of a person of quality, who had left several exhibitions for young students. He was appointed rector of a college at Heidelberg, where he published his first volume of illustrious men in the year 1615. This volume, which consisted of philosophers, poets, writers on polite literature, and historians, &c. was followed by three others; that which treated of divines was printed in 1619; that of the lawyers came next; and finally, that of the physicians: the two last were published in 1620. All the learned men, whose lives are contained in these four volumes, lived in the 16th, or beginning of the 17th century, and are either Germans or Flemings; but he published in 1618 the lives of twenty divines of other countries in a separate volume. All his divines are Protestants. He has given but a few lives, yet the work cost him a great deal of time, having been obliged to abridge the pieces from whence he had materials, whether they were lives, funeral sermons, eulogiums, prefaces, or memoirs of families. He omitted several persons who deserved a place (*a*) in his work as well as those he has taken notice of. The Lutherans were not pleased with him, for they thought him partial; nor will they allow his work to be a proper standard, whereby to judge

Melch. Adam. in ep. ded. Ger. Theolog.

Joachim. Hergetus; in epist. dedicat. to his German philosophers.

Morhof. polyhistor. p. 191. 209.

(*a*) This he himself confesses, "Quædam mihi monendus aut rogandus es, mi lector. Primum ne præteritos aut omissos non paucos queraris, haud indignos, qui hoc in theatro appareant. In eo rursus, mi lector, culpa nulla est: sed penuria fecit historiæ; quam nanciscî nullam usquam potui. Malui itaque prorsus tacere de multis præstantibus viris, quam, ut ille de Carthagine pauca dicere, et trita illa, natus est, obiit, scribere. Suppleri tamen poterit hic defectus, volente deo, et mutuas operas tradentibus bonis patriæque amantibus si hujus voluminis tomus secundus fuerit adornatus. Quod idem dictum volo, de reliquis vitis jurisconsultorum;" i. e. "Reader, I must acquaint you with, or request some things of you. First, that you would not think the many persons, who are not mentioned in this work, as unworthy of a place in it. The fault, reader, is not mine, but is owing to the scarcity of materials, which I could by no means procure. I chose therefore to be wholly silent about many excellent persons, rather than to say but a very little (after the manner of the man speaking of Carthage) or to use those trite expressions; He was born, he died. Yet this deficiency may be supplied, if good men and lovers of their country will contribute their assistance to the second volume of this work. The same I desire may be understood concerning the lives of the lawyers, statesmen, physicians, and philosophers." Melch. Adam. præfat. Theolog. Germanorum.

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of the learning of Germany. He wrote other works beſides his lives (*b*), and died in 1622.

(*b*) Viz. 1. Apographum monumentorum Heidelbergenſium.

2. Notæ in Orationem Julii Cæſaris Scaligeri pro M. T. Cicerone contra Ciceroniarum Eraſmi.

3. Parodiæ et Metaphraſes Horatianæ. Diarium Biograph. Henningi Witte.

In the catalogue of the Bodleian library, he is ſaid to have been the author of Hiſtoria Eccleſiaſtica Hamburgenſis et Bremenſis: but this work, according to Mr. Bayle, was written by one Adam, a canon of Bremen, who lived in the 11th century.

ADAMSON (Patrick) a Scottiſh prelate, archbiſhop of St. Andrews. He was born in the year 1563, in the town of Perth, where he received the rudiments of his education, and afterwards ſtudied philoſophy, and took his degree of maſter of arts at the univerſity of St. Andrews. In the year 1566, he ſet out for Paris, as tutor to a young gentleman. In the month of June in the ſame year, Mary, queen of Scots, being delivered of a ſon, afterwards James VI. of Scotland, and firſt of England, Mr. Adamſon wrote a Latin poem on the occaſion. This proof of his loyalty involved him in ſome difficulties, having been confined in France for ſix months; nor would he have got off ſo eaſily, had not queen Mary, and ſome of the principal nobility, intereſted themſelves in his behalf (*a*). As ſoon as he recovered his liberty, he retired with his pupil to Bourges. He was in this city during the maſſacre at Paris; and the ſame bloody perſecuting ſpirit prevailing amongſt the catholics at Bourges, as at the metropolis, he lived concealed for ſeven months at a public houſe, the maſter of which, upwards of ſeventy years of age, was thrown from the top thereof, and had his brains daſhed out, for his charity to heretics. Whilſt Mr. Adamſon lay thus in his ſepulchre, as he called it, he wrote his Latin poetical verſion of the Book of Job, and his Tragedy of Herod, in the ſame language. In the year 1573, he returned to Scotland, and, having entered into holy orders, became miniſter of Paiſley. In the year 1575, he was appointed

Præfat. in Job.

Calderwood's Hiſtory of the Church of Scotland, fol. 1680, p. 55.

(*a*) The title of his poem ran thus: Sereniſſimi et nobiliſſimi Scotiæ, Angliæ, Franciæ, et Hiberniæ Principis, Henrici Stuarti illuſtriſſimi Heroïs, ac Mariæ Reginæ ampliſſimæ, filii genethliacum; i. e. "A Poem on the Birth of the moſt ſerene and moſt noble Prince of Scotland, England, France, and Ireland, Son of the moſt illuſtrious Hero, Henry Stuart, and of the moſt potent Queen Mary." Oper. Pat. Adamſon.

The giving the titles of France and England to his own prince greatly alarmed the French court: the Engliſh court was alſo not leſs offended; but at length, with great difficulty, the affair was made up.

pointed one of the commissioners, by the general assembly, to settle the jurisdiction and policy of the church; and the following year he was named, with Mr. David Lindsay, to report their proceedings to the earl of Moreton, then regent. About this time, the earl made him one of his chaplains, and, on the death of bishop Douglas, promoted him to the archiepiscopal see of St. Andrews, a dignity which brought upon him great trouble and uneasiness; for now the clamour of the presbyterian party rose very high against him, and many inconsistent absurd stories were propagated against him (*b*). Soon after his promotion, he published his Catechism in Latin verse, a work highly approved, even by his enemies (*c*); but, nevertheless, they still continued to persecute him with great violence. In 1578, he submitted himself to the general assembly, which procured him peace but for a very little time; for the year following, they brought fresh accusations against him. In the year 1582, being attacked with a grievous disease, in which the physicians could give him no relief, he happened to take a simple medicine from an old woman, which did him service. The woman, whose name was Alison Pearsone, was thereupon charged with witchcraft, and committed to prison, but escaped out of her confinement; however, about four years afterwards, she was again found, and burnt for a witch (*d*).

Calderwood. Ib.

(*b*) Mr. Calderwood says, "That his father's name was Constance, a baker in Perth, and, under the name of Constance, he assisted as a minister in the first general assembly of the kirk of Scotland, in the year 1560. After this, having deserted his ministry, he went over to France to study the laws; but, upon his return, he betook himself again to the ministry, and being baulked of the archbishopric of St. Andrews, in the month of February, 1572, he preached at St. Andrews; and in his sermon told the people, that there were three sorts of bishops; my lord bishop, my lord's bishop, and the Lord's bishop. My lord bishop was in the time of popery; my lord's bishop is now, when my lord getteth the fat of the benefice, and the bishop sueth for a portion out of the benefice, to make my lord's right sure; and the Lord's bishop is the true minister of the gospel." Calderwood, p. 55.

(*c*) The title of this work was Catechismus Latino carmine redditus, et in libros quatuor digestus, 1577. It was written for the use of the young king; and was received with so much applause, that Mr. Robert Pont and Mr. James Lawson, both violent persecutors of our author, published two Latin poems in praise of it. Mackenzie, vol. III. p. 367.

(*d*) Calderwood thus tells the story, "Mr. Patrick Adamson, called commonly bishop of St. Andrews, had kept his castle, like a fox in a hole, a long time, diseased of a great seditie, as he himself called his disease. He sought cure of women suspected of witchcraft; namely, of one, who was apprehended, tried by the presbytery, and committed to the castle, to be kept for farther trial, but suffered by him to escape; yet was she apprehended within three or four years after, and was executed in Edinburgh." True History of the Church of Scotland, p. 140.

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In 1583, king James came to St. Andrews, and the archbiſhop, being much recovered, preached before him, and diſputed with Mr. Andrew Melvil, in preſence of his majeſty, with great reputation, which drew upon him freſh calumny and perſecution (*e*). The king, however, was ſo well pleaſed with him, that he ſent him embaſſador to queen Elizabeth, at whoſe court he reſided for ſome years. His conduct, during his embaſſy, has been variouſly reported by different authors. Two things he principally laboured, viz. the recommending the king, his maſter, to the nobility and gentry of England, and the procuring ſome ſupport for the epiſcopal party in Scotland. By his eloquent preaching, he drew after him ſuch crowds of people, and raiſed in their minds ſuch a high idea of the young king, his maſter, that queen Elizabeth forbad him to enter the pulpit during his ſtay in her dominions. In 1584, he was recalled, and ſat in the parliament held in Auguſt at Edinburgh. The preſbyterian party were ſtill very violent againſt the archbiſhop. A provincial ſynod was held at St. Andrews in April 1586; the archbiſhop was here accuſed and excommunicated; he appealed to the king and the ſtates, but this availed him but little; for the mob being excited againſt him, he durſt ſcarce appear in public in the city of St. Andrews. At the next general aſſembly a paper being produced, containing the archbiſhop's ſubmiſſion, he was abſolved from the excommunication. In 1588, freſh accuſations were brought againſt him The year following, he publiſhed the Lamentations of the prophet Jeremiah, in Latin verſe, which he dedicated to the king, complaining of his hard uſage. In the latter end of the ſame year, he publiſhed a tranſlation of the Apocalypſe, in Latin verſe, and a copy of Latin verſes, addreſſed alſo to his majeſty, when he was in great diſtreſs. The king, however, was ſo far from giving him aſſiſtance, that he granted the revenue of his ſee to the

Vit. Pat. Adamſon.

Calderwood, p. 199.

(*e*) "When the king cometh to St. Andrews, (ſays Calderwood) he (the archbiſhop) becometh a whole man, occupied the pulpit incontinent, declaimed before the king againſt the miniſtry and the lords, and their proceeding. He profeſſed before, that he had not the giſt of application, now he applieth, but inſpired with another ſpirit than faithful miniſters uſed to be. In his ſermon he affirmed for certain, that the duke of Lenox died a Proteſtant, having in his hand a ſcroll, which he called the duke's teſtament. A merchant woman, ſitting before the pulpit, and ſpying narrowly, affirmed, that the ſcroll was an account of four or five years old debt, which a few days before ſhe had ſent to him. It is true, the duke refuſed to take the ſacrament out of a prieſt's hand, when he was dying; but had received it before, as was reported, out of the biſhop of Glaſgow's hand." Ibid. p. 141.

duke

Vit. Pet. Admiun.

duke of Lenox: ſo that the remaining part of this prelate's life was very wretched, having hardly ſubſiſtence for his family. He died in 1591 (*f*).

(*f*) Mr. Wilſon publiſhed a quarto volume of this prelate's works; but, beſides what this contained, the archbiſhop wrote alſo ſeveral works which never appeared in print; ſuch as ſix books on the Hebrew Republic, various tranſlations of the Prophets into Latin verſe, prelections on St. Paul's Epiſtles to Timothy, various apologetical and funeral Orations, and a Hiſtory of his Own Times, and ſome other pieces, the titles of which are not known. Mackenzie, vol. III. p. 376.

ADDISON (Lancelot) ſon of Lancelot Addiſon, a clergyman, born at Mauldiſmeaburne, in the pariſh of Croſby Ravenſworth, in Weſtmorland, in the year 1632. He was educated at the grammar ſchool of Appleby, and afterwards ſent to Queen's College, in Oxford, upon the foundation; on the 25th of January, 1654, he was admitted batchelor of arts, and maſter of arts on the 4th of July, 1657. As he had now greatly diſtinguiſhed himſelf in the univerſity, he was choſen one of the terræ filii for the act which was celebrated in 1658; but, his oration having been very ſatirical upon the pride, ignorance, hypocriſy, and avarice of thoſe then in power, he was compelled to make a recantation, and to aſk pardon on his knees. Soon after he left Oxford, and retired to Petworth, in Suſſex, where he reſided till the reſtoration. The gentlemen of Suſſex having recommended him to Dr. King, biſhop of Cheſter, as a man who had ſuffered for his loyalty and attachment to the conſtitution of church and ſtate, the biſhop received him kindly, and, in all probability, would have preferred him, had he not accepted of the chaplainſhip at Dunkirk, contrary to his lordſhip's approbation. Mr. Addiſon continued at Dunkirk till the year 1662, when the place being delivered up to the French, he returned to England. The year following, he went chaplain to the garriſon at Tangier, where he reſided ſome years. He came back to England in the year 1670, with a reſolution to return to Tangier. He was appointed chaplain in ordinary to his majeſty ſoon after his coming over; he had no thoughts, however, of quitting his chaplainſhip at Tangier; nevertheleſs it was conferred upon another, whereby Mr. Addiſon became poor in his circumſtances. In this ſituation of his affairs, a gentleman, in Wiltſhire, beſtowed on him the rectory of Milſton, in Wilts, worth about one hundred and twenty pounds per annum. Soon after he was alſo made prebendary of Minor pars altaris, in the cathedral of Sarum; and, on

Wood's Athen Oxon. vol. II. col. 976.

the 6th of July, 1675, he took the degrees of batchelor and doctor in divinity, at Oxford. His preferments, though not very conſiderable, enabled him to live in the country with great decency and hoſpitality, and he diſcharged his duty with a moſt conſcientious diligence. In 1683, the commiſſioners for eccleſiaſtical affairs, in conſideration of his former ſervice at Tangier, conferred upon him the deanery of Litchfield, in which he was inſtalled the 3d of July. On the 8th of December, 1684, he was collated to the archdeaconry of Coventry, and held it with his deaconry in commendam. In the convocation, which met on the 4th of December, 1689, dean Addiſon was preſent, and was one of the committee, appointed by the lower houſe, to acquaint the lords, that they had conſented to a conference on the ſubject of an addreſs to the king. He died on the 20th of April, 1703, in the ſeventy-firſt year of his age, and was buried in the church-yard of Litchfield, at the entrance of the weſt door, with the following epitaph on his tomb ſtone. Ibid.

Hic jacet Lancelotus Addiſon, S. T. P. hujus eccleſiæ Decanus, nec non Archidiaconus Coventriæ, qui obiit 20 die Aprilis Ann. Dom. 1703. Ætatis ſuæ 71.

Dr. Addiſon wrote many learned and uſeful treatiſes, of which we ſhall give an account in a note (*a*).

(*a*) 1. Weſt Barbary: or, a ſhort narrative of the revolutions of the kingdoms of Fez and Morocco, with an account of the preſent cuſtoms, ſacred, civil and domeſtic, by Lancelot Addiſon, chaplain to his majeſty in ordinary. Oxford, 1671. This piece is dedicated to Joſeph Williamſon, eſq; It contains many curious particulars, related by the author on his own knowledge, agreeable to what he ſays in his preface, that this book was not compoſed from the accounts given by others, but was the fruit of diligent obſervations and many years enquiries.

2. The preſent State of the Jews, more particularly relating to thoſe in Barbary, wherein is contained an exact account of their cuſtoms, ſecular and religious; to which is annexed, a ſummary diſcourſe of the Miſna, Talmud, and Germara. London, 1675.

This is alſo dedicated to his former patron, under the title of the right honourable Sir Joſeph Williamſon, principal ſecretary of ſtate.

3. The primitive Inſtitution; or, a ſeaſonable diſcourſe of catechiſing, wherein is ſhewn the antiquity, benefit, and neceſſity thereof; together with its ſuitableneſs to heal the preſent diſtempers of the church of England.

4. A modeſt Plea for the Clergy, wherein is briefly conſidered the original, antiquity, and neceſſity of that calling; together with the ſpurious and genuine occaſions of their preſent contempt. London, 1677.

5. The firſt State of Mahometiſm; or, an account of the author and doctrine of that impoſture. London, 1678.

6. An Introduction to the Sacrament; or, a ſhort, ſafe, and plain way to the communion table, collected for, and rendered familiar to, every particular communicant. 1681.

7. A

7. A Diſcourſe of Tangier, under the government of the earl of Tiviot. London, 1685.

8. The Catechumen; or, an account given by the young perſon to the miniſter, of his knowledge in religion, upon his firſt admiſſion to the Lord's table. Recommended to the preſs by two eminent divines of the church of England. London, 1690.

9. ΧΡΙΣΤΟΣ ΑΥΤΟΘΕΟΣ; or, an hiſtorical account of the hereſy, denying the godhead of Chriſt. London, 1689.

This book comprehends, in a narrow compaſs, the hiſtory of various heretics, clearly ſtated from original authors, for the uſe, probably, of ſuch as were unable to read thoſe authors in Greek and Latin.

10. The Chriſtian's daily Sacrifice duly performed; or, a practical diſcourſe, teaching the right performance of prayer. Printed for Robert Clavel, 1698.

11. An Account of the Milennium, the genuine Uſe of the Two Sacraments, viz. Baptiſm and the Lord's Supper, with the Chriſtian's obligation frequently to receive the latter.

Theſe three laſt books, with the Catechumen, are aſcribed to Dr. Addiſon in a catalogue printed at the end of his Chriſtian's daily Sacrifice, publiſhed in the year 1698.

ADDISON (Joſeph) ſon of Dr. Addiſon, mentioned in the laſt article. He was born the 1ſt of May, 1672, at Ambreſbury, in the county of Wilts, where his father was rector. He received the firſt rudiments of his education at the place of his nativity, under the reverend Mr. Naiſh; but was ſoon removed to Saliſbury, under the care of Mr. Taylor; and from thence to the Charter-houſe, where he commenced his acquaintance with Sir Richard Steele. About fifteen, he was entered at Queen's College, Oxford, where he applied very cloſely to the ſtudy of claſſical learning, and made a ſurpriſing proficiency therein. In the year 1687, Dr. Lancaſter, dean of Magdalen College, having, by chance, ſeen a Latin poem of Mr. Addiſon's, was ſo pleaſed with it, that he immediately got him elected into that houſe, where he took up his degrees of batchelor and maſter of arts. His Latin pieces, in the courſe of a few years, were exceedingly admired in both univerſities (*a*); nor were they leſs eſteemed abroad, particularly by

Memoires des Hommes Illuſtres, vol. XXXI. p. 69.

Tickel's preface.

(*a*) His poetical pieces in Latin were publiſhed in the ſecond volume of Muſarum Anglicanarum analecta, dedicated to Mr. Montague, chancellor of the exchequer. They are eight in number.

1. Pax Gulielmi auſpiciis Europæ reddita, 1697; i. e. Upon the Peace reſtored to Europe by king William.

2. Barometri Deſcriptio. A Deſcription of the Barometer.

3. ΠΥΓΜΑΙΟ-ΓΕΡΑΝΟΜΑΧΙΑ. The battle betwixt the Pigmies and Cranes.

4. Reſurrectio delineata ad altare Coll. Magd. Oxon. A Poem on the Reſurrection, as deſcribed in a painting over the altar in Magdalen College, Oxford.

5. Spæriſterium. The Bowling-green.

6. Ad D. D. Hannes inſigniſſimum Medicum et Poetam. An Ode to Dr. Hannes, that excellent Poet and Phyſician.

7. Machinæ Geſticulantes. The Puppet-ſhew.

8. Ad inſigniſſimum Virum D. Tho. Burnettum ſacræ Theoriæ Telluris

by the celebrated Boileau, who is reported to have ſaid, that he would not have written againſt Perrault, had he before ſeen ſuch excellent pieces by a modern hand. He publiſhed nothing in Engliſh before the twenty-ſecond year of his age, when there appeared a ſhort copy of verſes wrote by him, and addreſſed to Mr. Dryden (*b*), which procured him great reputation from the beſt judges. This was ſoon followed by a tranſlation of the Fourth Georgic of Virgil, (omitting the ſtory of Ariſtæus) much commended by Mr. Dryden. He wrote alſo the Eſſay on the Georgics, prefixed to Mr. Dryden's tranſlation (*c*). There are ſeveral other pieces written by him about this time; amongſt the reſt, one dated the 3d of April, 1694 (*d*), addreſſed to H. S. that is, Dr. Sacheverel, who became afterwards ſo famous, and with whom Mr. Addiſon lived once in the greateſt friendſhip; but their intimacy was ſome time after broke off by their diſagreement in political principles (*e*). In the year 1695, he wrote a poem to king William on one of his campaigns, addreſſed to Sir John Somers, lord keeper of the great ſeal. This gentleman received it with great pleaſure, took the author into the number of his friends, and beſtowed on him

Ibid.

Dryden's Virgil, vol. III. p. 822.

luris Authorem. An Ode to the celebrated Dr. Thomas Burnet, Author of the Theory of the Earth.

Theſe poems have been tranſlated into Engliſh by Dr. Sewel, of Peterhouſe, Cambridge, Mr. Newcomb, and Nicholas Amhurſt, Eſq; of Oxford.

(*b*) Theſe verſes are dated from Magdalen College, in Oxford, June 2, 1693. They contain a very fine compliment on Mr. Dryden's tranſlations of Virgil, Horace, Ovid, Perſeus, and Juvenal.

(*c*) Mr. Tickell having expreſſed himſelf ſomewhat ſurpriſed, that Mr. Dryden, who had complimented Mr. Addiſon on his tranſlation of the 4th Georgic, did not likewiſe acknowledge his obligation to him for this eſſay: Sir Richard Steele has taken occaſion to vindicate Mr. Dryden, by ſhewing, that the eſſay upon the Georgics is the ſame with the preface prefixed to them in Mr. Dryden's tranſlation of Virgil's works, and that this is acknowledged to have come from a friend, whoſe name is not mentioned, becauſe he deſired to have it concealed. Dedication to the Drummer.

(*d*) This poem muſt always be eſteemed a curious and valuable piece, as it contains the judgment of a great poet on our greateſt Engliſh poets.

(*e*) In the year 1710, Mr. Addiſon wrote ſeveral papers in the Whig Examiner, in oppoſition to a paper called the Examiner. In one of theſe he divides nonſenſe into two kinds, high nonſenſe and low nonſenſe, and ſays, that we meet with the firſt in every Grub-ſtreet production; "but, I think, (ſays he) there are none of our preſent writers, who have hit the ſublime in nonſenſe, beſides Dr. Sacheverel," (who had juſt publiſhed his ſermon). This public raillery upon Dr. Sacheverel is a convincing proof, that all their former friendſhip was now entirely extinguiſhed. Whig Examiner, No. 1. Thurſday, Oct. 5.

Tickell's preface. many marks of his favour. Mr. Addiſon had been ſtrongly ſolicited, when at the univerſity, to enter into orders, and had once reſolved upon it; but receding from his choice, and having expreſſed an inclination to travel, he was encouraged thereto by his patron above-mentioned, who, by his intereſt, procured him from the crown a penſion of three hundred pounds per annum to ſupport him in his travels, and he accordingly made a tour to Italy in the year 1699. In 1701, he wrote a poetical epiſtle from Italy to the earl of Halifax, which has been univerſally eſteemed as an excellent performance, and ſome give it the preference to all his other productions (*f*). It was tranſlated into Italian verſe by the abbot Antonio Maria Salvini, Greek profeſſor at Florence. In the year 1705, he publiſhed an account of his travels, dedicated to lord Somers, which, though at firſt but indifferently received, yet, in a little time, it met with its deſerved applauſe (*g*). In the year 1702, he was about

Ibid.

Tickell's 4to edition, vol. I. p 43.

(*f*) The poem opens thus:

While you, my lord, the rural ſhade admire,
And from Britannia's public poſts retire,
Nor longer her ungrateful ſons to pleaſe,
For their advantage ſacrifice your eaſe,
Me into foreign realms my fate conveys,
Thro' nations fruitful of immortal lays,
Where the ſoft ſeaſon and inviting clime,
Conſpire to trouble your repoſe with rhyme.

The commons had this year impeached lord Halifax, and had addreſſed his majeſty to remove him from his council. Mr. Addiſon dedicating a poem to him at this juncture, is therefore a noble proof of his gratitude. Mr. Tickell has obſerved, that this poem may be conſidered as a text, and the book of travels as a large comment upon it. Tickell's preface.

(*g*) This piece, though at its firſt publication it did not meet with the applauſe it deſerved, yet, in a little time, it was better reliſhed, and the price, at laſt, roſe to five times the original value before there was a ſecond edition. We have an account of the work from Mr. Addiſon himſelf in his preface: "For my own part (ſays he) as I have taken notice of ſeveral places and antiquities, that no body elſe has ſpoken of; ſo, I think, I have mentioned but few things in common with others, that are not either ſet in a new light, or accompanied with different reflections. I have taken care particularly to conſider the ſeveral paſſages of the ancient poets, which have any relation to the places or curioſities I met with. For, before I entered on my voyage, I took care to refreſh my memory among the claſſic authors, and to make ſuch collections out of them, as I might afterwards have occaſion for. I muſt confeſs, it was not one of the leaſt entertainments that

about to return to England, when he received advice of his being appointed to attend prince Eugene, who then commanded for the emperor in Italy; but the death of king William happening ſoon after, put an end to this affair, as well as his penſion; ſo that all his hopes of advancement were now greatly fallen. Tickel's preface.

He returned to England, and remained for a conſiderable time without any opportunity of diſplaying his abilities, or receiving ſuitable encouragement: a lucky incident however, at length, happened; in the year 1704, ſoon after the battle of Blenheim, the lord treaſurer Godolphin, being in company with the earl of Halifax, ſaid, it would be a pity if ever ſuch a victory ſhould be forgot, and begged, that the earl, who was ſuch a diſtinguiſhed patron of the poets, would name a perſon capable of doing juſtice to ſo great a ſubject. Lord Halifax replied, ſomewhat haſtily, that he did know ſuch a perſon, but would not mention him; adding, that long had he ſeen, with indignation, men of no merit maintained in luxury at the public expence, whilſt thoſe of real worth and modeſty were ſuffered to languiſh in obſcurity. The treaſurer anſwered very coolly, that he was ſorry there ſhould be occaſion for ſuch an obſervation, but that he would do his endeavour to wipe off ſuch reproaches for the future; and he engaged his honour, that whoever his lordſhip named, as a perſon capable of celebrating this victory, ſhould meet with a ſuitable recompence. Lord Halifax thereupon named Mr. Addiſon, inſiſting, however, that the treaſurer himſelf ſhould ſend to him, which he promiſed. Accordingly he prevailed on Mr. Boyle (afterwards lord Carlton) then chancellor of the exchequer, to make the propoſal to Mr. Addiſon, which he did in ſo polite a manner, that our author readily undertook the taſk. The lord treaſurer had a ſight of the piece, when it was carried no farther than the celebrated ſimile of the angel (*i*), and Mr. Budgel's Life of Lord Orrery, p. 150.

that I met with in travelling, to examine theſe ſeveral deſcriptions, as it were upon the ſpot, and to compare the natural face of the country with the landſkips that the poets have given us of it. However, to avoid the confuſion that might ariſe from a multitude of quotations, I have only cited ſuch verſes, as have given us ſome image of the place, or that have ſomething elſe beſides the bare name of it to recommend them." Addiſon's works, vol. II. preface.

(*i*) It is highly extolled in the Tatler, No. 43. "But the ſublime I am talking of (ſays the author of that paper) and which I really think as great as ever entered into the thought of man, is, in the poem, called the Campaign, where the ſimile of a miniſtring angel ſets forth the moſt ſedate and the moſt active cou-

and was ſo pleaſed with it, that he immediately appointed Mr. Addiſon a commiſſioner of appeals, vacant by the promotion of Mr. Locke, choſen one of the lords commiſſioners for trade. The Campaign is addreſſed to the duke of Marlborough; it gives a ſhort view of the military tranſactions in 1704, and contains a noble deſcription of the two great actions at Schellemberg and Blenheim. The poem will be admired as long as the victory is remembered (*k*). In 1705, he attended lord Halifax to Hanover, and the enſuing year was appointed under-ſecretary to Sir Charles Hedges, ſecretary of ſtate, in which office he acquitted himſelf ſo well, that the earl of Sunderland, who ſucceeded Sir Charles in December, continued Mr. Addiſon in his employment.

Tickel's preface.

A taſte for operas beginning at this time to prevail in England, and many perſons having ſolicited Mr. Addiſon to write one, he complied with their requeſt, and compoſed his Roſamond. This however, whether from the defect of the muſic, for which our language is ſaid by ſome to be very improper, or from the prejudices in favour of the Italian taſte, did not ſucceed upon the ſtage; but the poetry of it has, and always will be, juſtly admired. About this time, Sir Richard Steele wrote his comedy of the Tender Huſband, to which Mr. Addiſon wrote a prologue. Sir Richard ſurprized him with

Ibid.

rage, engaged in an uproar of nature, a confuſion of elements, and a ſcene of divine vengeance. Add to all, that theſe lines compliment the general and his queen at the ſame time, and have all the natural horrors heightened by the image that was ſtill freſh in the mind of every reader:

'Twas then great Marlboro's mighty ſoul was prov'd,
That in the ſhock of charging hoſts unmov'd,
Amidſt confuſion, horror, and deſpair,
Examin'd all the dreadful ſcenes of war;
In peaceful thought the field of death ſurvey'd,
To fainting ſquadrons ſent the timely aid,
Inſpir'd repuls'd battalions to engage,
And taught the doubtful battle where to rage;
So when an angel, by divine command,
With riſing tempeſts ſhakes a guilty land,
Such as of late o'er pale Britannia paſt,
Calm and ſerene he drives the furious blaſt,
And pleas'd th' Almighty's orders to perform,
Rides in the whirlwind, and directs the ſtorm."

(*k*) Mr. Voltaire, in reciting the honours conferred upon the duke of Marlborough after the battle of Blenheim, mentions this piece in the following terms: "The celebrated poem of Mr. Addiſon (ſays he) a more laſting monument than the palace of Blenheim, is accounted by that learned and warlike people amongſt the moſt honourable recompences beſtowed upon the duke of Marlborough." Age of Lewis XIV. Eng. tranſlation, vol. i. p. 337.

a de-

a dedication of this play, and acquainted the public, that he was indebted to him for ſome of the moſt excellent ſtrokes in the performance.

The marquis of Wharton, being appointed lord lieutenant of Ireland in 1709, took Mr. Addiſon with him as his ſecretary. Her majeſty alſo made him keeper of the records of Ireland, and, as a farther mark of her favour, conſiderably augmented the ſalary annexed to that place. Whilſt he was in this kingdom, the Tatler was firſt publiſhed, and he diſcovered his friend Sir Richard Steele to be the author, by an obſervation on Virgil, which he had communicated to him. He afterwards aſſiſted conſiderably in carrying on this paper, which the author acknowledges (*l*). The Tatler being laid down, the Spectator was ſet on foot, and Mr. Addiſon furniſhed great part of the moſt admired papers; thoſe which he wrote are diſtinguiſhed by one of the letters of the muſe, C, L, I, O (*m*). The Spectator made its firſt appearance in March, 1711, and was brought to a concluſion in September, 1712 (*n*). He had likewiſe a conſiderable ſhare in the Guardian, Tickel's preface.

(*l*) "But I have (ſays the author of the Tatler) only one gentleman, who will be nameleſs, to thank for any frequent aſſiſtance to me, which, indeed, it would have been barbarous in him to have denied to one, with whom he has lived in an intimacy from childhood, conſidering the great eaſe with which he is able to write, the moſt entertaining pieces of this nature. This good office he performed with ſuch force of genius, humour, wit, and learning, that I fared like a diſtreſſed prince, who calls in a powerful neighbour to his aid; I was undone by my auxiliary. When I had once called him in, I could not ſubſiſt without dependence on him. The ſame hand writ the diſtinguiſhing characters of men and women, under the names of Muſical Inſtruments, the Diſtreſs of the News-writers, the Inventory of the Play-houſe, and the Deſcription of the Thermometer, which I cannot but look upon as the greateſt embelliſhments of this work." Preface to the 4th vol. of the Tatler.

(*m*) Sir Richard Steele thus expreſſes himſelf in regard to Mr. Addiſon's ſhare in the Spectators. "I hope (ſays he) the apology I have made, as to the licence allowable to a feigned character, may excuſe any thing which has been ſaid in theſe diſcourſes of the Spectator and his works. But the imputation of the groſſeſt vanity would ſtill dwell upon me, if I did not give ſome account by what means I was enabled to keep up the ſpirit of ſo long and approved a performance. All the papers marked with a C, L I, or O, were given me by a gentleman, of whoſe aſſiſtance I formerly boaſted in the preface and concluding leaf of the Tatler. I am, indeed, much more proud of his long continued friendſhip, than I ſhould be of the fame of being thought the author of any writings, which he himſelf is capable of producing." Spectator, No. 555.

(*n*) The author of the Diſſertation ſur la Poeſie Angloiſe, in the Journal Literaire, ſpeaking of this work. "The fineſt geniuſes in England (ſays he) have exerted in the Spectator all the force of their reflections, all the delicacy of ſtyle, and all the fire of imagination that can be conceived. It is an admirable work;

dian, another paper in the ſame taſte, which entertained the town in 1713 and 1714. His celebrated Cato appeared in 1713. He formed the deſign of a tragedy upon this ſubject when he was very young, and wrote it when on his travels; he retouched it in England, without any intention of bringing it on the ſtage; but his friends being perſuaded it would ſerve the cauſe of liberty, he was prevailed on by their ſolicitations, and it was accordingly exhibited on the theatre with a prologue by Mr. Pope, and an epilogue by Dr. Garth. It was received with the moſt uncommon applauſe, having run thirty-five nights without interruption; and all parties, however divided, agreed in giving this play the commendation it deſerved (o). It was no leſs eſteemed abroad, having been tranſlated into French, Italian, and German; and it was acted at Leghorn, and ſeveral other places, with vaſt applauſe. The Jeſuits at St. Omers made a Latin verſion of it, and the ſtudents acted it with great magnificence. Her majeſty queen Anne ſignified an inclination of having the play dedicated to her; but the author having propoſed to dedicate it elſewhere, to avoid giving offence, publiſhed it without a dedication. He had formed a deſign of writing another tragedy upon the

Tickel's preface.

and it has preſerved a great part of its original graces and beauty in the French tranſlation. There is ſuch a prodigious variety in it, both with regard to the ſtyle and the ſubjects which it treats of, that we juſtly affirm, the French nation has nothing to oppoſe to this work, that can be conſidered equal to it." Tom. IX. p. 159, 160.

(o) Mr. Pope, ſpeaking of the reception this play met with, in a letter to Sir William Trumbal, April 30, 1713, writes in the following manner: "Cato was not ſo much the wonder of Rome in his days, as he is of Britain in ours; and though all the fooliſh induſtry poſſible has been uſed to make it be thought a party play, yet, what the author once ſaid of another, may, the moſt properly in the world, be applied to himſelf on this occaſion.

Envy itſelf is dumb, in wonder loſt,
And factions ſtrive who ſhall applaud him moſt.

The numerous and violent claps of the Whig party on one ſide of the theatre were echoed back by the Tories on the other; while the author ſweated behind the ſcenes, with concern, to find their applauſe proceeding more from the hand than the head. This was the caſe too of the Prologue writer, who was clapped into a ſtaunch Whig, at almoſt every two lines. I believe you have heard, that after all the applauſes of the oppoſite faction, my lord Bolingbroke ſent for Booth, who played Cato, into the box, between one of the acts, and preſented him with fifty guineas, in acknowledgement (as he expreſſed it) for defending the cauſe of liberty ſo well againſt a perpetual dictator. The Whigs are unwilling to be diſtanced this way, and therefore deſign a preſent to the ſame Cato very ſpeedily; in the mean time they are getting ready as good a ſentence as the former on their ſide: ſo betwixt them, it is probable, that Cato (as Dr. Garth expreſſed it) may have ſomething to live upon after he dies."

death

death of Socrates; but this he never carried into execution. Ib'd.
He intended alſo to have compoſed an Engliſh dictionary upon the plan of the Italian (Della Cruſca); but, upon the death of the queen, being appointed ſecretary to the lords juſtices, he had not leiſure to carry on ſuch a work.

When the earl of Sunderland was appointed lord lieutenant of Ireland, Mr. Addiſon was again made ſecretary for the affairs of that kingdom, and, upon the earl's being removed from the lieutenancy, he was choſen one of the lords of trade. Mrs. Manley was much diſſatisfied with Mr. Addiſon for leaving the muſes, and giving himſelf up to buſineſs; but ſhe, at the ſame time, pays him the higheſt compliments (p). In 1715, he began the Freeholder, a political paper, which was much admired, and proved of great uſe at that juncture. Ibid.
He publiſhed alſo about this time, verſes to Sir Godfrey Kneller upon the king's picture, and ſome to the princeſs of Wales with the tragedy of Cato. In April 1717, his majeſty king George appointed our author one of his principal ſecretaries of ſtate; but the fatigue of his employment having brought upon him an aſthmatic diſorder, with which he had been before afflicted, he reſigned his office, and retired from buſineſs. In his retirement, he applied himſelf to a religious work, which he had begun long before; part of which, ſcarce finiſhed, has been printed in his works. He intended alſo to have given an Engliſh paraphraſe of ſome of David's Pſalms; but a long and painful relapſe cut ſhort all his deſigns, and carried off this great man on the 17th of June, 1719, in the 54th year of his age. He died at Holland-houſe,

(p) "I (ſays that lady, in her Atalantis) who cannot be properly named a judge of the Greek, yet find ſuch enchantment in Maro's (a name under which ſhe ſhadowed Mr. Addiſon) ſtrains, that feeling how I myſelf, a foreigner, am raviſhed, muſt thence conclude his better judges, the Grecians, entranced by him. I could not behold him in Sergius's (lord Haliſax) gallery without ſomething of an ejaculation, an oblation due to Maro's ſhrine from all that can read him. O pity, that politicks and ſordid intereſt ſhould have carried him out of the road of Helicon, ſnatched him from the embraces of the muſes, to throw him into an old withered artificial ſtateſman's arms! Why did he preſer gain to glory? Why chuſe to be an idle ſpectator, rather than a celebrater of thoſe actions he ſo well knows how to define and adorn? Virgil himſelf, nor Virgil's greater maſter, Homer, could not boaſt of finer qualifications than Maro; Maro! who, alone of all the poets truly inſpired, could ceaſe to be himſelf, could degenerate his godlike ſoul, and proſtitute that inborn genius, all thoſe noble accompliſhments of his for gold, could turn away his eyes from the delicious gardens of Parnaſſus, of which he was already in poſſeſſion, to tread the wandering maze of buſineſs. Farewel Maro; till you abandon your artificial patron, fame muſt abandon you." Memoirs of Europe towards the cloſe of the 8th century, vol. II. p. 153.

Tickel's preface.

near Kenſington, leaving behind him one daughter by the counteſs of Warwick, to whom he was married in 1716. After his deceaſe, Mr. Tickel, by the author's inſtructions, publiſhed his works in four volumes in 4to. In this edition, there are ſeveral pieces hitherto unmentioned, viz. The Diſſertation on Medals, which, though not publiſhed till after his death, yet he had collected the materials, and begun to put them in order, at Vienna, in 1702 (q). A pamphlet, entitled the preſent State of the War, and the Neceſſity of an Augmentation conſidered; the late Tryal and Conviction of Count Tariff; the Whig Examiner came out on the 14th of September, 1716: there were five of theſe papers attributed to Mr. Addiſon, and they are the ſevereſt pieces he ever wrote. The Drummer, or the haunted Houſe, a comedy not taken notice of in this edition, was publiſhed afterwards as Mr. Addiſon's, by Sir Richard Steele (r). He is ſaid alſo to have been

(q) Mr. Pope has addreſſed an epiſtle to Mr. Addiſon on this piece; the following lines of which we hope will not be diſagreeable to our readers.

"With ſharpen'd ſight pale antiquaries pore,
Th' inſcription value, but the ruſt adore;
This the green varniſh, that the green endears
The ſacred ruſt of twice two hundred years.
To gain Peſcennius one employs his ſchemes,
One graſps a Cecrops in extatic dreams.
Poor Vadius, long with learned ſpleen devour'd,
Can taſte no pleaſure ſince his ſhield was ſcour'd,
And Curio, reſtleſs by the fair one's ſide,
Sighs for an Otho, and neglects his bride.
Theirs is the vanity, the learning thine,
Touch'd by thy hand, again Rome's glories ſhine;
Her gods and godlike heroes riſe to view,
And all her faded garlands bloom anew;
Nor bluſh thoſe ſtudies thy regard engage,
Theſe pleas'd the fathers of poetic rage:
The verſe and ſculpture bore an equal part,
And art reflected images to art."

(r) Sir Richard Steele was much offended at Mr. Tickel for omitting this play in his edition of Mr. Addiſon's works in 1721, and ſo much reſented it, that he quickly after publiſhed a ſecond edition of it, with an epiſtle to Mr. Congreve. In this epiſtle, he affirms, that he recommended the play to the ſtage, and carried it to the preſs; and he likewiſe mentions the price it was ſold at, fifty guineas. "But indeed, (continues he) had I not known it, at the time of the tranſaction concerning the acting on the ſtage and ſale of the copy, I ſhould, I think, have ſeen Mr. Addiſon in every page of it; for he was above all men in that talent called humour, and enjoyed it in ſuch perfection, that I have often reflected, after a night ſpent with him, apart from all the world, that I had had the pleaſure of converſing with an intimate acquaintance of Terence and Catullus, who had all their wit and nature, heightened

been the author of a performance, entitled Diſſertatio de inſignioribus Romanorum Poetis, and of a Diſcourſe on ancient and modern Learning. Thus we have given a detail of the life and writings of this great man, who, when alive, was univerſally admired, and whoſe memory will be ever revered. However, he did not eſcape cenſure; but the ſevereſt attack he ever received, was that from Mr. Pope (*t*).

ened with humour more delightful and exquiſite than any other man ever poſſeſſed. They who ſhall read this play, after being let into the ſecret that it was written by Mr. Addiſon, or under his direction, will probably be attentive to thoſe excellencies which they before overlooked, and wonder they did not till now obſerve; that there is not an expreſſion in the whole piece, which has not in it the moſt nice propriety and aptitude to the character which utters it; there is that ſmiling mirth, that delicate ſatire, and genteel raillery, which appeared in Mr. Addiſon when he was free amongſt intimates; I ſay when he was free from his remarkable baſhfulneſs, which is a cloak that hides and muffles merit, which doubles the beauties that are ſeen, and gives credit and eſteem to all that are concealed. The Drummer made no great figure on the ſtage, though exquiſitely well acted; but when I obſerve this, I ſay a much harder thing of the ſtage, than of the comedy. When I ſay the ſtage in this place, I am underſtood to mean in general, the preſent taſte of theatrical repreſentations; where nothing that is not violent, and, as I may ſay, groſly delightful, can come on without hazard of being condemned or ſlighted."

(*t*) In the Prologue to his Satires, after having cenſured ſeveral writers, he goes on thus,

"Peace to all ſuch! but were there one whoſe fires
Apollo kindled, and fair fame inſpires,
Bleſt with each talent and each art to pleaſe,
And born to write, converſe, and live with eaſe:
Should ſuch a man, too fond to rule alone,
Bear, like the Turk, no brother near the throne;
View him with ſcornful, yet with fearful eyes,
And hate for arts, that caus'd himſelf to riſe;
Damn with faint praiſe, aſſent with civil leer,
And, without ſneering, teach the reſt to ſneer;
Wiſhing to wound, and yet afraid to ſtrike;
Juſt hint a fault, and heſitate diſlike;
Alike reſerv'd to blame, or to commend,
A tim'rous foe, and a ſuſpicious friend;
Dreading ev'n fools, by flatterers beſieg'd,
And ſo obliging, that he ne'er oblig'd;
Who, if two wits on rival themes conteſt,
Approves of each, but likes the worſt the beſt;
Like Cato, gives his little ſenate laws,
And ſits attentive to his own applauſe,
While wits and templars ev'ry ſentence raiſe,
And wonder with a fooliſh face of praiſe;
Who but muſt laugh, if ſuch a man there be?
Who would not weep, if Atticus were he.

ADRIAN, or HADRIAN (Publius Ælius) the Roman emperor. He was born at Rome the 24th of January, in the 76th year of Chriſt. His father left him an orphan, at ten years of age, under the guardianſhip of Trajan, and Cælius Tatianus, a Roman knight. He began to ſerve very early in the armies, having been tribune of a legion before the death of Domitian. He was the perſon choſen by the army of Lower Mæſia, to carry the news of Nerva's death to Trajan, ſucceſſor to the empire. The extravagant expences which Adrian run into in his youth, made him loſe this emperor's favour; but having recovered it by a reformation in his behaviour, he was married to Sabina, a grand-niece of Trajan's, and the empreſs Plotina became his great friend and patroneſs. When he was quæſtor, he delivered an oration in the ſenate; but his language was then ſo rough and unpoliſhed, that he was hiſſed: this obliged him to apply to the ſtudy of the Latin tongue, in which he afterwards became a great proficient, and made a conſiderable figure for his eloquence. He accompanied Trajan in moſt of his expeditions, and particularly diſtinguiſhed himſelf in the ſecond war againſt the Daci; and having before been quæſtor, as well as tribune of the people, he was now ſucceſſively prætor, governor of Pannonia, and conſul. After the ſiege of Atra in Arabia was raiſed, Trajan, who had already given him the government of Syria, left him the command of the army; and at length, when he found death approaching, it is ſaid he adopted him. The reality of this adoption is by ſome diſputed, and is thought to have been a contrivance of Plotina; but however this may be, Adrian, who was then in Antiochia, as ſoon as he received the news thereof, and of Trajan's death, declared himſelf emperor, on the 11th of Auguſt, 117. No ſooner had he arrived at the imperial dignity, than he made peace with the Perſians, to whom he yielded up great part of the conqueſts of his predeceſſors (*a*); and from generoſity, or policy, he remitted the debts of the Roman people, which, according to the calculation of thoſe who have reduced them to modern money, amounted to twenty-two millions five hundred thouſand golden crowns; and he cauſed to be burnt all the bonds and obligations relating to thoſe debts, that the people might be under no ap-

Spartian in Adriano.

Ibid.

(*a*) Eutropius is of opinion, that the yielding up of theſe conqueſts, proceeded from Adrian's envying Trajan's glory, lib. viii. p. 90. But Spartian ſuppoſes, that the impoſſibility or difficulty of keeping the conquered provinces determined Adrian to reſign them. In Adriano.

prehenſion

prehenſion of being called to an account for them afterwards. He went to viſit all the provinces, and did not return to Rome till the year 118, when the ſenate decreed him a triumph, and honoured him with the title of Father of his country; but he refuſed both, and deſired that Trajan's image might triumph. The following year he went into Maeſia, to oppoſe the Sarmatæ. In his abſence ſeveral perſons of great worth were put to death; and though he proteſted he had given no orders for that purpoſe, yet the odium thereof fell chiefly upon him. No prince travelled more than Adrian; there being hardly one province in the empire which he did not viſit. In 120 he went into Gaul, and from thence to Britain, where he took care to have a wall or rampart built, as a defence againſt thoſe who would not ſubmit to the Roman government (*b*). In 121, he returned into France; thence he went into Spain, to Mauritania, and at length into the eaſt, where he quieted the commotions raiſed by the Parthians. After having viſited all the provinces of Aſia, he returned to Athens in 125, where he paſſed the winter, and was initiated in the myſteries of Eleuſinian Cerea. He went from thence to Sicily, and ſaw mount Ætna. He returned to Rome the beginning of the year 129; and, according to ſome, he went again, the ſame year, to Africa; and, after his return from thence, to the Eaſt. He was in Egypt in the year 132, reviſited Syria the year following, returned to Athens in 134, and to Rome in 135. The perſecution againſt the Chriſtians was very violent under his reign; but it was at length ſuſpended, in conſequence of the remonſtrances of Quadrat biſhop of Athens, and Ariſtides, two Chriſtian philoſophers, who preſented the emperor with ſome books in favour of the Chriſtian religion. He conquered the Jews,

M. de Tillemont Hiſt. des Emp. tom. II. p. 408, 409. edit. of Bruſſels. Notes on the Hiſt. of Adrian. Spart. in Adriano. Dio. lib. 69.

(*b*) "In the mean time (ſays Mr. Rapin) the Caledonians continuing their inroads, the emperor Adrian reſolved to go over in perſon, and ſubdue theſe fierce and troubleſome people. Upon his arrival, they retired towards the north: he advanced however as far as York, where he was diverted from his intended conqueſt by the deſcription ſome old ſoldiers he found there, who had ſerved under Agricola, gave him of the country. In hopes, therefore, of keeping them quiet by enlarging their bounds, he delivered up to the Caledonians all the lands lying between the two Firths and the Tyne; and at the ſame time, to ſecure the Roman province from their incurſions, threw up a rampart of earth, covered with a green turf, from the mouth of the Tyne to Solway-firth, eighty miles in length, and quite croſs the country from eaſt to weſt. Having thus ſettled matters in Britain, he returned to Rome, where he was honoured with the title of Reſtorer of Britain, as appears by ſome medals." Hiſt. of Eng. vol. I. lib. I. p. 60. Tindal's tranſlat. octavo edit.

and,

and, by way of inſult, erected a temple to Jupiter on Calvary, and placed a ſtatue of Adonis in the manger of Bethlehem; he cauſed alſo the images of ſwine to be engraved on the gates of Jeruſalem.

See Tillemont's Hiſt. of Adrian.

Adrian reigned one and twenty years, and died at Baiæ in the ſixty-third year of his age. The Latin verſes he addreſſed to his ſoul on his death-bed (c) ſhew his uncertainty

(c) The verſes are theſe:

Animula vagula, blandula,
Hoſpes, comeſque corporis,
Quæ nunc abibis in loca
Pallidula, rigida, nudula,
Nec, ut ſoles, dabis jocos?

Thus tranſlated by Mr. Pope:

Ah! fleeting ſpirit! wand'ring fire,
That long haſt warm'd my tender breaſt,
Muſt thou no more this frame inſpire?
No more a pleaſing chearful gueſt?
Whither, ah whither art thou flying?
To what dark undiſcover'd ſhore?
Thou ſeem'ſt all trembling, ſhiv'ring, dying,
And wit and humour are no more!

The ſame gentleman having received a letter from Mr. Steele, deſiring him to write an ode, as of a chearful dying ſpirit, conſiſting of two or three ſtanzas, for muſic, he complied with his requeſt in the following letter.

"I do not ſend you word I will do, but have already done the thing you deſired of me. You have it (as Cowley calls it) juſt warm from the brain. It came to me the firſt moment I waked this morning: yet, you'll ſee, it was not ſo abſolutely inſpiration, but that I had in my head not only the verſes of Adrian, but the fine fragment of Sappho."

The Dying Chriſtian to his Soul. Ode.

I.

Vital ſpark of heav'nly flame:
Quit, oh quit this mortal frame;
Trembling, hoping, ling'ring, flying,
Oh the pain, the bliſs of dying!
Ceaſe, fond Nature, ceaſe thy ſtriſe,
And let me languiſh into life.

II.

Hark! they whiſper; Angels ſay,
Siſter Spirit, come away.
What is this abſorbs me quite?
Steals my ſenſes, ſhuts my ſight,
Drowns my ſpirits, draws my breath?
Tell me my Soul, can this be Death?

III.

The world recedes; it diſappears!
Heav'n opens on my eyes! my ears
With ſounds ſeraphic ſing;
Lend, lend your wings! I mount! I fly!
O Grave! where is thy Victory?
O Death! where is thy Sting?

and

and doubts in regard to the other world. He was a prince adorned with great virtues, but they were mingled with great vices. He was generous, induſtrious, polite, and exact; he maintained order and diſcipline; he adminiſtered juſtice with indefatigable application, and puniſhed rigorouſly all thoſe who did not faithfully execute the offices with which they were entruſted: he had a great ſhare of wit and a ſurpriſing memory; he was well verſed in moſt of the polite arts and ſciences, and is ſaid to have wrote ſeveral works (*d*). On the other hand, he was cruel, envious, laſcivious, ſuperſtitious, and ſo weak as to give himſelf up to the ſtudy of magic: and what can be more infamous than his paſſion for Antinous?

Adrian having no children by Sabina, adopted Lucius Aurelius Annius Ceionius Commodus Verus; but Lucius dying the 1ſt of January 138, he then adopted Titus Antoninus, on condition that he ſhould adopt Marcus Annius Verus, and the ſon of Lucius Verus.

(*d*) There are ſome fragments of his Latin poems extant. See Spartian. Stephanus Byzantinus quotes a Latin poem, entitled, Alexandreis, of which Adrian is ſaid, by ſome, to have been the author. He wrote likewiſe ſome diſcourſes and orations, ſeveral quotations out of them being ſtill extant. (Photius, p. 276.) But the chief work of this emperor was the Hiſtory of his own life; but he did not chuſe to put his name to it, but that of Phlegon, one of his freed-men, a very learned perſon, was prefixed to it. Spart. p. 150. He compoſed ſome books in imitation of Antimachus, a Greek poet (ibid. p. 150.) It is ſaid by Geſner, that he wrote likewiſe concerning the military art; but Voſſius proves this to be a miſtake. De Hiſt. Græc. p. 215. And ſome pretend that the work of Urbicius upon Tactics, was Adrian's, except only Urbicius's additions. Salmaſ. in Spart. p. 83.

ADRIAN IV. (Pope) the only Engliſhman who ever had the honour of ſitting in the papal chair. His name was Nicholas Brekeſpere, and he was born at Langley, near St. Alban's, in Hertfordſhire. His father having left his family, and taken the habit of the monaſtery of St. Alban's, Nicholas was obliged to ſubmit to the loweſt offices in that houſe, for daily ſupport. After ſome time, he deſired to take the habit in that monaſtery, but was rejected by the abbot Richard: "He was examined (ſays Matthew Paris), and being found inſufficient, the abbot civilly enough ſaid to him, Wait, my ſon, and go to ſchool a little longer, till you are better qualified (*a*)." But if the character given of young Brekeſpere

Leland. Comment de Script. Brit. vol. I. p. 220. Mat. Paris, Vit. Abbat. S. Alban. edit. 1640. vol. I. p. 66.

(*a*) Qui cum examinatus eſt inſufficiens inveniretur, dixit ei abbas ſatis civiliter; Expecta, fili, et adhuc ſcholam exerce, ut aptior habearis. Mat. Paris Vit. Abb. St. Alban. edit. 1640. vol. I. p. 66.

by

by Pitts be a juſt one, the abbot was certainly to be blamed for rejecting a perſon who would have done great honour to his houſe: "He was (ſays that author) a handſome and comely youth, of a ſharp wit and ready utterance; circumſpect in all his words and actions, polite in his behaviour, neat and elegant; full of zeal for the glory of God, and that according to ſome degree of knowledge; ſo poſſeſſed of all the moſt valuable endowments of mind and body, that in him the gifts of Heaven exceeded nature; his piety exceeded his education, and the ripeneſs of his judgment and his other qualifications exceeded his age (*b*)." Having met with this repulſe, he reſolved to try his fortune in another country, and accordingly went to Paris; where, though in very poor circumſtances, he applied himſelf to his ſtudies with great aſſiduity, and made a wonderful proficiency. But having ſtill a ſtrong inclination to a religious life, he left Paris, and removed to Provence, where he became a regular clerk in the monaſtery of St Rufus. He was not immediately allowed to take the habit, but paſſed ſome time by way of trial, in recommending himſelf to the monks by a ſtrict attention to all their commands. This behaviour, together with the beauty of his perſon, and prudent converſation, rendered him ſo acceptable to thoſe religious, that after ſome time they intreated him to take the habit of the canonical order (*c*). Here he diſtinguiſhed himſelf ſo much by his learning and ſtrict obſervance of the monaſtic diſcipline, that upon the death of the abbot, he was choſen ſuperior of that houſe; and we are told that he rebuilt that convent. He did not long enjoy this abbacy: for the monks being tired of the government of a foreigner, brought accuſations againſt him before pope Eugenius III, who after having examined their complaint, and heard the defence of Nicholas, declared him innocent: his holineſs,

I eland, ubi ſupra.

(*b*) "Erat adoleſcens corpore pulcher, facie venuſtus, inceſſu compoſitus, ingenio acutus, lingua promptus, eloquio facundus, ſermone cautus, judicio jam pene maturus, in actionibus prudens, et dexter, moribus urbanus, comptus, elegans, zelo divinæ gloriæ, idque ſecundum quandam ſcientiam, plenus, omnibus denique tum corporis, tum animi melioribus dotibus ita præditus, ut in ea dona dei naturam, pietas educationem, judicii maturitas et aliæ perfectiones ſuperarent ætatem." Pits, De illuſt. Angl. Script. ann. 1159.

(*c*) Eſt autem in illa ratione monaſterium nobile clericorum regularium quod dicitur S. Ruſi; ad quem locum ille veniens, et ſubſiſtendi occaſionem ibidem inveniens, quibus potuit obſequiis iiſdem fratribus ſe commendare curavit. Et quoniam erat corpore elegans, vultu jucundus, prudens in verbis, ad injuncta impiger, placuit omnibus, canonici ordinis ſuſcipere habitum, annis plurimis ibidem reſedit. Gul. Nurib. de Reb. Angl. lib. ii. c. 6.

however,

however, gave the monks leave to chuſe another ſuperior (*d*); but being ſenſible of the great merit of Nicholas, and thinking he might be ſerviceable to the church in a higher ſtation, he created him cardinal-biſhop of Alba, in 1146.

In 1148, Eugenius ſent him legate to Denmark and Norway, where, by his fervent preaching and diligent inſtructions, he converted thoſe barbarous nations to the Chriſtian faith; and we are told, that he erected the church of Upſal into an archiepiſcopal ſee. When he returned to Rome, he was received by the pope and cardinals with great marks of honour: and pope Anaſtaſius, who ſucceeded Eugenius, happening to die at this time, Nicholas was unanimouſly choſen to the holy ſee, in November, 1154, and he took the name of Adrian. When the news of his promotion reached England, king Henry II. ſent Robert abbot of St. Alban's, and three biſhops, to Rome, to congratulate him on his election (*e*); upon which occaſion Adrian granted very conſiderable privileges to the monaſtery of St. Alban's (*f*). Next year,

Gul Nubrig. ibid. Cave Hiſt. lit. Sæc. Waldenſe, an. 1154.

Gul. Nubrig. ibid.

(*d*) "Utrique ergo parti (ſays Gulielmus Nubrigienſis) pie et prudenter proſpiciens, Scio, inquit, fratres, ubi ſedes ſit Satanæ; ſcio quid in vobis ſuſcitet procellam iſtam. Ite, eligite vobis patrem, cum quo pacem habere poſſitis, vel potius velitis: iſte enim non erit vobis ulterius oneri. —The pope piouſly and prudently conſulting the good of both parties, ſaid, I know, brethren, where Satan fixes his abode; I know what has raiſed the late ſtorm amongſt you: go, chuſe a ſuperior, with whom you may, or rather will, live in peace; as for this man, he ſhall be no longer a burden to you." Gul. Nubrig. ib.

(*e*) His holineſs received the embaſſadors with great marks of reſpect: when they had executed their commiſſion, the three biſhops returned home, leaving abbot Robert behind them. King Henry ſent the pope a letter by thoſe embaſſadors, expreſſing his good wiſhes, and how deſirous he was, that this prelate might anſwer the expectations of his ſtation, and that he might act vigorouſly for the intereſt of Chriſtendom, and ſo govern the churches of God, that all ſucceeding generations might eſteem him an honour to the country which gave him birth. Matth. Paris, ubi ſupra.

(*f*) Abbot Robert being left at Beneventum with the pope, thought he had now a favourable opportunity of endeavouring to recover ſome dignities and privileges of his abbey, which had been invaded by the biſhop of Lincoln. He had brought with him ſeveral preſents for his holineſs, and amongſt the reſt three rich mitres, and ſome ſandals, the workmanſhip of Chriſtina prioreſs of Markgate: Adrian accepted of the mitres and ſandals, on account of their excellent workmanſhip, but refuſed the other preſents, ſaying, in a jocular manner, "I will not accept of your gifts, becauſe, when I deſired to take the habit in your monaſtery, you rejected me." "Sir (ſaid the abbot), we could by no means receive you, it being repugnant to the will of God, whoſe providence reſerved you for greater things." The pope replied, "I thank you for this polite and obliging anſwer:" and added, "Deareſt abbot, aſk boldly whatever you deſire, I ſhall always be

year, king Henry having ſollicited the pope's conſent, that he might undertake the conqueſt of Ireland, Adrian very readily complied, and ſent him a bull for that purpoſe; the following is a tranſlation thereof: "Adrian, biſhop, ſervant of the ſervants of God, to his moſt dear ſon in Chriſt, the illuſtrious king of England, ſends greeting, and apoſtolical benediction. Your magnificence is very careful to ſpread your glorious name in the world, and to merit an immortal crown in heaven, whilſt, as a good catholic prince, you form a deſign of extending the bounds of the church, of inſtructing ignorant and barbarous people in the Chriſtian faith, and of reforming the licentious and immoral; and the more effectually to put this deſign in execution, you deſire the advice and aſſiſtance of the holy ſee. We are confident, that, by the bleſſing of God, the ſucceſs will anſwer the wiſdom and diſcretion of the undertaking. You have advertiſed us, dear ſon, of your intended expedition into Ireland, to reduce that people to the obedience of the Chriſtian faith; and that you are willing to pay for every houſe a yearly acknowledgment of one penny to St. Peter, promiſing to maintain the right of thoſe churches in the fulleſt manner. We therefore, being willing to aſſiſt you in this pious and laudable deſign, and conſenting to your petition, do grant you full liberty to make a deſcent upon that iſland, in order to enlarge the borders of the church, to check the progreſs of immorality, and to promote the ſpiritual happineſs of the natives: and we command the people of that country to receive and acknowledge you as their ſovereign lord; provided the rights of the churches be inviolably preſerved, and the Peter pence duly paid: for indeed it is certain (and your highneſs acknowledges it) that all the iſlands, which are enlightened by Chriſt, the ſun of righteouſneſs, and have embraced the doctrines of Chriſtianity, are unqueſtionably St. Peter's right, and belong to the holy Roman church. If, therefore, you reſolve to put your deſigns in execution, be careful to reform the manners of that people; and commit the government of the churches to able and virtuous perſons, that the Chriſtian religion may

be ready to ſerve St. Alban, who am myſelf his diſciple." Some days after, abbot Robert being in private converſation with the pope, made grievous complaints concerning the various oppreſſions of the biſhop of Lincoln; which ſo moved his holineſs, that he granted to the church of St. Alban's the ſingular privilege of being exempt from all epiſcopal juriſdiction, excepting that of the ſee of Rome, with many other valuable liberties and immunities. Matt. Paris, ubi ſupra.

grow and flouriſh, and the honour of God, and the preſervation of ſouls be effectually promoted; ſo ſhall you deſerve an everlaſting reward in heaven, and leave a glorious name to all poſterity." His indulgence to this prince was ſo great, that he even conſented to abſolve him from the oath he had taken, not to ſet aſide any part of his father's will (g). See Rymer's Fœdera, tom. i. p. 15. edit. 1727.

Adrian, in the beginning of his pontificate, boldly withſtood the attempts of the Roman people to recover their ancient liberty under the conſuls, and obliged thoſe magiſtrates to abdicate their authority, and leave the government of the city to the pope. In 1155, he drove the heretic Arnold of Breſſe, and his followers, out of Rome. The ſame year he excommunicated William king of Sicily, who ravaged the territories of the church, and abſolved that prince's ſubjects from their allegiance. About the ſame time, Frederic king of the Romans, having entered Italy with a powerful army, Adrian met him near Sutrium, and concluded a peace with him. At this interview, Frederic conſented to hold the pope's ſtirrup whilſt he mounted on horſeback. After which, his holineſs conducted that prince to Rome, and in St. Peter's church placed the imperial crown on his head, to the great mortification of the Roman people, who aſſembled in a tumultuous manner, and killed ſeveral of the Imperialiſts. The next year a reconciliation was brought about between the pope and the Sicilian king, that prince taking an oath to do nothing farther to the prejudice of the church; and Adrian granting him the title of King of the two Sicilies. He built and fortified ſeveral caſtles, and left the papal dominions in a more flouriſhing condition than he found them. But not- Platina de Vit. Pontif. Hadrian IV.

(g) Geoffry Plantagenet, late earl of Anjou, had, by the empreſs Maud, three ſons, Henry, Geoffry, and William. This prince being ſenſible that his own dominions would of courſe deſcend to his eldeſt ſon Henry, and that the kingdom of England, and duchy of Normandy, would likewiſe fall to him in right of his mother, thought fit to deviſe the earldom of Anjou to his ſecond ſon Geoffry: and to render this the more valid, he exacted an oath of the biſhops and nobility, not to ſuffer his corps to be buried, till his ſon Henry had ſworn to fulfil every part of his will. When Henry came to attend his father's funeral, the oath was tendered to him, but for ſome time he refuſed to ſwear to a writing, the contents of which he was unacquainted with. However, being reproached with the ſcandal of letting his father lie unburied, he at laſt took the oath with great reluctance. But after his acceſſion to the throne, upon a complaint to pope Adrian, that the oath was forced upon him, he procured a diſpenſation from his holineſs, abſolving him from the obligation he had laid himſelf under; and in conſequence thereof, he diſpoſeſſed his brother Geoffry of the dominions of Anjou, allowing him only a yearly penſion for his maintenance. Gul. Nubrig. de Reb. Angl. lib. ii. cap. 7.

withſtanding

withſtanding all his ſucceſs, yet he was extremely ſenſible of the diſquietudes attending ſo high a ſtation, and complained thereof to his countryman John of Saliſbury (*b*). He died September 1, 1159 (*i*), in the fourth year and tenth month of his pontificate, and was buried in St. Peter's church, near the tomb of his predeceſſor Eugenius. There are extant ſeveral letters, and ſome homilies written by pope Adrian.

(*b*) He aſſured him, "that all the former hardſhips of his life were mere amuſement to the misfortunes of the popedom; that he looked upon St. Peter's chair to be the moſt uneaſy ſeat in the world, and that his crown ſeemed to be clapped burning on his head." Baronius Annal. tom. xii. an. 1154.

(*i*) Matthew Paris tells us (Vit. Abbat. S. Albin. p. 74.) he was poiſoned by the Romans, becauſe he refuſed to conſecrate a citizen's ſon a biſhop, who was unworthy of that dignity. Joannes Funcius ſays (Baleus, de Script. Brit. Centur. 2. n. 64. in Appendice) that Adrian being one day walking with his attendants, a fly got into his throat, and the ſurgeons not being able to extract it, he was ſuffocated. "As he was drinking (ſays Fuller) he was choaked with a fly, which, in the large territory of St. Peter, had no place but his throat to get into: but ſince a fly ſtopped his breath, fear ſhall ſtop my mouth, not to make uncharitable concluſions from ſuch caſualties." Worthies of England, Hertfordſhire, p. 20. It is remarkable, however, that Platina and Leland are ſilent as to the manner of his death, which, in all probability, they would not have been, had it been attended with ſuch extraordinary circumſtances.

ADRIAN (de Caſtello) biſhop of Bath and Wells, in the reigns of Henry VII. and VIII. He was deſcended of an obſcure family at Cornetto, a ſmall town in Tuſcany: he ſoon diſtinguiſhed himſelf by his learning and abilities, and procured ſeveral employments at the court of Rome. In 1448, he was appointed nuncio extraordinary to Scotland, by pope Innocent VIII. to quiet the troubles in that kingdom; but, upon his arrival in England, being informed that his preſence was not neceſſary in Scotland, the conteſts there having been ended by a battle, he applied himſelf to execute ſome other commiſſions with which he was charged, particularly to collect the pope's tribute, or Peter-pence, his holineſs having appointed him his treaſurer for that purpoſe. He continued ſome months in England, during which time he got ſo far into the good graces of Morton archbiſhop of Canterbury, that he recommended him to the king, who appointed him his agent for Engliſh affairs at Rome; and, as a recompence for his faithful ſervices, he promoted him firſt to the biſhopric of Hereford, and afterwards to that of Bath and Wells. He was enthroned at Wells by his proxy Polydore Virgil, at that time the pope's ſubcollector in England, and afterwards appointed by Adrian archdeacon of Wells.

Aubery Hiſt. generale des Cardinaux, Paris 1645. 4to. tom. iii. p. 76.

Polyd. Virg. Hiſt. Angl. edit. L. Bat. lib. xxvi. p. 736, 737.

Adrian

Adrian let out his biſhopric to farmers, and afterwards to cardinal Wooliey, he himſelf reſiding at Rome, where he built a magnificent palace, on the front of which he had the name of his benefactor, Henry VII. inſcribed; he left it after his deceaſe to that prince and his ſucceſſors. Alexander VI, who ſucceeded Innocent VIII. appointed Adrian his principal ſecretary, and vicar-general in ſpirituals and temporals; and the ſame pope created him a cardinal-prieſt, with the title of St Chryſogonus, the 31ſt of May, 1503. Soon after his creation, he narrowly eſcaped being poiſoned (*a*) at a feaſt, to which he was invited with ſome other cardinals, by the pope and his ſon Cæſar Borgia. Aubery, ib. p. 77.

In the pontificate of Julius II. who ſucceeded Alexander, Adrian retired from Rome, having taken ſome diſguſt, or perhaps diſtruſting this pope, who was a declared enemy of his predeceſſor: nor did he return till there was a conclave held for the election of a new pope, where it is likely he gave his voice for Leo X. Soon after, he was unfortunately privy to a conſpiracy againſt Leo (*b*). His embarking therein is ſaid to have been chiefly owing to his crediting and applying to himſelf the prediction of a fortune-teller, who had aſſured him, "that Leo would be cut off by an unnatural death, and be ſucceeded by an elderly man named Adrian, of obſcure birth, but famous for his learning, and whoſe virtue and merit alone, had raiſed him to the higheſt honours Ib. p. 78, 79.

(*a*) Cæſar Borgia had reſolved to take this opportunity to cut off ſuch of the cardinals as he chiefly envied; for this purpoſe he prepared ſome poiſoned wine, but the cup-bearer, miſtaking one flaggon for another gave the poiſoned liquor to the wicked contriver of this deſign, who drank it off, without ſuſpecting the miſtake. Adrian having inadvertently taſted the poiſoned wine, was ſeized with the moſt tormenting pains in his bowels, which brought on frequent convulſions, and afterwards a kind of lethargy. Aubery, ib. p. 78.

(*b*) Mr. Aubery ſays (p. 79.) that cardinal Petrucci was the chief of the conſpirators, and Adrian one of thoſe to whom he imparted his deſign. According to Polydore Virgil, the pope had taken under his protection the inhabitants of Sienna, and deprived cardinal Alfonſo Petrucci, and his family, of the principality they had long enjoyed there, in order, as his holineſs declared, entirely to root out the ſeeds of faction with which that city was diſturbed. This behaviour highly enraged the cardinal againſt the pope, whom he accuſed of ingratitude, in thus requiting the aſſiſtance he had given him in his election: he publicly expreſſed his deteſtation of that pontif, and imprecated a thouſand deaths on him. He happened to vent his rage in the hearing of the cardinals Adrian and Francis Volaterran, and this furniſhed a pretence for an accuſation againſt them. The pope was ſo exaſperated at Petrucci, that he ordered him to be apprehended, and thrown into priſon, where he ſoon after died. Hiſt. Angl. lib. xxvii. p. 45. edit. Lugd. Bat. 1651. 8vo.

of the church." The conſpiracy being diſcovered (*c*), Adrian was condemned to pay twelve thouſand five hundred ducats, and to give a ſolemn promiſe, that he would not ſtir out of Rome. But being either unable to pay this fine, or apprehending ſtill farther ſeverities, he privately withdrew from Rome; whereupon, in a conſiſtory, held the 6th of July, 1518, he was declared excommunicated, and deprived of
Ibid. p. 80. all his benefices, as well as his eccleſiaſtical orders. About four years before, he had been removed from his office of the pope's collector in England, at the requeſt of king Henry VIII, and through the inſtigation of cardinal Wolſey (*d*). The heads of his accuſation drawn up at Rome, were, "That he had abſented himſelf from that city in the time of Julius II. without the pope's leave; that he had never reſided, as he ought to have done, at the church of St. Chryſogonus, from which he had his title; that he had again withdrawn from Rome, and had not appeared to a legal citation; and that he had engaged in the conſpiracy of cardinal Petrucci, and had ſigned the league of Francis Maria, duke of Urbino,
Id. ibid. againſt the pope." He was at Venice when he received the news of his condemnation, what became of him afterwards is uncertain: Mr. Aubrey ſays he took refuge amongſt
Ibid. p. 81. the Turks in Aſia. Polydore Virgil tells us, there is to be ſeen at Riva, a village in the dioceſe of Trent, a Latin inſcription on one Polydorus Caſamicus (*e*), the pope's

(*c*) Mr. Aubrey ſays, that the three principal conſpirators having been arreſted, it was found from their depoſitions, that the cardinals Soderini and de Caſtello were their accomplices, having been preſent at their ſecret conferences. A conſiſtory being held thereupon, thoſe two cardinals, with great difficulty, were induced to make a public confeſſion of their fault; and Adrian owned he had heard Petrucci ſay, that he would kill the pope; but that he paid no regard to what he ſaid, on account of his youth. Ibid. ubi ſupra.

(*d*) Wolſey, aſpiring at a cardinalſhip, ſolicited Adrian to uſe his intereſt for him at the court of Rome; but finding that, inſtead of ſerving him, he did him ill offices, he got him turned out of his place, by his influence with Henry VIII. In Mr. Rymer's Fœdera we have a letter from Leo X. dated at Rome, October 31, 1514, in anſwer to one from king Henry. The pope tells him, "That he had condeſcended to remove the cardinal from the office of collector, for no other reaſon but becauſe the king had deſired it; and that he would do even more for him, if it was not plain that he acted only at the inſtigation of another, and not of his own accord." Vol. xiii. p. 467.

(*e*) It is as follows:

POLYDORO. CASAMICO. Romano.
Summi Pontificis Oſtiario
vixit ann. XXIV.
Hadrianus. Cardinalis. S. Chryſogoni
Familiari. Cariſſ. Poſ.
Exulat Hadrianus: tu jam, Polydore, quieſcis
Æternumque vales; nobis dira omnia reſtant.

janitor, written by cardinal Adrian: in this he laments his own wretched condition, extolling the happineſs of his friend, whoſe death had put an end to his miſeries. Polydore Virgil gives Adrian a high character for his uncommon learning, his exquiſite judgment in the choice of the propereſt words, and the truly claſſical ſtyle of his writings, in which he was the firſt (ſays that author) ſince the age of Cicero, who revived the purity of the Latin language, and taught men to draw their knowledge from the ſources of the beſt and moſt learned authors (*f*).

(*f*) Erant in eo plurimæ literæ non vulgares, ſed reconditæ, ac ſummum bonorum verborum delectu judicium; qui memoria noſtra primus omnium, poſt illud diſertiſſimum Ciceronis ſæculum, ſuis ſcriptis mortales excitavit ad perfectas literas de doctiſſimorum autorum fontibus hauriendas, docuitque modum pure, nitide, ac luculenter loquendi, ſic ut, eo doctore, in præſentia ubique gentium Latinitas ab integrò renaſcatur. Lib. xxvi. p. 737.

ADRIANI (Joanni Battiſta) born of a patrician family, at Florence in 1511. He wrote a hiſtory of his own times, in Italian, which is a continuation of Guicciardine, beginning at the year 1536 (*a*). The work is executed with great judgment, candour, and accuracy; he was furniſhed with ſeveral memoirs by Coſmo duke of Tuſcany, a prince no leſs conſpicuous for his great genius, than his conſummate prudence. Thuanus acknowledges he was much indebted to his hiſtory, and that no work of this kind had furniſhed him with more materials. Beſides this hiſtory, there are ſix funeral orations compoſed by Adriani, viz. one on the emperor Charles V. another on the emperor Ferdinand; a third on Eleonora of Toledo, the wife of Coſmo duke of Florence; a fourth on Iſabel queen of Spain; the fifth on Coſmo the grand duke of Tuſcany; and the laſt on Joan of Auſtria, wife of Francis de Medicis. He is thought alſo to have been the author of a long letter on ancient painters and ſculptors, prefixed to the third volume of Vaſari. He died at Florence in 1579.

Thuan. Hiſt. lib. lxviii.

Rilli, concerning the illuſtrious Men of the Academy of Florence, p. 45.

(*a*) Adriani's Hiſtory is carried down to 1574. It conſiſts of twenty-two books. It was printed in folio, at Florence, by the Giunti, in 1583: and at Venice, in two volumes in quarto, in 1587. Marcello Adriani, the author's ſon, publiſhed this Hiſtory, and dedicated it to Francis de Medicis grand duke of Tuſcany. Spond. Ann. ad ann. 1534. num. xviii. p. 426.

ADRICHOMIUS (Chriſtian) born at Delft in Holland, in the year 1553. He was a zealous advocate for the religion he profeſſed, and applied himſelf to his ſtudies with great aſſiduity. He was for ſome time director of the nuns of St. Barbara; but the civil wars, which broke out on the account of religion, having obliged him to quit his country, he withdrew to Brabant, and afterwards to Cologne, where he began a conſiderable work, which was printed after his death. It is intitled Theatrum Terræ Sanctæ, and was printed in folio, with geographical maps, at Cologne, in the year 1593. He gives a deſcription of the Holy Land in general, and of the city of Jeruſalem in particular. It contains likewiſe a Chronicle of the Old and New Teſtament, which is pretty much eſteemed; but he is thought to rely too much on the Manetho, the Beroſus, and ſuch other writings of the monk Annius of Viterbo. Adrichomius ſometimes aſſumed the name of Chriſtianus Crucius, and under this title he publiſhed, at Antwerp, the Life of Chriſt, and an oration De Chriſtiana Beatitudine, which he had ſpoke in a general chapter. He died at Cologne, in the year 1585, in the thirteenth year of his exile, and was buried in the convent of the canoneſſes of Nazareth, where he had been Director for ſome years.

Valer. And. Bibl. Belg. p. 131.

ÆLFRED, Alfride, Aldfrid, or Eldfrid, the natural ſon of Oſwi, king of Northumberland. He had an education ſuitable to the ſon of a king; and, according to Beda, ſtudied in Scotland, where he acquired great knowledge in the Scripture, as well as in all uſeful learning. Upon his return to his native country, he diſtinguiſhed himſelf greatly for his prudence as well as knowledge; and we are told, that by his perſuaſion, Peada, the ſon of Penda, king of the Mercians, renounced heatheniſm and embraced the Chriſtian religion. On the death of Oſwi, he was violently perſecuted by his brother Egfrid, who ſucceeded to the throne; he was jealous of Ælfred on account of his great parts, and becauſe there had been ſome talk of raiſing him to the throne. Ælfred retired into Ireland, where he converſed wholly with the learned, and led a philoſophic kind of life. Egfrid even carried his rancour ſo far as to make war againſt thoſe who had given him refuge, and was ſlain in battle. Upon his death, the nobility of Northumberland unanimouſly invited Ælfred to the throne, which he accepted of, in the year 686. He found the

Bed. Hiſt. Eccl. lib. v. cap. 12.

Bed. ibid.

Chron. Sax. p. 45.

the kingdom in great confusion; but by his wisdom and piety he soon established good order. His brother had imposed many oppressive taxes on the people, these he removed, and, by a strict administration of justice, rendered his subjects perfectly easy and happy. He was no less conspicuous for his learning when a king, than before, and his court became a great resort for men of letters (a). It is, however, generally allowed that he was not a martial prince, so that his dominions were less extensive than they had been in the days of his ancestors. He has been censured for persecuting bishop Wilfrid, in whose room he halted John of Beverly to be consecrated bishop of Hexham (b) in Northumberland, whom he afterwards raised to the archiepiscopal see of York. He governed his kingdom with great reputation, and after having reigned nineteen years, died on the 24th of December, 705, and was buried at Driffeld. He married Cyniburg, or, as some call her, Kenburg, the daughter of Penda king of Mercia, by whom he left Osrede his son, whom, though only in the eighth year of his age, the people, through a grateful remembrance of the father's virtues, appointed successor to Ælfred.

Chron. Sax. p. 50.

(a) Ælfred is commended as an encourager of learning, by venerable Bede, and has also been taken notice of by foreign authors. He was much esteemed in Scotland and Ireland; in the former kingdom he was educated, in the latter he long resided; and for his great virtues was in both much beloved. He left behind him several epistles to the learned men in both countries; but it is not known whether any of them have been preserved. Ireland. Com. de Script. Brit. p. 88. Pitsæi Illust. Angl. Script. p. 116.

(b) Wilfridus, at the time of Ælfred's accession to the throne, was beyond seas, having been expelled from the archiepiscopal see of York by the king's brother and predecessor. In the second year of Ælfred's reign he returned, with mandatory letters from the pope, for his restoration. With these the king in part complied; for he promoted John of Beverly, who was then bishop of Hexham, to the archbishopric of York, and offered his bishopric to Wilfridus, which he accepted. Wilfrid possessed it quietly for five years; but in 686 he was again expelled, not so much by the king's will, as on account of disputes amongst the clergy. Gul. Malmsb. de Pontif. lib. iii.

ÆLFRED, or ALFRED (the Great) the youngest son of Æthelwolf king of the West-Saxons. He was born in the year 849, at Wannating, or Wanading, which is supposed to be Wantage, in Berkshire. Æthelwolf having a great regard for religion, and being extremely devoted to the see of Rome, sent Ælfred to that city at five years of age, where pope Leo IV. adopted and anointed him, as some think, with a regal unction, though others are of opinion he was

Annal. Rer. gest. Ælfridi Mag. Auct. Asserio Menev. p. 7.

Ibid. only confirmed (a). Soon after his return, his father being in the decline of life, and going to viſit the holy ſee, took his favourite ſon along with him, where he had an opportunity of ſeeing and hearing many things, which made ſuch ſtrong impreſſions on him, as remained during his whole life.

Aſſer. Men. p. 8. Æthelwolf had five ſons, and a daughter; of theſe Æthelſtan, the eldeſt, was king of Kent, in his father's life-time, and

Ibid. p. 12. died before him; Æthelbald, the ſecond ſon, raiſed a rebellion againſt his father, when he returned from Rome, who, to avoid any effuſion of blood, conſented to divide his dominions

Ibid p. 8, 9. with him. Æthelwolf did not long ſurvive this; but, before his death, he, by a full and diſtinct teſtament, endeavoured to ſettle all the claims of his children: by this will Æthelbald and Æthelbert had his kingdoms divided betwixt them; and he left his private eſtate, with all the money in his cof-

Ibid. p. 12. fers, to his younger ſons, Æthelred and Ælfred. Æthelwolf died in 858, and was ſucceeded by Æthelbald, who reigned but two years and a half. On his demiſe, Æthelbert ſeized the crown, which he held for five years, and died in 866.

Chron. Sax. p. 78. He was ſucceeded by his brother Æthelred, who, while he was a private man, had ſolemnly promiſed Ælfred he would do him that juſtice which had been denied by the two former kings, in giving him what his father had bequeathed him. On his acceſſion, Ælfred demanded a performance of his promiſe; but the king excuſed himſelf on account of the

(a) There are many reaſons why the anointing Ælfred to be king, is ſcrupled. (See Leland, p. 145.) 1. He was his father's younger ſon, and had three, at leaſt, if not four brethren between him and the crown. 2. He was but five years old, and therefore it is unlikely his father ſhould intend him for a vice-king. 3. Such an unction could have had no other conſequence than that of making him obnoxious to his brethren. But notwithſtanding theſe objections, many authors ſpeak of Ælfred's journey to Rome, and of his unction. Aſſer biſhop of Sherborne, who was intimate with king Ælfred, in the memoirs he wrote of that prince, hath theſe words (De Rebus geſtis Ælfred, p. 7.) "The ſame year king Æthelwolf ſent his ſon Ælfred to Rome, attended by many of the nobility and perſons of the lower rank. Leo IV. then poſſeſſed the apoſtolic ſee, who anointed the ſaid infant Ælfred as a king, confirmed him, and adopted him as his own ſon." Æthelred, a monk, of the royal family, who lived very near theſe times, ſays (Chronic. lib. iii. fol. 498.) that after Leo had conſecrated him king, he, from that act, ſtyled him his ſon, as biſhops, at the time of confirmation, are wont to call thoſe little ones their children. Robert of Gloceſter ſays (Chronicle, p. 264.) that he was crowned king, and anointed. Sir Henry Spelman, after mentioning ſome authorities, concludes that he was anointed king, (Life of Alfred, p. 20.) Alford, the jeſuit, alledges he was both anointed king, and confirmed, by pope Leo; and that in reſpect to this laſt ceremony, the pope was his god-father. Annal. tom. iii. p. 66.

troubleſome

troubleſome times, and aſſured him, that at his death he would leave him all. Ælfred having given proofs of his courage in the former king's reign, Æthelred would never part with him, but employed him as his firſt miniſter and general of his armies.

In the year 866, a great fleet of the Danes, under the command of Hinguar and Hubba, ſons of Lodbroch, a Daniſh king, invaded England: in 871, they marched to Reading in Berkſhire, where they received a conſiderable reinforcement, and took that town and caſtle. Æthelred and his brother Ælfred came with an army to Reading, a week after it was taken: he divided his forces into two bodies, one of which he aſſigned to Ælfred, and the other he kept under his own command. Ælfred raſhly engaged the Daniſh army, which being very numerous, he was in great danger of being totally defeated, had not the king come to his aſſiſtance with a freſh body of men; this changed the fortune of the day ſo far, that the Danes were defeated, and loſt great numbers of their men. Soon after, however, the Danes attacked and routed the two brothers at Merden, near the Devizes. In this engagement Æthelred received a wound, of which he died, after having reigned five years. Aſſer. Men. p. 22. Spelman, p. 44.

Upon his death, Ælfred ſucceeded to the crown, agreeable to the will of king Æthelwolf, and the appointment of Æthelred (*b*). This happened in the year 871, and the twenty-ſecond of Ælfred's age. He had ſcarce time to attend the funeral of his brother, when he was obliged to fight for the crown he had ſo lately received. He engaged the Daniſh army at Wilton, and at the beginning of the battle had the advantage, but, in the purſuit, the Danes diſcovering his weakneſs, rallied, and drove him out of the field. Soon after there was a treaty, but the Danes paid little regard to it, Aſſer. Men. p. 25.

(*b*) Before Æthelred came to the crown, there had been a treaty between him and Ælfred, concerning their reſpective eſtates; and Æthelred, in preſence of divers of the nobility, acknowledging Ælfred's right to certain demeſnes left him by his father, which were then, as it appears, witheld from him, promiſed in a ſolemn manner, if ever he came to be king, he would not only permit Ælfred to enjoy quietly the lands bequeathed to him, but likewiſe give him a ſhare of all the territories which they ſhould gain from the enemy. But when the crown fell to Æthelred, being required to perform his agreement, he refuſed, alledging he could not divide his dominions, but would leave them entire to Ælfred, if he ſhould ſurvive. Ælfred, though kept from his right, gave his brother all the aſſiſtance in his power; and, upon his death, was deſired, by the archbiſhop, nobles, and commons of Weſt-Saxony, to take the government upon himſelf, which he accordingly did, and was crowned at Wincheſter. Spelman, p. 44.

roaming up and down the country, and pillaging wherever they came. They at laſt put an end to the kingdom of Mercia, and obliged Burrhed, the king, not only to quit his dominions, but the iſland. Ælfred fitted out a fleet to guard the coaſts; and a ſquadron of five Daniſh ſhips coming on the coaſt, one of them was taken. However, a conſiderable army of Danes having landed, marched as far as Grantbridge, and quartered thereabouts. Next ſummer they advanced to Werham; here Ælfred met them with all the forces he could raiſe; but not finding himſelf ſtrong enough to engage them, he concluded a peace, and the Danes ſwore never to invade his dominions. But in a little time they broke their faith (*c*); for being on the road to Mercia, they met a body of Engliſh horſe, advancing in a careleſs manner, by reaſon of the treaty being concluded; of theſe they ſlew the greateſt part, and ſoon after ſurprized Exeter. The king marched againſt them with what forces he could collect, and beſieged them in that city. While things were in this ſituation, his majeſty's fleet having engaged a numerous one of the enemy, ſunk many, and diſperſed the reſt, which, attempting to gain ſome of the Engliſh ports, were driven on the coaſts, and all miſerably periſhed. This ſo terrified the Danes, that they were again obliged to make peace, and give hoſtages. However, in 877, having obtained new aids, they came in ſuch numbers into Wiltſhire, that the Saxons giving themſelves up to deſpair, would not make head againſt them; many fled out of the kingdom, not a few ſubmitted, and the reſt retired every man to the place where he could be beſt concealed. In this diſtreſs, Ælfred, conceiving himſelf no longer a king, laid aſide all marks of loyalty, and took ſhelter in the houſe of one who kept his cattle (*d*). He retired afterwards to the

Joan. Brompt. p. 809.

Aſſer. p. 29.

(*c*) All the ancient hiſtorians agree in charging the Danes with numerous acts of perfidy. "Their want of faith (ſays the author of the Biographia Britannica) ſeems to have been the effect of their barbariſm, from making it their conſtant practice to burn and deſtroy whatever they could not carry away. By this means they were quickly ſtraitned in their quarters; and thus being obliged to ſhift them often, they ſoon found themſelves in ſuch a ſituation as to have no means of ſubſiſting without obtaining it by force from thoſe with whom they had lately made peace. To this was owing the wretched condition in which this whole iſland then was, all its beſt towns, many of its fineſt monaſteries, and the far greateſt part of its villages being but ſo many heaps of ruins. The want of cultivation alſo produced dreadful famines; and theſe, as uſual, were followed with conſuming plagues, as we read in Aſſerius and other ancient writers." Aſſer. Menev. Chron. Sax.

(*d*) While he remained in this retreat, a little adventure happened, of which moſt of our hiſtories take notice.

the iſle of Æthelingey in Somerſetſhire, where he built a fort for the ſecurity of himſelf, his family, and the few faithful ſervants who repaired thither to him. When he had been about a year in this retreat, having been informed that ſome of his ſubjects had routed a great army of the Danes, killed their chiefs, and taken their magical ſtandard (*e*), he iſſued his letters, giving notice where he was, and inviting his nobility to come and conſult with him. Before they came to a final determination, Ælfred, putting on the habit of a harper, went into the enemy's camp, where, without ſuſpicion, he was every where admitted, and had the honour to play before their princes. Having thereby acquired an exact knowledge of their ſituation, he returned in great ſecrecy to his nobility, whom he ordered to their reſpective homes, there to draw together each man as great a force as he could, and upon a day appointed there was to be a general rendezvous at the great wood, called Selwood, in Wiltſhire. This affair was tranſacted ſo ſecretly and expeditiouſly, that in a little time the king, at the head of an army, approached the Danes, before they had the leaſt intelligence of his deſign. Ælfred, taking advantage of the ſurprize and terror they were in, fell upon them, and totally defeated them at Æthendune, now Eddington. Thoſe who eſcaped fled to a neighbouring caſtle, where they were ſoon beſieged, and obliged to ſurrender at diſcretion. Ælfred granted them better terms than they could expect: he agreed to give up the whole kingdom of the Eaſt-Angles to ſuch as would embrace the Chriſtian religion, on condition they ſhould oblige the reſt of their countrymen to quit the iſland, and, as much as it was in their power, prevent the landing of any more foreigners. Chron. Sax. A. D. 878. Ibid.

tice. The good woman of the houſe, having one day made ſome cakes, put them before the fire to toaſt, and ſeeing Ælfred ſitting by, trimming his bow and arrows, ſhe thought he would of courſe take care of the bread; but he, it ſeems, intent on what he was about, let the cakes burn; which ſo provoked the woman, that ſhe rated him roundly, telling him he would eat them faſt enough, and ought therefore to have looked after their toaſting. Aſſer. p. 30.

(*e*) "This (ſays Sir John Spelman) was a banner with the image of a raven magically wrought by the three ſiſters of Hinguar and Hubba, on purpoſe for their expedition, in revenge of their father Lodebroch's murder, made, they ſay, almoſt in an inſtant, being by them at once begun and finiſhed in a noontide, and believed by the Danes to have carried great fatality with it, for which it was highly eſteemed by them. It is pretended, that being carried in battle, towards good ſucceſs it would always ſeem to clap its wings, and make as if it would fly; but towards the approach of miſhap, it would hang down and not move." Life of Ælfred, p. 62.

For

For the performance thereof he took hoſtages; and when, in purſuance of the treaty, Guthrum, the Daniſh captain, came, with thirty of his chief officers, to be baptized, Ælfred anſwered for him at the font, and gave him the name of Æthelſtan; and certain laws were drawn up betwixt the king and Guthrum for the regulation and government of the Danes ſettled in England. In 884, a freſh number of Danes landed in Kent, and laid ſiege to Rocheſter, but the king coming to the relief of that city, they were obliged to abandon their deſign. Ælfred had now great ſucceſs, which was chiefly owing to his fleet, an advantage of his own creating. Having ſecured the ſea-coaſts, he fortified the reſt of the kingdom with caſtles and walled towns; and he beſieged and recovered from the Danes the city of London, which he reſolved to repair, and keep as a frontier (*f*).

After ſome years reſpite, Ælfred was again called into the field, for a body of Danes being worſted in the weſt of France, came with a fleet of two hundred and fifty ſail on the coaſt of Kent, and having landed, fixed themſelves at Appletree: ſhortly after, another fleet of eighty veſſels coming up the Thames, the men landed, and built a fort at Middleton. Before Ælfred marched againſt the enemy, he obliged the Danes, ſettled in Northumberland and Eſſex, to give him
Chron. Sax. p. 92. hoſtages for their good behaviour. He then moved towards the invaders, and pitched his camp between their armies, to prevent their junction. A great body, however, moved off to Eſſex, and croſſing the river, came to Farnham in Surry,
Ibid. 93. where they were defeated by the king's forces. Mean while the Danes ſettled in Northumberland, in breach of treaty, and notwithſtanding the hoſtages given, equipped two fleets, and, after plundering the northern and ſouthern coaſts, ſailed to Exeter, and beſieged it. The king, as ſoon as he received intelligence, marched againſt them, but before he

(*f*) The Danes had poſſeſſed themſelves of London in the time of his father, and had held it till now as a convenient place for them to land at, and fortify themſelves in; neither was it taken from them but by a cloſe ſiege. However, when it came into the king's hands, it was in a miſerable condition, ſcarce habitable, and all its fortifications ruined. The king, moved by the importance of the place, and the deſire of ſtrengthening his frontier againſt the Danes, reſtored it to its ancient ſplendor. And obſerving that through the confuſion of the times, many, both Saxons and Danes, lived in a looſe diſorderly manner, without owning any government, he offered them now a comfortable eſtabliſhment, if they would ſubmit and become his ſubjects. This propoſition was better received than he expected, for multitudes growing weary of a vagabond kind of life, joyfully accepted ſuch an offer. Chron. Sax. p. 92.

reached

reached Exeter they had got poſſeſſion of it. He kept them, however, blocked up on all ſides, and reduced them at laſt to ſuch extremities, that they were obliged to eat their horſes, and even ready to devour each other; being at length rendered deſperate, they made a general ſally on the beſiegers, but were defeated, though with great loſs on the king's ſide. The remainder of this body of Danes fled into Eſſex, to the fort they had built there, and to their ſhips. Before Ælfred had time to recruit himſelf, another Daniſh leader, whoſe name was Laf, came with a great army out of Northumberland, and deſtroyed all before him, marching on to the city of Werheal in the weſt, which is ſuppoſed to be Cheſter, where they remained the reſt of that year. The year following they invaded North-Wales, and after having plundered and deſtroyed every thing, they divided, one body returning to Northumberland, another into the territories of the Eaſt-Angles, from whence they proceeded to Eſſex, and took poſſeſſion of a ſmall iſland called Mereſig. Here they did not long remain, for having parted, ſome ſailed up the river Thames, and others up the Lea-road, where drawing up their ſhips, they built a fort not far from London, which proved a great check upon the citizens, who went in a body and attacked it, but were repulſed with great loſs; at harveſt-time the king himſelf was obliged to encamp with a body of troops in the neighbourhood of the city, in order to cover the reapers from the excurſions of the Danes. As he was one day riding by the ſide of the river Lea, after ſome obſervation, he began to think that the Daniſh ſhips might be laid quite dry; this he attempted, and ſo ſucceeded therein, that the Danes deſerted their fort and ſhips, and marched away to the banks of the Severn; where they built a fort, and wintered at a place called Quatbrig (g). Such of the Daniſh ſhips as could be got off, the Londoners carried into their own road; the reſt they burnt and deſtroyed. The Danes in a little time began again to invade the territories of the Weſt-Saxons, both by land and ſea; but they did more miſchief as pirates than as robbers, for having built long and large ſhips,

Chron. Sax. p. 93.

Ibid. 96.

(g) The king's contrivance is thought to have produced the meadow between Hertford and Bow; for at Hertford was the Danes fort, and from thence they made frequent excurſions on the inhabitants of London. Dugdale's Hiſt. of Imbanking, p. 14. Authors are not agreed as to the method the king purſued, in laying dry the Daniſh ſhips: Dugdale ſuppoſes that he did it by ſtraitning the channel; but Henry of Huntingdon alledges, that he cut ſeveral canals, which exhauſted its water. Flor. Wigorn. Hen. Huntingd. Hiſt. lib. v. p. 351.

they

they became maſters at ſea, and depopulated all the coaſt. Ælfred built ſome large gallies, and ſent them to cruize on the coaſt of the Iſle of Wight and Devonſhire, the ſea thereabouts being greatly infeſted by ſix piratical veſſels, which were all taken or deſtroyed, except one, and ſuch of the Danes as landed when their ſhips ran aſhore, were taken priſoners, and brought before the king at Winchester, who ſentenced them to be hanged as piratical murderers and enemies to mankind.

Chron. Sax. p. 98, 99.

Ælfred enjoyed a profound peace during the three laſt years of his reign, which he chiefly employed in eſtabliſhing and regulating his government for the ſecurity of himſelf and his ſucceſſors, as well as the eaſe and benefit of his ſubjects in general. Before his reign, though there were many kings who took the title, yet none could properly be called monarch of the Engliſh nation; for notwithſtanding there was always, after the time of Egbert, a prince who held a kind of pre-eminence over the reſt, yet he had no dominion over their ſubjects, as Ælfred had in the latter part of his reign; for to him all parts of England, not in the poſſeſſion of the Danes, ſubmitted, which was greatly owing to the fame of his wiſdom, and the mildneſs of his government. He is ſaid to have drawn up an excellent ſyſtem of laws, which are mentioned in the Mirror of Juſtice, publiſhed by Andrew Horne, in the reign of Edward I. as alſo a collection of judgments, and, if we may credit Harding's Chronicle (*b*), they were uſed in Weſtminſter-hall in the reign of Henry IV. In the Chronicle ſaid to be wrote by John Brompton, we meet ſome laws aſcribed to king Ælfred; they are in number fifty-one, and before them there is a preface, wherein the king recites many things concerning the excellency and uſe of laws; and in the cloſe he ſays he collected them from out of the laws of his anceſtor king Ina, ſuch as ſeemed to him moſt reaſonable, and having communicated them to the learned men of his kingdom, he, with their aſſent, publiſhed them to be the rule of his people's actions. Theſe laws borrowed from king Ina, were, if we believe himſelf, many of them taken from

Ibid.

Col. 819.

(*b*) King Alured the laws of Troye and Brute,
Laws Molutynes and Mercians congregate,
With Daniſh lawes, that were well conſtitute,
And Greciſhe alſo, well made and approbate,
In Engliſhe tongue he did them all tranſlate,
Which yet bee called the lawes of Alurede,
At Weſtmynſter remembred yt indede.

Harding's Chron. fol. 3. b.

the

the British conſtitutions; and thoſe, if credit is to be given to their authors, were excerpts from the Greek and Trojan laws. Although there remain but few laws which can be poſitively aſcribed to Ælfred; yet we are well informed, that to him we owe many of thoſe advantages, which render our conſtitution ſo dear and valuable: we are indebted to him for trials by juries (*i*); and, if we rely on ſir John Spelman's conjecture, his inſtitutions were the foundation of what is called the common law, ſo ſtyled either on account of its being the common law of all the Saxons, or becauſe it was common both to the Saxons and Danes. It is ſaid alſo, but this is a diſputed point, that he was the firſt who divided the kingdom into ſhires: what is aſcribed to him is not a bare diviſion of the country, but the ſettling a new form of judicature; for after having divided his dominions into ſhires, he ſubdivided each ſhire into three parts, called trythings, which though now grown out of date, yet there are ſome remains of this ancient diviſion in the ridings of Yorkſhire, the laths of Kent, and the three parts of Lincolnſhire. Each trything was divided into hundreds or wapentakes, and theſe again into tythings or dwellings of ten houſholders: each of theſe houſholders ſtood engaged to the king, as a pledge for the good behaviour of his family, and all the ten were mutually pledges for each other; ſo that if any one of the tything was ſuſpected of an offence, if the headboroughs or chiefs of the tything would not be ſecurity for him, he was impriſoned; and if he made his eſcape, the tything and hundred were fined to the king. Each ſhire was under the government of an earl, under whom was the reive, his deputy, ſince, from his office, called ſhire-reive, or ſheriff. Ælfred alſo framed a book called the Book of Wincheſter, and which contained a ſurvey of the kingdom, and of which the Doomeſday Book, ſtill preſerved in the Exchequer, is no more than a ſecond edition.

Spelman's Poſthumous Works, p. 52.

Spelman's Life of Alfr. p. 107.

See Hearne on Britiſh Antiq. p. 29, 44. 47, 48.

Selden Analect. lib. ii. cap. 5.

Leg. Edv. in præf. et cap. 8.

In the management of affairs of ſtate, after the cuſtom of his anceſtors the kings of the Weſt-Saxons, he made uſe of the great council of the kingdom, conſiſting of biſhops, earls, the king's aldermen, and his chief thanes or barons; theſe,

(*i*) This is inferred from a law of Ælfred's, which obliged one of the king's thanes to purge himſelf by twelve of his peers; as the purgation of another thane was by eleven of his peers and one of the king's thanes. He is alſo ſaid to have deviſed the holding men to good behaviour by obliging them to put in ſureties; as alſo the calling a voucher to prove a property in goods at the time of ſale. Spelman's Life of Ælfred, p. 106, 107.

In

in the first part of his reign, he convoked as occasion served; but when things were better settled, he made a law that twice in the year at least, an assembly or parliament should be held at London, there to provide for the well governing of the commonwealth: from which ordinance his successors varied a little, holding such assemblies not in any place certain, but wherever they resided, at Christmas, Easter, or Whitsuntide. As to extraordinary affairs, or emergencies which would not admit of calling great councils, the king acted therein by the advice of those bishops, earls, and officers in the army, who happened to be about his person. He was certainly a great and warlike prince, and though the nation could never boast of a greater soldier, yet he never willingly made war, or refused peace when desired. He secured his coasts by guardships, making the navy his peculiar care; and he covered his frontiers by castles well fortified, which, before his time, the Saxons had never raised. In other affairs he was no less active and industrious; he repaired the cities demolished by the Danes; he erected new ones, and adorned and embellished such as were in a decayed condition (*k*). It is affirmed that one sixth part of his revenues was applied to the payment of his workmens wages, who had besides meat and drink at the king's expence. In respect to religious foundations, as Ælfred was remarkable for his piety, so he excelled most of his predecessors in this particular; for besides re-edifying and restoring almost every monastery in his dominions, which the poverty of the times or the fury of the Danes had brought to ruin, he built many, and improved more, besides other acts of munificence towards the church (*l*).

Asser. Men. p. 70.

Ibid. p. 66.

He

(*k*) He is thought to have been the founder of Shaftesbury; for William of Malmsbury informs us, there was dug out of ruins a stone with this inscription: "Anno Dominicæ incarnationis 880. Ælfredus rex fecit hanc urbem regni sui 8°. In the year 880, being the 8th of his reign, king Ælfred founded this city." De Gest. Pont. Angl. p. 251. He is also said to have been the founder of Middleton and Balford, in Kent; of the Devizes, in Wiltshire; and of Ælfreton, in Derbyshire. He restored and rebuilt Malmsbury, which had been burnt and destroyed by the Danes; and there is a coin which seems to intimate that he did as much for the city of Norwich. Hearne's Notes on Spelman, p. 164. Speed's Chronicle, p. 384.

(*l*) He demolished the castle which he had built in the isle of Athelney, and with the materials restored an ancient monastery, which he adorned and beautified. When he had finished it, being at a loss for persons to reside therein, he sent for an abbot from Saxony, and invited several monks from France; and to make up the number, he added also several English youths. (Will. Malmsb. lib. ii.) The next religious house he founded was a nunnery, in the town of Shaftesbury, at the east gate thereof: this he filled with nuns, all

of

He is ſaid by ſome to have founded the univerſity of Oxford; yet this matter is warmly diſputed, and has employed ſeveral learned pens; but the celebrated Anthony Wood has inſiſted moſt fully upon it: this much however is certain, that Ælfred ſettled and reſtored that univerſity, endowed it with revenues, and placed there the moſt famous profeſſors (*m*). Though he had always a very numerous court, and took particular pleaſure in ſeeing his nobility about him, yet he found out a method of doing this without prejudice to the public; he formed three different houſholds, each under a ſeparate lord-chamberlain; theſe waited in their turns, a month every quarter; ſo that during the year, each of the king's ſervants was four months at court and eight at home.

In private life, Ælfred was the moſt amiable man in his dominions; of ſo equal a temper, that after he had once taken the crown, he never ſuffered either ſadneſs or unbecoming gaiety to enter his mind; but appeared always of a calm, yet chearful diſpoſition, familiar to his friends, juſt, even to his enemies, kind and tender to all. He was a remarkable œco-

of noble deſcent, and he made his daughter Æthelgeot their abbeſs. (R. Higd. Polychr. 257.) In conjunction with his queen Ælſwith, he founded a nunnery at Wincheſter; and a little before his death, he deſigned and laid the foundation of a new monaſtery, called the New Monaſtery, in the ſame city. He confirmed the grant made by Guthrum, king of Northumberland, to the biſhopric of Durham, of all the country between the Tine and Tiſe. He likewiſe granted much to the abbey of Glaſtonbury; and ſent to the cathedral church of Sherburn ſeveral precious ſtones, brought to him from the Indies. The abbey of Wilton was at firſt for an abbeſs and twelve nuns; he increaſed their number to twenty-ſix, on the account of a victory he obtained over the Danes near that place. Leland. Collect. vol. ii. p. 195.

(*m*) The ſchools erected by Ælfred at Oxford, were the Great Hall, the Leſſer Hall, and the Little Hall. In the Great Hall was taught divinity only, and on this foundation there were twenty-ſix ſcholars; in the Leſſer Hall they taught logic, muſic, arithmetic, geometry, and aſtronomy; on this foundation there were alſo twenty-ſix ſcholars: In the Little Hall there was nothing taught but grammar; however there were twenty-ſix ſcholars alſo entertained here. The firſt divinity-profeſſors were St. Neotus and St. Grimbald. At the requeſt of the former, it is ſaid, Ælfred erected theſe ſchools; and the latter he ſent for from abroad, to preſide in them. The firſt reader in logic, muſic, and arithmetic, was John, a monk of St. David's; the reader in geometry and aſtronomy was another monk of the ſame name, who was companion to St. Grimbald; Aſſer the monk read in grammar and rhetoric. As to the time in which theſe ſchools were founded, it is not eaſily determined; very probably they were not all built at once, but by degrees, as the king's finances would allow. Ælfred is univerſally acknowledged the founder of Univerſity College at Oxford, and there is ſtill a very ancient picture of this prince in the maſter's apartments; there is alſo a very old buſt of him in the refectory in Brazen-noſe College. Ingulph. Hiſt. p. 27. Annal. Wint. A. D. 886.

nomiſt

conomiſt of his time, and Aſſerius has given us an account of the method he took for dividing and keeping an account of it: he cauſed ſix wax-candles to be made, each of twelve inches long, and of as many ounces weight; on the candles the inches were regularly marked, and having found that one of them burnt juſt four hours, he committed them to the care of the keepers of his chapel, who, from time to time, gave him notice how the hours went: but as in windy weather the candles were waſted by the impreſſion of the air on the flame; to remedy this inconvenience, he invented lanthorns, there being then no glaſs in his dominions. When Ælfred came to the crown, learning was at a very low ebb in his kingdom (*n*); but by his example and encouragement, he uſed his utmoſt endeavours to excite a love for letters amongſt his ſubjects. He himſelf was a ſcholar, and had he not been illuſtrious as a king, would have been famous as an author (*o*). When we conſider the qualifications of this prince,

Aſſer. Men. de Geſt. Reg. Ang. p. 45.

(*n*) This appears from his letter to biſhop Wulfſig, prefixed to his tranſlation of St. Gregory's Paſtoral. In this letter he tells the biſhop, "that both the clergy and laity of the Engliſh were formerly bred to letters, and made great improvements in the valuable parts of learning; that by the advantage of ſuch a learned education, the precepts of religion and loyalty were well obſerved, the ſtate flouriſhed, and the government was famous for its conduct in foreign countries. And with regard to the clergy, they were particularly eminent for their inſtructions, for acting up to their character, and diſcharging all the parts of their function; ſo that ſtrangers uſed to come hither for learning, diſcipline and improvement. But now the caſe is miſerably altered, and we have need of travelling to learn what we uſed to teach; in ſhort, knowledge is ſo entirely loſt, among the Engliſh, that there are a very few on this ſide the Humber, who can either tranſlate a piece of Latin, or ſo much as underſtand their common prayers in their mother-tongue: there were ſo few who could do this, that I do not remember one on the ſouth ſide of the Thames, when I came to the crown." *Præf. Ælfredi regis*, publiſhed in Mr. Wiſe's edition of Aſſerius Menevenſis, Oxon. 1722. p. 87.

(*o*) Ælfred is ſaid to have been twelve years old before he could read his mother-tongue, and then he was allured to it by the queen. She had a book of Saxon poems, beautifully adorned, which happening to ſhew to her ſons, and perceiving they were mightily pleaſed therewith, ſhe promiſed to beſtow it on him who ſhould firſt get it by heart: this taſk Ælfred undertook, and without inſtructor or aſſiſtant, applied himſelf ſo vigorouſly to the book, that he never left off till he could read and repeat it to his mother, and thereby gave an early proof of his induſtry in acquiring knowledge. (Aſſer. Men. p. 16.) He afterwards arrived at a great proficiency in all ſorts of learning, for he was a good grammarian, an excellent rhetorician, an acute philoſopher, a judicious hiſtorian, a ſkilful muſician, and an able architect. (Marianus, A. D. 884.) Of all this he left ample teſtimony to poſterity, by many admirable works and elegant tranſlations, of which we ſhall give an account:

1. The firſt book mentioned by Bale is Breviarum quoddam collectum ex

prince, and the many virtues he poſſeſſed, we need not wonder that he died univerſally lamented, which happened after a reign of upwards of twenty-eight years, on the 28th of October, A. D. 900, as ſome writers inform us, though there is a diſagreement in this particular, even amongſt our beſt

ex Legibus Trojanorum, lib. I. A Breviary collected out of the Laws of the Trojans, Greeks, Britons, Saxons, and Danes, in one Book. Leland ſaw this book in the Saxon tongue, at Chriſt-church in Hampſhire. Comment. de Script. p. 150.

2. Viſi-Saxonum Leges, lib. I. The Laws of the Weſt-Saxons, in one Book. Pits tells us, that it is in Bennet College Library, at Cambridge.

3. Inſtituta quædam, lib. I. Certain Inſtitutes. This is mentioned by Pits, and ſeems to be the ſecond capitulation with Guthrum. Bromp. Chr. Col. 819.

4. Contra Judices iniquos, lib. I. An Invective againſt unjuſt Judges, in one Book.

5. Acta Magiſtratuum ſuorum, lib. I. Acts of his Magiſtrates, in one Book. This is ſuppoſed to be the book of judgments mentioned by Horne; and was, in all probability, a kind of reports, intended for the uſe of ſucceeding ages.

6. Regum Fortunæ variæ, lib. I. The various Fortunes of Kings, in one Book.

7. Dicta Sapientum, lib. I. The Sayings of wiſe Men, in one Book.

8. Parabolæ et Sales, lib. I. Parables and pleaſant Sayings, in one Book.

9. Collectiones Chronicorum. Collections of Chronicles.

10. Epiſtolæ ad Wulfsigium Epiſcopum. Epiſtles to Biſhop Wulfſig, in one Book.

11. Manuale Meditationum. A Manual of Meditations.

As to his tranſlations, they were theſe:

12. Dialogus D. Gregorii. A Dialogue of St. Gregory's.

13. Paſtorale ejuſdem Gregorii. The Paſtoral of Gregory.

14. Hormeſtam Pauli Oroſii, lib. I.

15. Boetius de Conſolatione, lib. V. Boetius's Conſolations of Philoſophy, in five Books. Dr. Plot tells us, king Ælfred tranſlated it at Woodſtock, as he found in a MS. in the Cotton Library. Nat. Hiſt. of Oxfordſhire, chap. x. § 118.

16. Aſſerii Sententiæ, lib. I. The Sayings of Aſſerius, in one Book.

17. Martianæ Leges, lib. I. The Laws of queen Martia, widow of Guithelinus, in one Book.

18. Malmutinæ Leges, lib. I. The Laws of Malmutius, in one Book.

19. Geſtæ Anglorum Bedæ, lib. V. The Deeds of the Engliſh, in five Books, by Bede: a copy of which is in the public library at Cambridge, with the following diſtich thereupon. (Spelman's Life of Ælfred, p. 211.)

Hiſtoricus quondam fecit me Beda Latinum,
Ælfred rex Saxo tranſtulit ille prius.

Me Beda firſt in Roman language wrought,
Me to the Saxons firſt king Ælfred brought.

20. Æſopi Fabulæ. Æſop's Fables: which he is ſaid to been tranſlated from the Greek both into Latin and Saxon.

21. Pſalterium Davidicum, lib. I. David's Pſalter, in one Book. This was the laſt work the king attempted, death ſurpriſing him before he had finiſhed it; it was however completed by another hand, and publiſhed at London in 1640, in quarto, by ſir John Spelman.

Beſides all theſe, Malmſbury mentions his tranſlating many Latin authors; and the old Hiſtory of Ely aſſerts, that he tranſlated the Old and New Teſtaments. Malmſb. de Geſt. Reg. Ang. p. 45. Hiſt. Elien. lib. ii.

hiſtorians. He was buried in the cathedral of Wincheſter, but the canons of that church pretending they were diſturbed by his ghoſt, his ſon and ſucceſſor Edward cauſed his body to be removed to the new monaſtery, which was left unfiniſhed at his death. Here it remained till the diſſolution of monaſteries, when Dr. Richard Fox, biſhop of Wincheſter, cauſed the bones of all our Saxon kings to be collected and put into cheſts of lead, with inſcriptions upon each of them, ſhewing whoſe bones they contained; theſe cheſts he took care to have placed on the top of a wall of exquiſite workmanſhip, built by him to encloſe the preſbytery of the cathedral. Henry of Huntingdon honoured the memory of this prince with the following copy of Latin verſes:

De Geſt. Reg. Ang. p. 46.

Speed's Chron. p. 945

Leland Com. de Script. Brit. p. 152.

Nobilitas innata tibi probitatis honorem,
Armipotens Ælfredo, dedit; probitaſque laborem;
Perpetuumque labor nomen; cui mixta dolore
Gaudia ſemper erant, ſemper ſpes mixta timori.
Si modo victor eras, ad craſtina bella parabas;
Si modo victus eras, ad craſtina bella parabas.
Cui veſtes ſudore jugi, cui ſicca cruore
Tincta jugi, quantum ſit onus regnare probarunt,
Non fuit immenſi quiſquam per climata mundi,
Cui tot in adverſis, vel reſpirare liceret;
Nec tamen aut ferro contritus ponere ferrum,
Aut gladio potuit vitæ finiſſe labores.
Jam poſt tranſactos vitæ, regnique dolores,
Chriſtus ei ſit vera quies, ſceptrumque perenne.

Thus tranſlated by ſir John Spelman:

Thy true nobility of mind and blood
(O warlike Ælfred!) gave thee to be good.
Goodneſs induſtrious made thee; induſtry
Got thee a name to all poſterity.
'Twixt mixed hopes and fears, 'twixt joy and grief,
Thou ever felt'ſt diſtreſs, and found relief.
Victor this day, next day thou doſt ne'erth'leſs
I' the field diſpute thy former day's ſucceſs.
O'ercome this day, next day, for all the blow,
Thou giv'ſt or tak'ſt another overthrow.
Thy brows from ſweat, thy ſword from blood ne'er dry,
What 'twas to reign, ſo to us ſignify:
The world cannot produce ſo much as one,
That through the like adverſities has gone.
Yet found'ſt thou not the reſt thou ſought'ſt here,
But with a crown Chriſt gives it thee elſewhere.

ÆLFRED, or ALFRED, ſon to king Æthelred the Unready, by Emma, Daughter to Richard I. duke of Normandy. His father's misfortunes falling heavy, it was judged proper to ſend him, and his brother Edward, into Normandy, to be educated at the court of their uncle duke Richard: they were accordingly ſent thither in 1013, under the care of biſhop Ælfhun. After the death of Æthelred, queen Emma married Canute, but her ſons ſtill remained in the Norman court. Duke Robert was as kind to the young princes as his brother and uncle had been; and when they were grown up, he made ſuch preparations for invading England in their behalf, as alarmed the Daniſh monarch, who agreed to give them part of the kingdom; but duke Robert going ſoon after to the Holy Land, the Danes thought no farther of his treaty. On the death of Canute, Ælfred having embarked with a conſiderable body of Norman troops, arrived in England, and in all probability would have dethroned Harold, ſurnamed Harefoot, if he had not been prevented by the baſeſt treachery: Godwin earl of Kent pretended to join him, and aſſiſt him in his deſign, but perfidiouſly drew him and his Normans into an ambuſcade, where, after a ſlight reſiſtance, they were made priſoners: this happened in the neighbourhood of Guilford. Ælfred was carried priſoner to the iſle of Ely, and his eyes were put out by the directions of the earl of Kent; he was then committed to the monks of the monaſtery of Ely. The ſtory of his expedition, defeat, and death, is one of the moſt perplexed points in the Engliſh hiſtory. This event is placed in 1036, by all the ancient abbey-chronicles; and the Norman hiſtories concur alſo in this date; the baniſhment of Emma the next year, in which all writers agree, ſeems a proof that it happened in that year, ſoon after the aſſembly at Oxford, when Harold was acknowledged king. William of Malmſbury, however, ſays that it was immediately on the death of Harold, before Hardiknute, the ſon of Canute and Emma, had aſſumed the government: and Brompton mentions the ſame time. If this date was to be taken, it would fix the fact to 1039. Authors differ likewiſe greatly as to the circumſtances: ſome ſay Edward and Ælfred came to viſit their mother at Wincheſter; and that Godwin, under pretence of carrying Ælfred to court, fell upon the Normans who attended him, and treated them cruelly. Others alledge, that Edward and Ælfred were invited over by their brother Hardiknute, and that Ælfred was murdered by Godwin and biſhop Livingus, without the king's conſent.

Chron. Sax. A. D. 1003.

Alured Bev. lib viii. p. 58.

Chron. Sax. A. D. 1031.

Leland. Col. vol. i. p. 241

See Simeon Dunelm. p. 179. H. Hunting. lib vi. p. 365 R. Hoved. p. 438. Chronique de Normandie. cap. 27. W. Malmſb. lib. ii. p. 57. J. Brompt. Chron. p. 935. Rob. of Glo. Chron. by Hearne, p. 426. Brompt. Inter X. Script. p. 934.

conſent. Others affirm that Emma herſelf had a hand in it, and that ſhe intended alſo to have poiſoned Edward, in order to ſecure all to her ſon Hardiknute. In oppoſition to this, we are told, in a book called Encomium Emmæ; that Godwin, to get the young princes into his hands, cauſed forged letters to be ſent them, as from their mother, deſiring them to haſten into England, in order to prevent the uſurper Harold from taking poſſeſſion of the throne. The Norman Chronicles agree in general with the firſt relation given: they ſay, that Edward, with a ſquadron of ſhips, and a conſiderable number of Normans aboard, ſailed from Harfleur, landed at Winchelſea, and meeting with an unexpected reſiſtance, was compelled to reimbark and return to Normandy. We have likewiſe, in the ſame hiſtory, the names of the Norman chiefs who came with prince Ælfred, viz. Jean de Harcourt, Almeric de Sez, the count de Dreux, etc. Many of theſe made their eſcape, when Godwin ſeized Ælfred, and took about 1000 or 1200 priſoners. Theſe he decimated, and, as ſome ſay, in a new manner, for, inſtead of deſtroying one out of ten, he ſaved but one of that number; and even again decimated the remainder. Nor was his putting them to death leſs cruel; for ſome he beheaded, others he flead; and of thoſe he ſaved, ſold ſeveral for ſlaves. The hiſtory of Ælfred's death is variouſly related; the Saxon Chronicle is altogether ſilent about the matter. Mr. Leland, upon the authority of an ancient chronicle, gives us an account, that this prince was put to death in the moſt cruel manner, at the monaſtery of Ely: yet what ſeems moſt extraordinary, is that, in the Hiſtoria Elienſis, or Hiſtory of the Monaſtery of Ely, there is not ſo much as a word concerning the matter: but as his being buried there is owned, his death ought by thoſe monks, for their own honour, to have been better accounted for. Mr. Rapin ſpeaks thus of this matter: "Ælfred was immediately conducted to Ely, where, after they had put out his eyes, he was ſhut up in the monaſtery. The unhappy prince had ſcarce time to be ſenſible of his misfortunes, ſince he died a few days after, either out of grief, or ſome more violent means.

Speed's Chron. p. 424.

Chroniques de Norm. cap. civ.

R. Higd. Polychron. p. 277.

Collection. vol. i. p. 241.

Tindal's Tranſlat. of Rapin, 8vo edit. vol. ii. p. 50.

ÆLIAN (Claudius) born at Prænesſte in Italy. He taught rhetoric at Rome, according to Perizonius, under the emperor Alexander Severus. He was ſirnamed Μελιγλωσσος, Honey-mouth, on account of the ſweetneſs of his ſtyle. He was likewiſe honoured with the title of ſophiſt, an appella-

Suidas in Lexico.

tion

tion in his days given only to men of learning and wiſdom. He loved retirement, and devoted himſelf to ſtudy; and his works ſhew him to have been a man of excellent principles and ſtrict integrity. He greatly admired and ſtudied Plato, Ariſtotle, Iſocrates, Plutarch, Homer, Anacreon, Archilochus, etc. and, though a Roman, gives the preference to the writers of the Greek nation. His two moſt celebrated works are his Various Hiſtory, and that Of Animals. He wrote alſo an invective againſt Heliogabulus, or, as ſome think, Domitian; but this is not certain, for he gives the tyrant, whom he laſhes, the fictitious name of Gynnis. He compoſed likewiſe a book Of Providence, mentioned by Euſtathius; and another on divine appearances, or the declarations of providence. Some aſcribe to him alſo the work intitled Tactica, or De Re Militari; but Perizonius is of opinion that this piece belonged to another author of the ſame name, a native of Greece. There have been ſeveral editions of his Various Hiſtory (*a*).

Var. Hiſt. lib. ix. c. 32.

In Περιηγήσει Dionyſii.

Hiſt Literaria, vol. ii.

(*a*) The Greek text was publiſhed at Rome in 1545, by Camillus Peruſcus. Juſtus Vulteius gave a Latin tranſlation, which was printed ſeparately in 1548; and joined to the Greek text in a new edition, by Henricus Petrus, at Baſil, 1555. It contains likewiſe the works of ſeveral other authors, who have treated on ſuch ſubjects as Ælian. John Tornæſius publiſhed three ſeveral editions at Lyons, in 1587, 1600, and 1625. All theſe were eclipſed by that of John Schefferus, in 1647 and 1662: he rectified the text in many places, and illuſtrated the whole with very learned notes and animadverſions. Perizonius gave a new edition in two volumes octavo, at Leyden, 1701. He followed the tranſlation of Vulteius, which he rectified in many places, together with the Greek text, illuſtrating the moſt intricate paſſages with learned notes. The next edition of this work is that of Abraham Gronovius, who has given the Greek text and verſion of Vulteius, as corrected by Perizonius, together with the notes of Conrade Geſner, John Schefferus, Tanaquil Faber, Joach. Kuhnius, and Jac. Perizonius, to which he has added ſhort notes of his own, and the fragments of Ælian, which Kuhnius collected from Suidas, Stobæus, and Euſtathius.

ÆMILIUS (Anthony) profeſſor of hiſtory in the univerſity of Utrecht, born the 20th of December, 1589, at Aix la Chapelle, whither his father had fled on account of his being a proteſtant. He received the firſt rudiments of his education at the place of his nativity; he ſtudied alſo in the duchy of Juliers, under John Kunius; and at Dort, under Adrian Marcellus and the famous Gerard-John Voſſius. He went afterwards to Leyden, where he principally attended the lectures of Baudius. After having finiſhed his ſtudies, he viſited the univerſities of foreign countries, and ſpent four years

in his travels. He reſided for ſome time at Heidelberg, where he had an opportunity of conſulting the Palatine library; he was likewiſe at Saumur, where he became particularly acquainted with Mr. Pleſſis Mornai, from whom he received many marks of civility. Upon his return to his native country, he ſucceeded Voſſius, as rector of the college of Dort, being then in his twenty-ſixth year. Three or four years afterwards, he removed to Utrecht, to exerciſe a like function there; this he diſcharged for a few years, and then quitted it; he reſumed it, however, at the end of four years, with the addition of another office, that of profeſſor of hiſtory: this he held till his death, and acquired a great reputation, both for learning and eloquence. Æmilius ſpoke a funeral oration in praiſe of Reneri, who had publicly taught the tenets of Des Cartes, at Utrecht; in this he highly extolled Des Cartes, and ſent him the oration, with a letter full of reſpect; hence aroſe a great intimacy betwixt him and that philoſopher; ſo that Æmilius not only refuſed having any hand in the proceedings of the univerſity of Utrecht, in 1642, againſt Des Cartes, and Regius, but he formed alſo an oppoſition to the judgment that was given. He was ſolicited to go to Leyden, to fill the Greek profeſſor's chair, vacant by the call of Voſſius to Amſterdam; he determined, however, to continue at Utrecht, and in order to confirm him in this reſolution, the univerſity increaſed his ſalary. He continued in this profeſſorſhip above twenty-ſix years, during which time his lectures were chiefly upon the Annals of Tacitus. In 1651, he publiſhed a collection of Latin orations and poems. He died the 10th of November, 1660.

Baillet Vie de Des Cartes tom. ii. p. 22.

Ibid. p. 755.

See his Funeral Orat. pronounced by Berkringerus, Nov. 21, 1660.

ÆMILIUS (Paulus) a native of Verona. The reputation he had acquired in Italy, made Stephen Poucher, biſhop of Paris, adviſe king Lewis XII. to engage him to write a Latin hiſtory of the kings of France. He was accordingly invited to Paris, and a canonry in the cathedral church was given him. He retired to the college of Navarre, to compoſe this work; but though he ſpent many years at it, yet he was not able to finiſh the tenth book, which was to include the beginning of the reign of Charles VIII. He is ſaid to have been very nice and ſcrupulous in regard to his works, having always ſome correction to make: hence Eraſmus imputes the ſame fault to him that was objected to the painter Protogenes, who thought he had never finiſhed his pieces;

Launoius Hiſt. Gymn. Navarræ, p. 18.

pieces: "(a) That very learned man Paulus Æmilius (ſays he) gave pretty much into this fault; he was never ſatisfied with himſelf, but as often as he reviſed his own performances, he made ſuch alterations, that one would not take them for the ſame pieces corrected, but for quite different ones; and this was his uſual cuſtom. This made him ſo ſlow, that elephants could bring forth ſooner than he could produce a work; for he took above thirty years (b) in writing his hiſtory." Lipſius was mightily pleaſed with this performance: "Paulus Æmilius (ſays that author) is almoſt the only modern who has diſcovered the true and antient way of writing hiſtory, and followed it very cloſely. His manner of writing is learned, nervous, and conciſe, inclining to points and conceits, and leaving a ſtrong impreſſion on the mind of a ſerious reader. He often intermixes maxims and ſentiments not inferior to thoſe of the ancients. A careful examiner, and impartial judge of facts; nor have I met with an author in our time, who has leſs prejudice or partiality. It is a diſgrace to our age, that ſo few are pleaſed with him; whence it would appear that there are but few capable of reliſhing his beauties. Amongſt ſo many perfections there are however a few blemiſhes, for his ſtyle is ſomewhat unconnected, and his periods too ſhort. This is not ſuitable to ſerious ſubjects, eſpecially annals, the ſtyle of which, according to Tacitus, ſhould be grave and unaffected. He is alſo unequal, being ſometimes too ſtudied and correct, and thereby obſcure; at other times (this however but ſeldom) he is looſe and negligent. He affects alſo too much of the air of antiquity in the names of men and places, which he changes and would reduce to the ancient form, often learnedly, ſometimes vainly, and in my opinion always un-

(a) Huic vitio affinis fuit vir eximie doctus Paulus Æmilius Veronenſis, qui ſibi nunquam ſatisfaciebat, ſed quoties recognoſcebat ſua, mutabat pleraque: diceres non opus correctum ſed aliud, idque ſubinde faciebat. Quæ res in cauſa fuit, ut citius elephanti pariant quam ille quicquam edere poſſet. Nam hiſtoriam quam edidit pluſquam triginta annis habuit præ manibus. Et ſuſpicor huc adactum ut evulgaret. Eraſmus Apoph. lib. vi. p. m. 524.

(b) Mr. Bayle thinks it was an error in Eraſmus, to aſſert that Æmilius was thirty years about his hiſtory. "There is (ſays he) in the king of France's library, an edition, containing the firſt four books of Paulus Æmilius, printed at Paris, without a date; but it muſt have been before the year 1520, and in the beginning of the reign of Francis I. this copy having been preſented to him before he wore the cloſe crown. Æmilius was invited into France, in order to compoſe this work, by Lewis XII. Now the reign of this prince began but in 1498; and had he ſent for this author immediately after his acceſſion to the crown, Æmilius could not have employed above eighteen years at moſt in writing the hiſtory of France."

becomingly (*c*)." Æmilius's hiſtory is divided into ten books, and extends from Pharamond to the fifth year of Charles VIII. in 1488. The tenth book was found among his papers, in a confuſed condition; ſo that the editor, Daniel Xavariſio, a native of Verona and relation of Æmilius, was obliged to collate a great number of papers full of raſures, before it could be publiſhed. He has been cenſured by ſeveral of the French writers, particularly by M. Sorel: "It does not avail (ſays this author) that his oratorial pieces are imitations of thoſe in the Greeks and Romans: all are not in their proper places; for he often makes barbarians to ſpeak in a learned and eloquent manner. To give one remarkable circumſtance; though our moſt authentic hiſtorians declare, that Hauier, or Hanier, the counſellor, who ſpoke an invective, in preſence of king Lewis Hautin, againſt Enguerrand de Marigny, came off poorly, and ſaid many ſilly things; yet Paulus Æmilius, who changes even his name, calling him Annalis, makes him ſpeak with an affected eloquence. He alſo makes this Enguerrand pronounce a defence, though it is ſaid he was not allowed to ſpeak; ſo that what the hiſtorian wrote on this occaſion, was only to exerciſe his pen." He has been alſo animadverted upon, for not taking notice of the holy vial at Rheims. "(*d*) I ſhall not (ſays Claude de Verdier) paſs over Paulus Æmilius of Verona's malicious ſilence, who omitted mentioning many things relating to the glory of the French

Sorel Bibliotheque Françoiſe, ch. viii.

(*c*) Paulus Æmilius, ut rem dicam pæne unus inter novos, veram et veterem Hiſtoriæ viam vidit eamque firmo pede calcavit. Genus ſcribendi ejus doctum, nervoſum, preſſum; ad ſubtilitatem et argutias inclinans et relinquens, deſigenſque aliud in animo ſerii lectoris. Sententias et dicta ſæpe miſcet, paria antiquis. Rerum ipſarum ſedulus ſcrutator, ſeverus judex; nec legi noſtro ævo, qui magis liber ab affectu. Dedecus ævi eſt, quod minus illi placeat, quaſi pauci ſint qui capiant hæc bona. In tantis tamen virtutibus etiam hæ labeculæ, quod ſtilum parum nectit, et ſpargit, dividitque eum in minuta quædam membra. Hoc cum in omni ſeriosa oratione parum congruum, tum in annalibus minime, quorum eſt, ut ille ait, tarda quædam et iners ſcriptura. Deinde quod inæqualis. Alibi nimium anxius et caſtigatus ideoque ſubobſcurus, alibi (ſed raro uter) laxus et ſolutus. Vetuſtatis etiam neſcio quid affectat in nominibus hominum, locorum, urbium immutandis, et in veterem formam redigendis; ſæpe erudite, interdum vane; ſed, ut ego judico, ſemper indecore. Lipſius, Not. ad lib. i. Politicorum, cap. 9. p. m. 217. tom. iv. Operum edit. Veſal. 1675.

(*d*) Pauli Æmilii Veronenſis, malignum ſilentium non ſilebo, qui multorum non meminit quæ ad Gallorum gloriam pertinerent. Nec ea ignoraſſe dici poteſt, quæ nullus ante eum præterilit, ut oleum illud ad unctionem Regum cælitus demiſſum et lilia ſimiliter: quibus ſi fidem non adhibuit, eam ſaltem hominum mentibus opinionem inſitam eſſe dicere oportuit. Claud. Verderius in Auct. cenſ. p. 88.

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nation. Nor can it be ſaid he was ignorant of thoſe things, upon which none were ſilent before himſelf; ſuch as that oil which was ſent from heaven for anointing our monarchs; and alſo the lilies. And even though he had not credited them himſelf, he ought to have declared the opinion of mankind." Julius Scaliger mentions a book containing the hiſtory of the family of the Scaligers, as tranſlated into elegant Latin by Paulus Æmilius; and in his letter about the antiquity and ſplendor of the family, he has the following paſſage: "By the injury of time, the malice of enemies, and the ignorance of writers, a great number of memoirs relating to our family were loſt; ſo that the name of Scaliger would have been altogether buried in obſcurity, had it not been for Paulus Æmilius of Verona, that moſt eloquent writer and preſerver of ancient pedigrees; who having found, in Bavaria, very ancient annals of our family, written, as he himſelf tells us, in a coarſe ſtyle, he poliſhed and tranſlated into Latin. From this book my father extracted ſuch particulars as ſeemed to reflect the greateſt honour on our family (*e*)". Scaliger ſpeaks alſo of it in the firſt edition of his Commentary on Catullus, in 1576; and in the ſecond, in 1600, but in ſuch a manner as differs ſomewhat from the paſſage above cited. Scroppius has ſeverely attacked Scaliger on account of theſe variations; he obſerves, that no mention being made of the place where this manuſcript was pretended to be found, nor the perſon who poſſeſſed it, and ſuch authors as had ſearched the Bavarian libraries with the utmoſt care, having met with no ſuch annals; he therefore aſſerts, that whatever the Scaligers advanced concerning this work, was all impoſture. Æmilius, as to his private life, was a man of exemplary conduct and untainted reputation. He died in 1529, and was buried in the cathedral at Paris.

Schoppius in Scaligero Hypobolimæo, fol 40. verſo.

(*e*) Injuria temporum malevolentia hoſtium, imperitia ſcriptorum, eos cuniculos in generis noſtri memoria egerunt ut de totius nominis Scaligeri ruina metuendum eſſet, niſi præſto fuiſſet eloquentiſſimus vir, et antiquarum originum vindex Paulus Æmilius Veronenſis, qui nactus in Norico acta et annales proſapiæ noſtræ vetuſtiſſimos, pingui ſtilo, ut ipſe ait, conceptos, edolavit eos et Latine loqui docuit. Ex eo libro parens meus ea excerpſit, quæ ad noſtri generis claritatem præcipue pertinere viſa ſunt. Joſeph. Scalig. in Epiſtola de Vetuſtate et Splendore Gentis Scaligeræ, p. 8, 9.

ÆNEAS (Sylvius) or PIUS II, was of the family of the Piccolimini, born in the year 1405, at Corſigny in Sienna, where his father lived in exile. He was educated at the grammar ſchool of that place, but his parents being in low circumſtances, he was obliged, in his early years, to ſubmit to many

many ſervile employments. In 1423, by the aſſiſtance of his friends, he was enabled to go to the univerſity of Sienna, where he applied himſelf to his ſtudies with great ſucceſs, and in a ſhort time publiſhed ſeveral pieces in the Latin and Tuſcan languages. In 1431, he attended cardinal Dominic Capranica to the council of Baſil as his ſecretary. He was likewiſe in the ſame capacity with cardinal Albergoti, who ſent him to Scotland to mediate a peace betwixt the Engliſh and Scots; and he was in that country when king James I. was murdered. Upon his return from Scotland, he was made ſecretary to the council of Baſil, which he defended againſt the authority of the popes, both by his ſpeeches and writings, particularly in a dialogue and epiſtles which he wrote to the rector and univerſity of Cologn. He was likewiſe made by that council clerk of the ceremonies, abbreviator, and one of the duodecemviri, or twelve men, an office of great importance. He was employed in ſeveral embaſſies; once to Trent, another time to Francfort, twice to Conſtance, and as often to Savoy, and thrice to Straſburg, where he had an intrigue with a lady, by whom he had a ſon; he has given an account of this affair in a letter to his father, wherein he endeavours to vindicate himſelf with a good deal of humour and gaiety (a). In

Append. ad Cave Hiſt. Lit. p. 114. edit. Colon. Allobrog. 1720.

Buch. lib. 2. xi.

Oudin. Comm. de Script. Eccleſ. tom. iii. § 15.

(a) The following is a copy of the letter: "Æneas Sylvius the poet to his father Sylvius. You write to me that you are doubtful whether you ought to rejoice or to be ſorry, becauſe God has given me a ſon; for my own part I ſee reaſon for joy, but none for ſorrow; for what greater pleaſure is there in life than to beget another like one's ſelf, to extend one's own blood, and to leave a perſon who may ſurvive you? what is more agreeable than to ſee one's ſons ſons? to me it is the higheſt ſatisfaction that my ſeed is propagated, and that I have produced ſomething before I die, which may ſurvive me; and I return thanks to God, who has formed the fœtus into a male, that the little boy may divert you and my mother, and afford you that comfort and aſſiſtance, which it was my duty to do. If my birth was any pleaſure to you, why ſhould not the birth of my ſon be ſo likewiſe? will not the ſight of the little infant give you ſome ſatisfaction, when you ſhall ſee my image in his countenance? will it not be agreeable to you, to have him hang about your neck, and ſhew his little fondneſs for you? But you ſay you are ſorry for my crime, becauſe I have got this child in an unlawful way; I cannot imagine, ſir, what opinion you have formed of me; it is certain that you, who partake of fleſh and blood, did not beget me of a rigid inſenſible conſtitution; you are conſcious to yourſelf what a man of gallantry you was. For my part, I am neither an eunuch, nor impotent; nor an hypocrite, in chuſing to ſeem good rather than really be ſo: I frankly own my fault, becauſe I am neither more holy than king David, nor wiſer than Solomon. This is a crime of very ancient ſtanding, and I cannot tell who is exempt from it. This plague is very extenſive (if it be a plague to uſe one's natural

In 1439, he was employed in the ſervice of pope Felix; and being ſoon after ſent embaſſador to the emperor Frederic, he

natural powers) ſo that I cannot ſee why this appetite ſhould be ſo much condemned, ſince nature, which does nothing amiſs, has implanted it in all creatures, in order to preſerve the ſpecies. But you ſeem to ſay, that there are certain limits within which this is lawful; and that this appetite ſhould never be indulged beyond the juſt boundaries of marriage. This is very true; and yet even in the married ſtate there are frequent crimes committed. There is a certain rule and meaſure for eating, and drinking, and ſpeaking; but who obſerves them? who is ſo righteous as not to fall ſeven times a day? let the hypocrite ſpeak, and declare himſelf to be conſcious of no ſin: I know there is no merit in me, and only depend upon God's goodneſs for mercy, who knows that we are liable to fall, and to be hurried away by irregular pleaſures; he will never ſhut up from me the fountain of pardon, which is open to all. But I have ſaid ſufficient of this point. And ſince you aſk my reaſons, why I think this child my own, leſt you ſhould maintain another man's inſtead of mine, I will give you a ſhort account of the whole affair. It is not two years ſince I was embaſſador at Straſburgh. While I was there at leiſure for ſeveral days, a lady, who came from England, and had beauty and youth about her, lodged in the ſame houſe with me: ſhe being very well ſkilled in the Italian tongue, addreſſed me in the Tuſcan dialect; which was ſo much the more agreeable to me, as it was very uncommon in that country. I was charmed with her wit and gaiety, and immediately recollected that Cleopatra had engaged Anthony, as well as Julius Cæſar, by the elegance of her converſation: I ſaid to myſelf, who will blame me, inconſiderable as I am, for doing what the greateſt men have not thought beneath them? I ſometimes thought upon the example of Moſes, ſometimes that of Ariſtotle, and ſometimes that of chriſtians themſelves; in ſhort, pleaſure overcame me, I grew fond of the lady, and addreſſed her in the ſofteſt terms; but ſhe reſiſted all my applications as firmly as the rock repels the waves of the ſea, and for three days kept me in ſuſpence: ſhe had a daughter five years old, who was recommended to our landlord by Melinthus the father, and the lady was very fearful leſt our landlord ſhould perceive ſomething of the affair, and turn the child out of doors, becauſe ſhe might follow her mother's example. The night came on, and ſhe was to go away the next day; ſo that I, apprehenſive leſt I ſhould loſe my prey, deſired her not to bolt her door at night, and told her I would come at midnight: ſhe denied me, and gave me no manner of hopes: I urged her, but ſhe ſtill perſiſted in her denial. She went to bed: I reſolved with myſelf to ſee whether ſhe had done as I deſired her. I recollected the ſtory of Zima the Florentine, and imagined ſhe might follow the example of his miſtreſs. Upon this I was determined to try: when I found every thing ſilent in the houſe, I went to her chamber; the door was ſhut but not bolted, I opened it and went in, and obtained the lady's favour, and from hence came this ſon; the mother's name is Elizabeth. From the ides of February to the ides of November there is juſt the number of months which is the uſual term from a woman's firſt pregnancy to the birth; ſhe told me this when ſhe was afterwards at Baſil: and though I had procured her favour not by gifts, but by the utmoſt ſollicitation and courtſhip, I imagined ſhe ſaid this with a deſign to get money from me, and did not believe her: but ſince I ſee ſhe affirms this now, when ſhe can have no hopes of obtaining any thing of me, and the circumſtance of the name and time agree, I believe the child is mine; and I deſire you to

he was crowned by him with the poetic laurel, and ranked amongſt his friends. In 1442, he was ſent for from Baſil by the emperor, who appointed him ſecretary to the empire, and raiſed him to the ſenatorial order. He could not at firſt be prevailed on to condemn the council of Baſil, nor to go over abſolutely to Eugenius's party, but remained neuter. However, when the emperor Frederic began to favour Eugenius, Æneas likewiſe changed his opinion gradually. He afterwards repreſented the emperor in the diet of Nuremberg, when they were conſulting about methods to put an end to the ſchiſm, and was ſent embaſſador to Eugenius: at the perſuaſion of Thomas Sarzanus, the apoſtolical legate in Germany, he ſubmitted to Eugenius entirely, and made the following ſpeech to his holineſs, as related by John Gobelin, in his Commentaries of the life of Pius II. "Moſt holy father (ſaid he) before I declare the emperor's commiſſion, give me leave to ſay one word, concerning myſelf. I do not queſtion but you have heard a great many things which are not to my advantage. They ought not to have been mentioned to you; but I muſt confeſs, that my accuſers have reported nothing but what is true. I own I have ſaid, and done, and written at Baſil many things againſt your intereſts; it is impoſſible to deny it: yet all this has been done not with a deſign to injure you, but to ſerve the church. I have been in an error, without queſtion; but I have been in juſt the ſame circumſtances with many great men, as particularly with Julian cardinal of St. Angelo, with Nicholas archbiſhop of Palermo, with Lewis du Pont (Pontanus) the ſecretary of the holy ſee; men who are eſteemed the greateſt luminaries in the law, and doctors of the truth; to omit mentioning the univerſities and colleges which are generally againſt you. Who would not have erred with perſons of their character and merit? It is true, that when I diſcovered the error of thoſe at Baſil, I did not at firſt go over to you, as the greateſt part did; but being afraid of falling from one error to another, and by avoiding Charibdis, as the proverb expreſſes it, to run upon Scylla, I joined myſelf, after a long deliberation and conflict within myſelf, to thoſe who thought proper to continue in a ſtate of neutrality. I lived three years in the emperor's court in this ſituation of mind, where having an opportunity of hearing conſtantly the diſputes between thoſe of Baſil and your legates, I was convinced that the truth was

to take him, and bring him up till he is capable of coming under my care and inſtruction; for you have no reaſon to ſuppoſe that a rich lady would tell a falſity in the caſe of her ſon." Wharton's Append. to Dr. Cave's Hiſt. Literaria, p. 134. anno 1458.

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on your ſide: it was upon this motive that when the emperor thought fit to ſend me to your clemency, I accepted the opportunity with the utmoſt ſatisfaction, in hopes that I ſhould be ſo happy as to gain your favour again: I throw myſelf therefore at your feet; and ſince I ſinned out of ignorance, I intreat you to grant me your pardon. After which I ſhall open to you the emperor's intentions." This was the prelude to the famous retraction which Æneas Sylvius made afterwards. The pope pardoned every thing that was paſt; and in a ſhort time made him his ſecretary, without obliging him to quit the poſt which he had with the emperor. Raynald Contin. Annal. Baronii, 1445. n. 25.

He was ſent a ſecond time by the emperor on an embaſſy to Eugenius, on the following occaſion: the pope having depoſed Thierry and James archbiſhops and electors of Cologne and Treves, becauſe they had openly declared for Felix and the council of Baſil, the electors of the empire were highly offended at this proceeding; and at their deſire the emperor ſent Æneas Sylvius to prevail on the pope to revoke his ſentence of depoſition.

Upon the deceaſe of pope Eugenius, Æneas was choſen by the cardinals to preſide in the conclave till another pope ſhould be elected. He was made biſhop of Targeſtum by pope Nicholas, and went again into Germany, where he was appointed counſellor to the emperor, and had the direction of all the important affairs of the empire. Four years after, he was made archbiſhop of Sienna; and in 1452, he attended Frederic to Rome, when he went to receive the imperial crown. Æneas, upon his return, was named legate of Bohemia and Auſtria. About the year 1456, being ſent by the emperor into Italy, to treat with pope Callixtus III. about a war with the Turks, he was made a cardinal. Upon the deceaſe of Callixtus, in the year 1458, he was elected pope, by the name of Pius II. After his promotion to the papal chair, he publiſhed a bull, retracting all he had written in defence of the council of Baſil; and thus he apologizes for his former conduct: "We are men (ſays he) and we have erred as men; we do not deny, but that many things which we have ſaid or written, may juſtly be condemned: we have been ſeduced, like Paul, and have perſecuted the church of God through ignorance; we now follow St. Auſtin's example, who having ſuffered ſeveral erroneous ſentiments to eſcape him in his writings, retracted them; we do juſt the ſame thing: we ingenuouſly confeſs our ignorance, being apprehenſive leſt what we have written in our youth, ſhould occaſion

occasion some error, which may prejudice the holy see. For if it is suitable to any person's character to maintain the eminence and glory of the first throne of the church, it is certainly so to ours, whom the merciful God, out of pure goodness, has raised to the dignity of vicegerent of Christ, without any merit on our part. For all these reasons, we exhort you and advise you in the Lord, not to pay any regard to those writings, which injure in any manner the authority of the apostolic see, and which assert opinions which the holy Roman church does not receive. If you find any thing contrary to this in our dialogues and letters, or in any other of our works, despise such notions, reject them, follow what we maintain now; believe what I assert now I am in years, rather than what I said when I was young: regard a pope rather than a private man; in short, reject Æneas Sylvius, and receive Pius II. Nec privatum hominem pluris facite quam summum pontificem; Æneam rejicite, Pium accipite."

Labbe's Collection of Councils, tom. xiii. p. 1407.

Pius behaved in his high office with great spirit and activity. He suppressed the war which Piccinus was raising in Umbria; and recovered Assisi and Nucera. He ordered a convention of princes at Mantua, where he was present himself, and a war was resolved upon against the Turks. Upon his return to Rome, he went to Viterbo, and expelled several tyrants from the territories of the ecclesiastical state. He excommunicated Sigismund duke of Austria, and Sigismund Malatesta; the former for imprisoning the cardinal of Cusa, and the latter because he refused to pay the hundredths to the church of Rome: and he deprived the archbishop of Mentz of his dignity. He confirmed Ferdinand in the kingdom of Naples, and sent cardinal Ursini to crown him king. He made a treaty with the king of Hungary; and commanded Pogebrac king of Bohemia to be cited before him. During his popedom he received embassadors from the patriarchs of the East: the chief of this embassy was one Moses archdeacon of Austria, a man well versed in the Greek and Syriac languages, and of a distinguished character. He appeared before his holiness in the name of the patriarchs of Antioch, Alexandria, and Jerusalem; he told his holiness, that the enemy who sows tares, having prevented them till then from receiving the decree of the council of Florence, concerning the union of the Greek and Latin churches; God had at last inspired them with a resolution of submitting to it: that it had been solemnly agreed to, in an assembly called together for that purpose; and that for the future they would unanimously submit to the pope as vicegerent of Jesus Christ. Pius commended the patriarchs for their obedience, and ordered Moses's speech to be trans-

lated into Latin, and placed amongſt the archives of the Roman church. A few days after the arrival of theſe embaſſadors from the Eaſt, there came others alſo from Monobaſſe, or Monembuiſſe, a city in Peloponneſus, ſituated upon a mountain near the ſea: theſe offered the obedience of their city to the pope, who received them in the name of the church of Rome, and ſent them a governor. Fleury, tom. xxiii. p. 118, 119.

Pius, in the latter part of his pontificate, made great preparations againſt the Turks; for this purpoſe he called upon the aſſiſtance of the ſeveral princes in Europe, and having raiſed a conſiderable number of croiſſes and others, he went to Ancona to ſee them embarked, where he was ſeized with a fever, and died the 14th of Auguſt, 1464, in the 59th year of his age, having enjoyed the ſee of Rome ſix years, eleven months, and twenty-ſeven days. His body was carried to Rome, and interred in the Vatican. Spondanus, in his Eccleſiaſtic Annals, ſays that he was inferior to none in learning, eloquence, dexterity, and prudence. The cardinal of Pavia, in his ſpeech to the conclave concerning the choice of a ſucceſſor, gives this elogium on Pius II. that he was a pope who had all the virtues in his character, and that he had deſerved the utmoſt commendation by his zeal for religion, his integrity of manners, his ſolid judgment, and profound learning. His ſecretary, John Gobelin, publiſhed a hiſtory of his life, which is ſuppoſed to have been written by this pope himſelf: it was printed at Rome in quarto, in 1584 and 1589; and at Francfort in folio, in 1614. We have an edition of Æneas Sylvius's works printed at Baſil, in folio, in 1551 (b). Comment. Pii II. lib. iii. Ad ann. 1438. ſec. 9, 13.

Pius

(b) Pius's works are as follow:

1. Commentariorum de geſtis concilii Baſilienſis libri II. Two Books of Memoirs of the Proceedings in the Council of Baſil, printed in Orthuinus Gratius's Faſciculus rerum expetendarum, at Cologne, in 1535. It was printed ſeparately in octavo at Baſil, in 1577.

2. De ortu, regione, ac geſtis Bohemorum. A Hiſtory of the Origin, Country, and Actions of the Bohemians, which he continued to the year 1458.

These two works were wrote before he aſcended the papal chair.

3. Bulla retractionum omnium ab eo olim contra Eugenium papam in concilio Baſilienſi geſtorum. A Bull retracting all that he had done againſt Pope Eugenius in the Council of Baſil.

4. De coronatione Felicis V. pontificis maximi liber. A Book concerning the Coronation of Pope Felix V.

5. Abbreviatio Flavii Blondii hiſtoriarum ab inclinatione imperii uſque ad tempora Joannis XXIII. papæ libri viginti. An Abridgment of Flavius Blondius's Decades of Hiſtories from the Decline of the Empire to the time of Pope John XXIII. in twenty Books, printed at Venice in 1484.

6. Coſmographiæ, ſeu Hiſtoriarum de mundo univerſo, liber primus, in quo

Plus was famous for his wiſe and witty ſayings, ſome of which are as follow: That there were three perſons in the Godhead; not proved to be ſo by reaſon, but by conſidering who ſaid ſo. That to find out the motion of the ſtars, had more pleaſure than profit in it. That as a

quo de Aſia Minori agit. The firſt Book of Coſmography; or, the Hiſtory of the World, in which he treats of Leſſer Aſia.

7. Europa, ſeu Coſmographiæ liber ſecundus. Europe; or, the ſecond Book of Coſmography; in which he comprehends ſeveral Hiſtories of his own times. Printed at Paris, in octavo, 1543.

8. In Antonii Panormitæ poetæ dictis et factis memorabilibus Alphonſi Aragonum regis libros IV. commentaria. Commentaries upon Anthony Panormitanus's four Books concerning the remarkable Sayings and Actions of Alphonſus King of Aragon. Hanov. 1611, quarto; Wittemberg, 1585, quarto, with the commentaries of Jacobus Spiegelius; and at Roſtoch, 1590, quarto, by the care of David Chytræus.

9. In triumphum Alphonſi regis. Upon the triumph of King Alphonſus.

10. In Alphonſum Aragoniæ regem oratio. An Oration upon Alphonſus King of Arragon.

11. A volume of Letters, containing 432 in number, many of which are treatiſes upon different ſubjects, and ſome of them upon queſtions of divinity, or eccleſiaſtical diſcipline. Theſe epiſtles were publiſhed together at Nuremberg, in 1481; at Louvain, in 1483; and at Lyons, 1497.

12. In Salvatoris noſtri paſſionem carmen ſapphicum. A ſapphic Ode upon the Paſſion of our Saviour.

13. De liberorum educatione, ad Ladiſlaum Hungariæ et Bohemiæ regem. Concerning the Education of Children, to Ladiſlaus King of Hungary and Bohemia.

14. De grammatica, ad eundem. Of Grammar, to the ſame King.

15. De arte rhetorica et epiſtolarum partibus ad archiepiſcopum Trevirenſem. Of Rhetoric, and the Parts of Epiſtles, to the archbiſhop of Treves.

16. Deſcriptio de ritu, ſitu, moribus, et conditione Germaniæ, ad Antonium S. Chryſogoni cardinalem. A Deſcription of the Cuſtoms, Situation, Manners, and State of Germany, to Anthony cardinal of St. Chryſogonus.

17. Tractatus de ortu et autoritate imperi Romani, ad Fredericum imperatorem. A Treatiſe concerning the Riſe and Authority of the Roman empire, dedicated to the Emperor Frederic. This is publiſhed in Melchior Goldaſt's Monarchy, tom. ii. p. 1558.

18. Reſponſio ad orationem oratorum Galliæ in conventu Mantuano. An Anſwer to the French Embaſſadors, in the Council of Mantua.

19. Alia ad eoſdem reſponſio, ſive oratio. Another Anſwer or Speech to the ſame Embaſſadors. This is printed in the Body of Councils.

20. Bulla contra appellationes a ſede apoſtolica ad concilium; et decreta II. de bell. Turcis inferendo. A Bull againſt Appeals from the apoſtolical See; and two Decrees concerning carrying on a War againſt the Turks. Publiſhed in the ſame Body of Councils.

21. Ilias contra Venerios ex Homero, at London, 1509, with a preface in praiſe of Homer.

22. De pravis mulieribus. Of bad Women, at Strasburg, 1507.

23. Conſtitutiones eccleſiaſticæ variæ. Various eccleſiaſtical Conſtitutions, publiſhed in a collection at Rome in 1579.

24. Sermo primus dum eſſet paſtor factus ad populum. His firſt Sermon to the people, after he was made a Paſtor. Wharton's Append. to Dr. Cave's Hiſtoria Literaria.

covetous

covetous man is never satisfied with money, so a learned man should not be with knowledge. That common men should esteem learning as silver, noblemen prize it as gold, and princes as jewels. That the laws had power over the commonalty, but were feeble to the greater ones. A citizen should look upon his family as subject to the city, the city to his country, the country to the world, and the world to God. That the chief place with kings was slippery. That as all rivers run into the sea, so do all vices into the court. That the tongue of a sycophant was a king's greatest plague. That a prince who would trust nobody, was good for nothing; and he who believed every body, no better. That it is necessary that he who governs many, should himself be ruled by many. That those who went to law were the birds, the court the field, the judge the net, and the lawyers the fowlers. That men ought to be presented to dignities, not dignities to men. That a covetous man never pleases any body, but by his death. That it was a slavish vice to tell lies. That lust sullies and stains every age of man, but quite extinguishes old age.

ÆSCHINES, a Socratic philosopher, the son of Charinus a sausage-maker. He was continually with Socrates, which occasioned this philosopher to say, that the sausage-maker's son was the only person who knew how to pay a due regard to him. It is said that poverty obliged him to go to Sicily, to Dionysius the Tyrant, and that he met with great contempt from Plato. We are informed of this by Diogenes Laertius, in his Life of Æschines, who repeats the same in his Life of Plato. This however is inconsistent with a passage of Plutarch, in his book Concerning the Difference between a Friend and a Flatterer, where this author introduces Plato recommending Æschines to Dionysius, who, upon Plato's recommendation, treats him in the most friendly and honourable manner. Æschines was extremely well received by Aristippus; to whom he shewed some of his dialogues, and received a handsome reward from him. He would not venture to profess philosophy at Athens, Plato and Aristippus being in such high esteem; but he set up a school to maintain himself. He afterwards wrote orations for the Forum. Laertius tells us, that Polycritus Mendæus affirmed, in his first book Of the History of Dionysius, that Æschines lived with this tyrant till he was deposed, upon Dion's coming to Syracuse; and there is extant an epistle of his to Dionysius. Phrynicus, in Photius, ranks him amongst the best orators, and mentions his orations as the standard of the

Is. Casaubon ad Menagii Not. in Diog. Laert. Vit. Æschin.

Laert. Hesych. Stanley's Lives. Vit. Æsch.

Photii Biblioth. cod. lxi. De Formis Orationis, lib. ii. cap. 12.

pure Attic ſtyle. Hermogenes has alſo ſpoke very highly of him.

Æſchines had ſo faithfully copied the doctrines of Socrates, and his dialogues were ſo exactly agreeable to the genius and manner of that great philoſopher, that Ariſtippus ſuſpected, and Menedemus accuſed him of having aſſumed to himſelf what had been written by Socrates. According to Suidas, Æſchines wrote the following dialogues, Miltiades, Callias, Rhinon, Aſpaſia, Axiochus, Telauges, Alcibiades, Acephali, Phædon, Polænus, Eryxias, Eraſiſtratus, Scythici, and one Concerning Virtue. Of theſe there are only three extant: 1. Concerning Virtue, whether it can be taught. 2. Erixias or Eraſiſtratus, concerning riches, whether they are good. 3. Axiochus, concerning death, whether it is to be feared. They were tranſlated into Latin by Rudolphus Agricola, Sebaſtian Corradus, and John Serranus; but their verſions being, according to Mr. Le Clerc, too remote from the original meaning, he undertook a new tranſlation, which he publiſhed in 1711, in octavo, with notes, and ſeveral diſſertations, intitled Silvæ Philologicæ; in the ſecond chapter whereof he examines the doctrine of Æſchines's firſt dialogue. In the Axiochus there is an excellent paſſage concerning the immortality of the ſoul; the ſpeakers are Socrates, Clinias, and Axiochus. Clinias had brought Socrates to his father Axiochus, who was ſick, and apprehenſive of death, in order to ſupport him againſt the fears of it. Socrates, after a variety of arguments, proceeds as follows: "For human nature (ſays he) could not have arrived at ſuch a pitch in executing the greateſt affairs, ſo as to deſpiſe even the ſtrength of brute creatures, though ſuperior to our own; to paſs over ſeas, build cities, and found commonwealths; contemplate the heavens, view the revolutions of the ſtars, the courſes of the ſun and moon, their riſing and ſetting, their eclipſes and immediate reſtoration to their former ſtate, the equinoxes and double returns of the ſun, the winds and deſcents of ſhowers; this I ſay the ſoul could never do, unleſs poſſeſſed of a divine ſpirit, whereby it gains the knowledge of ſo many great things. And therefore, Axiochus, you will not be changed to a ſtate of death or annihilation, but of immortality; nor will your delights be taken from you, but you will enjoy them more perfectly; nor will your pleaſures have any tincture of this mortal body, but be free from every kind of pain. When you are diſengaged from this priſon, you will be tranſlated thither, where there is no labour, nor ſorrow, nor old age. You will enjoy a ſtate of tranquillity, and

Photius, cod. clviii.

In prof. edit. ſuæ Lial. Æſch.

Æſchin. Lib. III. de Morte, p. 166. edit. J. Clerici, 1711.

and freedom from evil, a ſtate perpetually ſerene and eaſy: Axiochus. You have drawn me over, Socrates, to your opinion by your diſcourſe; I am now no longer fearful of death, but ambitious of it, and impatient for it: my mind is tranſported into ſublime thoughts, and I run the eternal and divine circle. I have diſengaged myſelf from my former weakneſs, and am now become a new man." Philoſtratus, in his epiſtles to Julia Auguſta, ſays that Æſchines wrote an oration concerning Thargelia, and that he imitated Gorgias in it. Menage tells us, that Athenæus mentions a dialogue of Æſchines, which he intitled Πολιτικος, but Mr. Le Clerc could not find any ſuch paſſage in Athenæus. Not. in Laert. Vit. Æſchinis, p. 8.

ÆSCHYLUS, the tragic poet, was born at Athens. Authors differ in regard to the time of his birth, ſome placing it in the 65th, others in the 70th Olympiad; but according to Stanley, who relies on the Arundelian marbles, he was born in the 63d Olympiad. He was the ſon of Euphorion, and brother to Cynegirus and Aminias, who diſtinguiſhed themſelves in the battle of Marathon, and the ſea-fight of Salamis, at which engagements Æſchylus was likewiſe preſent. In this laſt action, according to Diodorus Siculus, Aminias, the younger of the three brothers, commanded a ſquadron of ſhips, and behaved with ſo much conduct and bravery, that he ſunk the admiral of the Perſian fleet, and ſignalized himſelf above all the Athenians. To this brother our poet was, upon a particular occaſion, obliged for ſaving his life: Ælian relates, that Æſchylus being charged by the Athenians with certain blaſphemous expreſſions in ſome of his pieces, was accuſed of impiety, and condemned to be ſtoned to death: they were juſt going to put the ſentence in execution, when Aminias, with a happy preſence of mind, throwing aſide his cloak, ſhewed his arm without a hand, which he had loſt at the battle of Salamis, in defence of his country. This ſight made ſuch an impreſſion on the judges, that, touched with the remembrance of his valour, and the friendſhip he ſhewed for his brother, they pardoned Æſchylus. Our poet however reſented the indignity of this proſecution, and reſolved to leave a place where his life had been in danger. He became more determined in this reſolution when he found his pieces leſs pleaſing to the Athenians than thoſe of Sophocles, though a much younger writer. Simonides had likewiſe won the prize of him in an elegy upon the battle of Marathon. Suidas having ſaid that Æſchylus retired into Sicily, Scholiaſtes in Vita Æſchyli. Lib. ii. c. 27. Var. Hiſt. lib v. c. 19. Plut in Cimone, p 483 Le Fevre's Life of Æſchylus.

Sicily, becauſe the ſeats broke down during the repreſentation of one of his tragedies, ſome have taken this literally, without conſidering that in this ſenſe ſuch an accident did great honour to Æſchylus; but, according to Joſeph Scaliger, it was a phraſe amongſt the comedians, and he was ſaid *to break down the ſeats*, whoſe piece could not ſtand, but fell to the ground (*a*). Some affirm, that Æſchylus never ſat down to compoſe, but when he had drank liberally. This perhaps was in alluſion to his ſtyle and manner of writing, wherein he was ſo hurried away by the exceſſive tranſports of his imagination, that his diſcourſe might ſeem to proceed rather from the fumes of wine than ſolid reaſon. He wrote a great number of tragedies, of which there are but ſeven remaining (*b*): and notwithſtanding the ſharp cenſures of ſome critics, he muſt be allowed to have been the father of the tragic art. In the time of Theſpis there was no public theatre to act upon; the ſtrollers drove about from place to place in a cart. Æſchylus furniſhed his actors with maſques, and dreſſed them ſuitable to their characters. He likewiſe introduced the buſkin, to make them appear more like heroes.

Athenæus, lib. i. p. 22.

Ignotum tragicæ genus inveniſſe camenæ
Dicitur, et plauſtris vexiſſe poemata Theſpis,
Qui canerent agerentque, peruncti fæcibus ora:
Poſt hunc perſonæ pallæque refertor honeſtæ
Æſchylus, et modicis inſtravit pulpita tignis,
Et docuit magnumque loqui nitique cothurno.
Hor. Art. Poet. ver. 275.

Theſpis, inventor of the tragic art,
Carried his vagrant players in a cart;
High o'er the crowd the mimic tribe appear'd,
And play'd and ſung, with lees of wine beſmear'd.
Then Æſchylus a decent vizard us'd,
Built a low ſtage, the flowing robe diffus'd;
In language more ſublime his actors rage,
And in the graceful buſkin tread the ſtage.
Francis.

(*a*) *Subſilia frangere dicebatur*; qui ut comici loquuntur, non ſtetit ſed excidit hoc eſt, non placuit, ſicut a viro doctiſſimo Joſepho Scaligero jamdiu monitum eſt. Stanleus in Æſchylum, p. 707.

(*b*) They are as follow:

1. Προμηθεὺς δεσμώτης, Prometheus bound.
2. Ἑπτὰ ἐπὶ Θήβας, Seven againſt Thebes.
3. Πέρσαι, Perſia.
4. Ἀγαμέμνων, Agamemnon.
5. Χοηφόροι, The Infernal Regions.
6. Εὐμενίδες, The Furies.
7. Ἱκέτιδες, The Suppliants.

The

The ancients give Æſchylus alſo the praiſe of having been the firſt who removed murders and ſhocking ſights from the eyes of the ſpectators. He is ſaid likewiſe to have leſſened the number of the chorus; or rather this reformation was owing to an accident: in his Eumenides, the chorus which conſiſted of fifty perſons, appearing on the ſtage with frightful habits, had ſuch an effect on the ſpectators, that the women with child miſcarried, and the children fell into fits; this occaſioned a law to be made to reduce the chorus to fifteen. M. Le Fevre has obſerved, that Æſchylus never repreſented women in love, in his tragedies, which, he ſays, was not ſuited to his genius; but in repreſenting a woman tranſported with fury he was incomparable. Longinus ſays, that Æſchylus has a noble boldneſs of expreſſion; and that his imagination is lofty and heroic. It muſt be owned however, that he affected pompous words, and that his ſenſe is too often obſcured by figures: this gave Salmaſius occaſion to ſay, that he was more difficult to be underſtood than the Scripture itſelf (c). But notwithſtanding theſe imperfections, this poet was held in great veneration by the Athenians, who made a public decree that his tragedies ſhould be played after his death. When Æſchylus retired to the court of Hiero king of Sicily, this prince was then building the city of Ætna, and our poet celebrated the new city by a tragedy of the ſame name. After having lived ſome years at Gela, we are told that he died of a fracture of his ſkull, cauſed by an eagle's letting fall a tortoiſe on his head; and the manner of his death is ſaid to have been predicted by an oracle, which had foretold that he ſhould die by ſomewhat from the heavens. This happened, according to Mr. Stanley, in the 69th year of his age. He had the honour of a pompous funeral from the Sicilians, who buried him near the river Gela; and the tragedians of the country performed plays and theatrical exerciſes at his tomb; and upon it was inſcribed the following epitaph:

Dacier ſur Hor. tom. x. p. 290. Hol. edit.

Stanleius, p. 702, 707.

In his Life of Æſchylus.

Scholiaſt. Ariſtophanis apud Stanl. p. 707.

Val. Max. lib. ix. 12. Plin. lib. x. cap. 3.

Æſchylus, Euphorion's ſon, whom Athens bore,
Lies here interr'd, on Gela's fruitful ſhore.

(c) Quis Æſchylum poſſit adſirmare Græce nunc ſcienti magis patere explicabilem quam evangelia aut epiſtolas apoſtolicas? unus ejus Agamemnon obſcuritate ſuperat quantum eſt librorum ſacrorum cum ſuis Hebraiſmis, et Syriaſmis, et tota Helleniſtica ſupellectile vel ſarragine. De Hellenistica, p. 37. Epiſt. Dedicat.

The plains of Marathon his worth record,
And heaps of Medes that fell beneath his ſword (d).

(d) Αἰσχύλον Εὐφορίωνος Ἀθηναῖον τόδε κεύθει
Μνῆμα καταφθίμενον πυροφόροιο Γέλας.
Ἀλκὴν δ' εὐδόκιμον Μαραθώνιον ἄλσος ἂν εἴποι
Καὶ βαθυχαίτης Μήδος ἐπιστάμενος.

ÆSOP, the Phrygian, lived in the time of Solon, about the 50th Olympiad, under the reign of Creſus the laſt king of Lydia. As to genius and abilities, he was greatly indebted to nature; but in other reſpects not ſo fortunate, being born a ſlave and extremely deformed. St. Jerome, ſpeaking of him, ſays he was unfortunate in his birth, condition in life, and death; hinting thereby at his deformity, ſervile ſtate, and tragical end. His great genius however enabled him to ſupport his misfortunes; and in order to alleviate the hardſhips of ſervitude, he compoſed thoſe entertaining and inſtructive fables, which have acquired him ſo much reputation. He is generally ſuppoſed to have been the inventor of that kind of writing; but this is conteſted by ſeveral, particularly Quintilian, who ſeems to think that Heſiod was the firſt author of fables. Æſop, however, certainly improved this art to a very great degree; and hence it is that he has been accounted the author of this ſort of productions:

Plutarch.

Quintil. Inſt. Orat. lib. v. cap. 11.

Æſopus auctor quam materiam reperit,
Hanc ego polivi verſibus ſenariis,
Phæd. Prol. ad lib. i.

If any thoughts in theſe iambics ſhine,
Th' invention's Æſop's, and the verſe is mine."

Meziriac's Life of Æſop, printed at Bourgen-Breſs in 1632.

The firſt maſter whom Æſop ſerved, was one Carſius Demarchus, an inhabitant of Athens; and there, in all probability he acquired his purity in the Greek tongue. After him he had one or two more maſters, and at length came under a philoſopher named Xanthus. It was in his ſervice that he firſt diſplayed his genius: Xanthus being one day walking in the fields, a gardener aſked him why thoſe plants which he nurſed with ſo much care, did not thrive ſo well as thoſe which the earth produced without any cultivation? The philoſopher aſcribed all to Providence, and continued his walk: but Æſop having ſtopped with the gardener, compared the earth to a woman, who having had children by a former huſband, marries another man who has children by a firſt wife, ſhe gives the preference in affection to her own offspring:

offspring: the earth, said he, is the stepmother to laboured and forced productions, but the real mother to her own natural produce. Æsop was afterwards sold to Idmon, or Iadmon, the philosopher, who enfranchised him. After he had recovered his liberty, he soon acquired a great reputation amongst the Greeks; so that, according to Meziriac, the report of his wisdom having reached Crœsus, he sent to enquire after him, and engaged him in his service. He travelled through Greece, according to the same author; whether for his own pleasure, or upon the affairs of Crœsus, is uncertain; and passing by Athens, soon after Pisistratus had usurped the sovereign power, and finding that the Athenians bore the yoke very impatiently, he told them the fable of the frogs who petitioned Jupiter for a king. Some relate, that, in order to shew that the life of man is full of miseries, Æsop used to say, that when Prometheus took the clay to form man, he tempered it with tears. The images made use of by Æsop are certainly very happy inventions to instruct mankind; they have all that is necessary to perfect a precept, having a mixture of the useful with the agreeable. "Æsop the fabulist (says Aulus Gellius) was deservedly esteemed wise, since he did not, after the manner of the philosophers, rigidly and imperiously dictate such things as were proper to be advised and persuaded, but framing entertaining and agreeable apologues, he thereby charms and captivates the human mind (a)." Appollonius of Tyana, talking of the fables of Æsop, greatly prefers them to those of the poets: they, he says, do but corrupt the ears of the hearers; they represent the infamous amours of the gods, their incests, quarrels, and a hundred other crimes. Those who find such things related by the poets as real facts, learn to love vice, and are apt to believe they sin not in gratifying the most irregular appetites, seeing they do but imitate the gods. Æsop, not contented with rejecting fables of this nature, in favour of wisdom has invented a new method. Appollonius, continuing his parallel, shews, by several other reasons, how much the fables of Æsop surpasses those of the poets: after which he tells a story that he had learnt of his mother in his infancy. Æsop, it seems, being a shepherd, and feeding his flock near a temple of

Meziriac ex Themistio.

Philostratus in the Life of Appollonius, lib. vi. cap. 5.

(a) Æsopus ille e Phrygia fabulator haud immerito sapiens existimatus est; quum quæ utilia monita suasuque erant, non severe, non imperiose præcepit et censuit, ut philosophis mos est, sed festivos delectabilesque apologos commentus, res salubriter ac prospicienter animadversas, in mentes animosque hominum eum audiendi quadam illecebra induxit. A. Gellius Noctes Atticæ, lib. ii. cap. 26.

Mercury, often beſought this god to grant him the poſſeſſion of wiſdom. Mercury had a great number of ſuiters; they all entered the temple with their hands full of rich offerings; Æſop being poor, was the only one who made no precious offerings, having preſented only a little milk and honey, with a few flowers. When Mercury came to make a diſtribution of wiſdom, he had regard to the price of the offerings; he gave accordingly, philoſophy to one, rhetoric to another, aſtronomy to a third, and poetry to a fourth: he did not remember Æſop till after he had finiſhed his diſtribution; and at the ſame time recollecting a fable which the Hours had told him when at nurſe, he beſtowed on Æſop the gift of inventing apologues, which was the only one left in Wiſdom's apartment.

De ſera Numinis vindicta, p. 556. Æſop was put to death at Delphi. Plutarch tells us, that he came there with a great quantity of gold and ſilver, being ordered by Crœſus to offer a ſacrifice to Apollo, and to give a conſiderable ſum to each inhabitant; but a quarrel ariſing betwixt him and the Delphians, he ſent back the ſacrifice and the money to Crœſus; for he thought thoſe for whom the prince deſigned it, had rendered themſelves unworthy of it. The inhabitants of Delphi contrived an accuſation of ſacrilege againſt him, and pretending they had convicted him, threw him headlong from a rock. For this cruelty and injuſtice, we are told, they were viſited with famine and peſtilence; and conſulting the oracle, they received for anſwer, that the god deſigned this as a puniſhment for their treatment of Æſop: they endeavoured to make an attonement by raiſing a pyramid to his honour.

ÆSOP, a Greek hiſtorian, who wrote a romantic hiſtory of Alexander the Great: it is not known at what time he lived. His work was tranſlated into Latin by one Julius Valerius, who is not better known than Æſop. Freinſhemius has the following paſſage concerning this work: "Julius Valerius wrote a fabulous Latin hiſtory of Alexander, which by ſome is aſcribed to Æſop, by others to Calliſthenes. Hence Antoninus, Vincentius, Uſpargenſis, and others have greedily taken their romantic tales. It may not be amiſs to quote here the opinion of Barthius, in his Adverſaria: "there are many ſuch things (ſays this author) in the learned monk, who ſome years ago publiſhed a life of Alexander the Great, full of the moſt extravagant fictions; yet this romance had formerly ſo much credit, that it is quoted as an authority even by the beſt writers. Whether this extraordinary hiſtory was

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ever published, I know not; I have it in manuscript, but I hardly think it worthy of a place in my library. It is the same author that Franciscus Juretus mentions under the name of Æsop." Thus far Barthius (*a*). Freinshemius tells us, that this work was published in German at Strasburg, in 1486.

(*a*) Julius Valerius Latinam fecit historiam fabulosam de Alexandro, quæ ab aliis Æsopo, ab aliis Callisthenis adscripta fuit. Unde fabulas suas certatim hauserunt Antoninus, Vincentius, Urspergensis, alii. Pretium videbatur adscribere hoc loco judicium Barthii ex Q. X. Adversariorum. Talia multa in non inerudito monacho sunt, qui vitam Alexandri magni prodigiosis mendaciis farctam edidit ante aliquam multa sæcula quæ fabula tantum olim fidei habuit; ut a prudentibus etiam scriptoribus sit testimonio citata, qualis sane ante plusquam quatuor sæcula fuit in Anglia Silvester Giraldus, qui non dubitavit ejus cellionis auctoritate uti. An ea egregia historia edita unquam sit nescio, nos in charta scriptum habemus sed tanti vix æstimamus, ut in bibliothecam recipiamus; est idem auctor quem Æsopum vocat, et interpretatum a Julio Valerio Franciscus Juretus ad Symmachi, lib. i. epist. 54. editione quidem priore. Ego vero neque de auctore neque de interprete credo Romani Græcive hominis esse, maximâ enim in eo Græci sermonis ignorantia, nec ulla Romani notitia est. Hactenus Barthius, Freinshemius's Preface to his Commentary on Quintius Curtius.

ÆSOP (Clodius) a celebrated actor, who flourished about the 670th year of Rome. He and Roscius were cotemporaries, and the best performers who ever appeared upon the Roman stage, the former excelling in tragedy, the latter in comedy. Cicero put himself under their direction to perfect his action. Æsop lived in a most expensive manner, and at one entertainment is said to have had a dish which cost above eight hundred pounds: this dish we are told was filled with singing and speaking birds, some of which cost nearfifty pounds. Pliny (according to Mr. Bayle) seems to refine too much, when he supposes that Æsop found no other delight in eating these birds, but as they were imitators of mankind: and says, that Æsop himself being an actor, was but a copier of man, and therefore he should not have been lavish in destroying those birds which, like himself, copied mankind (*a*). The delight which Æsop took in this sort of birds proceeded, as Mr. Bayle observes, from the expence. He did not make a dish of them because they could speak, this motive being only by accident, but be-

Plutarch. in Cicer. Vita, p. 863.

(*a*) Maxime insignis est in hac memoria Clodii Æsopi tragici histrionis patina sestertium centum taxata: in qua posuit aves cantu aliquo aut humano sermone vocales sestertia sex singulas coemptas: nulla alia indole suavitatis nisi ut in his imitationem hominis mandaret, ne quæstus quidem suos reveritus illos optimos et voce meritos. Plin. lib. x. cap. 51. pag. m. 443.

cause

cauſe of their extraordinary price. If there had been any birds that could not ſpeak, and yet more ſcarce and dear than theſe, he would have procured ſuch for his table. Æſop's ſon was no leſs luxurious than his father, for he diſſolved pearls for his gueſts to ſwallow. Some ſpeak of this as a common practice of his, but others mention his falling into this excels only on a particular day, when he was treating his friends. Horace ſpeaks only of one pearl of great value, which he diſſolved in vinegar, and drank.

Val. Max. lib. ix. cap. 1. num. 2.

Filius Æſopi detractam aure metellæ
(Scilicet ut decies ſolidum exſorberet) aceto
Diluit inſignem baccam: qui ſanior, ac ſi
Illud idem in rapidum flumen jaceretve cloacam?
Hor. Sat. III. lib. ii. ver. 239.

An actor's ſon diſſolv'd a wealthy pearl
(The precious ear-ring of his fav'rite girl)
In vinegar, and thus luxurious quaff'd
A thouſand ſolid talents at a draught.
Had he not equally his wiſdom ſhewn,
Into the ſink or river were it thrown? Francis.

Macrob. Saturn lib. ii. cap. 10.

Æſop, notwithſtanding his expences, is ſaid to have died worth above a hundred and ſixty thouſand pounds. When he was upon the ſtage, he entered into his part to ſuch a degree, as ſometimes to be ſeized with a perfect extacy: Plutarch mentions it as reported of him, that whilſt he was repreſenting Atreus deliberating how he ſhould revenge himſelf on Thyeſtes, he was ſo tranſported beyond himſelf in the heat of action, that with his truncheon he ſmote one of the ſervants croſſing the ſtage, and laid him dead on the place.

Plut. in Cic. Vit. p. 863.

ÆTHELSTAN, or Athelſtan, the ſon of Edward ſirnamed the Elder, by Edgina a ſhepherd's daughter. His mother is ſaid, when a girl, to have dreamt that the moon ſhone out of her belly, ſo bright that it illuminated all England. She happened to relate this dream to an old woman, who had nurſed prince Edward: this woman, ſtruck with the thing, as well as with the extraordinary beauty of the girl, took her home, and educated her as her own daughter. Prince Edward coming one day to ſee his nurſe, and having obſerved Edgina, fell in love with her, and had by her Æthelſtan. Some ancient writers ſpeak of her as being only the concubine of Edward; but Brompton, though he calls the mother of Æthelſtan not Edgina, but Edgiva, yet ſpeaking of the reſt of the children of Edward the Elder, he ſays, Et ex

Gul. Malmſ. de Geſt. Reg. Angl. lib. ii.

alia

alia uxore ſua genuit Edwinum; and he had Edwin by another wife." Which is a teſtimony that Æthelſtan's mother was the wife of Edward. Chron. Jo. Brompton.

Ælfred the Great, the grandfather of Æthelſtan, took great care of his education, recommending him in his infancy to the care of his daughter Ethelfleda, and afterwards to her huſband Ethered, one of the greateſt captains of his time. When Æthelſtan arrived at a proper age, he was introduced at court by Ethered, and Elfred was ſo pleaſed with the youth, that, to uſe William of Malmſbury's words, "he bleſſed him for king, after his ſon Edward, by a kind of prophetic ſpirit," and then knighted him, giving him a purple robe, a belt ſet with jewels, and a Saxon ſword in a golden ſcabbard. Gul. Malmſ. ubi ſupra.

Edward the Elder dying a few days after his father, Æthelſtan ſucceeded to the throne, A. D. 924. He was crowned by Athelum archbiſhop of Canterbury, at Kingſton upon Thames, before called Moreford, but Æthelſtan and ſeveral other princes having made it their place of reſidence, in order to be nearer at hand to reſiſt the Danes, it got thence the name of Kingſton or King's Town. Soon after his acceſſion to the throne, a dangerous conſpiracy was formed againſt him, by a nobleman named Alfred; the plot however was happily diſcovered, and the author apprehended, but he firmly denied all; whereupon the king ſent him to Rome, to purge himſelf by oath before the altar of St. Peter: it is ſaid, when he came hither, and had by oath proteſted his innocence, that he ſuddenly fell down in an agony, and being carried to the Engliſh ſchool, died there the third day, in great torment. Pope John X. refuſed his body chriſtian burial till he had acquainted king Æthelſtan, at whoſe requeſt it was afterwards granted. Newell's Gen. Hiſt. part. IV. ſec. 14. p. 216. Gul. Malmſ. lib. ii. cap. 6.

Soon after Æthelſtan was engaged in a war with Inguald, a Daniſh king, and Sithric king of Northumberland. The latter prince being very powerful, Æthelſtan conſented to make an alliance with him, on condition he would renounce paganiſm and give him his ſiſter in marriage, which was agreed to by Sithric. In a year's time however Sithric died, and was ſucceeded by his ſons Anlaff and Guthfert. Theſe young men being zealots for their old religion, immediately broke with Æthelſtan, who next year drove them out of their dominions; Anlaff fled into Ireland, and Guthfert to Conſtantine king of the Scots. Æthelſtan, in order to revenge the protection given to Guthfert in Scotland, invaded that country in the year 934. In this expedition we are told that the king meeting on the road with ſeveral pilgrims, from the ſhrine of St. John of Beverley, who had there, as they ſaid, been cured of lameneſs, Chron. Sax. p. 111.

lameneſs, blindneſs, and other diſeaſes; he thereupon ordered the army to march on, and went himſelf in pilgrimage to the ſame ſhrine, where having beſought the ſaint to afford him his aſſiſtance in the war he had undertaken, he left his knife as a pledge for the performance of the vows he there made. Some time afterwards, St. John is ſaid to have appeared to him in a viſion, and promiſed his aſſiſtance. The king, greatly encouraged thereby, attacked and defeated the Scots, and obliged Conſtantine to ſubmit. He thereupon put up another petition to the ſaint, that he would ſhew ſome ſign that might convince the Scots their kingdom depended, jure divino, on that of England: in conſequence of this prayer he is ſaid to have cut an ell deep into a rock with his ſword, near to the camp at Dunbar; and this he left as a divine mark of his ſovereignty over that country. This ſtory, however abſurd, ſeems not improper to be mentioned, ſince the ſtone at Dunbar is gravely inſiſted on by king Edward I, in his letter to pope Boniface, wherein he ſtates his right over the kingdom of Scotland. We are told by ſome authors, that Æthelſtan took Conſtantine and Howel king of Wales priſoners, but that he ſet them both at liberty again, and reſtored them to their kingdoms. The Scotch king, however, in order to check the power of ſo formidable a prince, concerted a league with many of his neighbours: the moſt remarkable of theſe auxiliaries was one Anlaff, by ſome ſuppoſed to have been the ſame whom we mentioned above, who having returned from Ireland, raiſed an army to reſtore himſelf to the kingdom of Northumberland; others take him not to have been the ſon of Sithric, but another of the ſame name, who was king of Ireland and the Iſles. The army of this prince conſiſted of Danes, Norwegians, Scots, Picts, etc. Conſtantine was likewiſe joined by Eugenius king of Cumberland, and ſome other princes. After four years preparations, they drew together a great army, and marched to Bruneford, or New Bunbridge, in Northumberland, where Æthelſtan had pitched his camp. While both armies lay here, Anlaff went to Æthelſtan's camp, in the diſguiſe of a harper, and having played from tent to tent, was at laſt brought to perform before the king, which he did ſo harmoniouſly, that he had a conſiderable reward given him: this however he ſcorned to take away; when he came therefore out of the royal tent, he cut up a piece of turf, and put the money under it; which being ſeen by a ſoldier, he obſerved him more narrowly, and diſcovered who he was. When Anlaff was gone, the ſoldier went and informed king Æthelſtan,

Chron. Jo. Brompton, p. 838.

Canonicus Leycestr. de Eventibus Angl. lib. iii. cap. 4.

Æthelſtan, who having reprimanded him for not ſpeaking ſooner, he excuſed himſelf by ſaying that he formerly ſerved in Anlaff's army, and had ſworn fidelity to him; wherefore had he betrayed him, he might be ſuppoſed capable alſo of the like behaviour to his preſent maſter. He adviſed the king to remove his tent, there being reaſon to ſuſpect Anlaff would that night endeavour to ſurpriſe his quarters. This advice was followed, and the event ſhewed with good reaſon; for at midnight, Anlaff, with a reſolute body of forces, broke into the camp, and cut to pieces a biſhop and his retinue, who had pitched their tents where the king's before ſtood. The confederates however had but a ſhort time to exult with this ſucceſs: Æthelſtan advanced againſt them with his forces divided into two bodies, the firſt commanded by himſelf, which attacked Anlaff and his troops; the other by Turketul, the king's chancellor, who fell upon Conſtantine and Eugenius. The Scots are ſaid to have made a gallant defence, until their king was ſlain, and then they broke, which ſo intimidated Anlaff's army, that they alſo fled, leaving their king to ſhift for himſelf. The circumſtances relating to the loſs of the allies are variouſly related by different authors. There is a long deſcription of this fight in the Saxon Chronicle, as well as many other ancient writers, all of whom agree that it was from morning to night, and that it was one of the moſt bloody that ever happened in England. They alſo agree that five kings and ſeven dukes were ſlain: but the Saxon Annals ſay that Conſtantine eſcaped, though he loſt his eldeſt ſon; and Brompton affirms, that both Anlaff and Conſtantine eſcaped. Æthelſtan was no leſs ſucceſsful againſt the Welſh, for having defeated them in the field, he made Ludwal king of Wales, with all his petty princes, meet him at Hereford, where they did him homage, and promiſed to pay him a yearly tribute of twenty pounds of gold, three hundred pounds of ſilver, and twenty-five thouſand beeves, with as many hawks and hounds as he ſhould demand. He likewiſe expelled the Britons who had hitherto dwelt about Exceſter, or Exeter, and forced them to retire into Cornwal. He reigned henceforward in peace and glory, and framed many wiſe laws for the benefit of his ſubjects (*a*); and rendered himſelf much admired

Chron. Sax. p. 112. Brompton, p. 839. Simeon Dunelm. p. 155. P. 112.

(*a*) Of theſe laws we have two editions, one by Lambard, amongſt the reſt of the laws made the Saxon kings, and the other by abbot Brompton in Latin (Chron. p. 839.) On account of theſe laws, this king is mentioned by all thoſe who have treated of Engliſh writers. He wrote, ſays Bayle, one book of ancient laws corrected, another of new ones, and a third

admired on account of his wisdom, wealth, and extent of dominions, which were greater than those of Ælfred his grandfather (*b*). The great blemish on his reign is the supposed murder of his brother Edwin; but some authors look upon this affair as very indifferently founded, and unworthy of credit (*c*). It does not appear that he was ever married: and as to the years of his reign, we are told by William of Malmsbury that he reigned fifteen years and upwards, and that he died at Gloucester the 27th of October, 940: but according to Brompton, he reigned sixteen years, and died in 942.

Chron. p. 839. De Gest. Reg. Angl. lib. ii. P. 839.

a third of constitutions for the government of the clergy. He likewise mentions his causing the Bible to be translated from the Hebrew into the Saxon tongue. Cent. ii. fol. 66. Leland tells us, that he found in the library of the monastery at Bath, some books which had been given by this prince to the monks; one of which, a treatise, De Synodis Pontificiis, he brought from thence, and placed in the library of Henry VIII. with this inscription:

Ethelstanus erat nostræ pars maxima curæ,
Cujus notæ mihi bibliotheca fuit.
Illo sublato, sexcentos amplius annos
Pulvere delitui squallidus atque situ:
Donec me pietas magni revocavit ad auras
Henrici, digno restituitque loco. De Script. Britan. p. 169.

On me great Ethelstan was wont to look,
And still his mark declares me once his book.
More than six hundred years, in wretched state,
With dust o'erspread, I mourn'd my change of fate;
'Till mighty Henry urg'd his pious claim,
And I once more a monarch's book became.

(*b*) The Scots and Welsh, who were but homagers to Ælfred, were tributaries to Æthelstan: he dispossessed the Welsh or Britons of considerable tracts, which they held in the west: he recovered Northumberland, which had been yielded to the Danes: and he was in full and peaceable possession of all these acquired advantages at the time of his decease, and transmitted them to his brother and successor Edmund.

(*c*) The fact, as commonly received, is this: the king suspecting his younger brother Edwin of designing to deprive him of his crown, caused him, notwithstanding his protestations of innocence, to be put on board a leaky ship, with his armour-bearer and page: the young prince, unable to bear the severity of the weather and want of food, desperately drowned himself. Some time after, the king's cup-bearer, who had been the chief promoter of this act of cruelty, happened, as he was serving the king at table, to trip with one foot, but recovering himself with the other, See, said he pleasantly, how brothers afford each other help; which striking the king with the remembrance of what himself had done in taking off Edwin, who might have helped him in his wars, he caused that business to be more thoroughly examined; and finding his brother had been falsely accused, caused his cup-bearer to be put to a cruel death, endured himself seven years sharp penance, and built the two monasteries of Middleton and Michelness, to attone for this base and bloody fact. Speed's Chronicle, lib. vii. cap. 38.

Dr. Howel treats this story as unworthy of credit. General History, Part II. chap. ii. § 10.

AETION,

AETION, a celebrated painter, who has left us an excellent picture of Roxana and Alexander, which he exhibited at the Olympic games: it repreſents a magnificent chamber, where Roxana is ſitting on a bed of a moſt ſplendid appearance, which is rendered ſtill more brilliant by her beauty. She looks downwards, in a kind of confuſion, being ſtruck with the preſence of Alexander ſtanding before her. A number of little Cupids flutter about, ſome holding up the curtain, as if to ſhew Roxana to the prince, whilſt others are buſied in undreſſing the lady; ſome pull Alexander by the cloak, who appears like a young baſhful bridegroom, and preſent him to his miſtreſs: he lays his crown at her feet, being accompanied by Epheſtion, who holds a torch in his hand, and leans upon a youth, who repreſents Hymen. Several other little Cupids are repreſented, playing with his arms; ſome carry his lance, ſtooping under ſo heavy a weight; others bear along his buckler, upon which one of them is ſeated, whom the reſt carry in triumph: another lies in ambuſh in his armour, waiting to frighten the reſt as they paſs by. This picture gained Aetion ſo much reputation, that the preſident of the games gave him his daughter in marriage.

AFER (Domitius) a famous orator, born at Niſmes. He flouriſhed under Tiberius and the three ſucceeding emperors. He was elected to the prætorſhip, but not being afterwards promoted according to his ambitions expectations, and being deſirous at any rate to advance himſelf, he turned informer againſt Claudia Pulchra, couſin of Agrippina, and pleaded himſelf in that affair. Having gained this cauſe, he was thereupon ranked amongſt the firſt orators, and got into favour with Tiberius, who had a mortal hatred to Agrippina: this princeſs was ſo far from thinking Domitius the author of this proceſs, that ſhe did not entertain the leaſt reſentment againſt him on that account; ſo that one day, when he was likely to meet her in the ſtreets, and had turned away, ſhe imagining he had done this from a principle of ſhame, ordered him to be called back, and bidding him not be afraid, repeated a line from Homer, importing that ſhe looked not upon him but Agamemnon as the cauſe of the late affair. The encomiums paſſed by the emperor on the eloquence of Domitius, made him now eagerly purſue the profeſſion of an orator; ſo that he was ſeldom without ſome accuſation or defence, whereby he acquired a greater reputation for his eloquence than his probity. In the 779th year of Rome, he carried

Euſeb. Chron. num. 2060.

Tacit. Annal. lib. iv. cap. 52.

Dion. Caſſ. lib. lix. p. 752.

Tacit. Annal. lib. iv. cap. 66

carried on an accuſation againſt Claudia Pulchra; and the year following, Quintilius Varus her ſon was impeached by him and Publius Dolabella. No body was ſurpriſed that Afer, who had been poor for many years, and ſquandered the money got by former impeachments, ſhould return to this practice; but it was matter of great ſurprize that one who was a relation of Varus, and of ſuch an illuſtrious family as that of Publius Dolabella, ſhould aſſociate with this informer. Afer had a high reputation as an orator for a conſiderable time, but this he loſt by continuing to plead when age had impaired the faculties of his mind. "Knowledge (ſays Quintilian) which increaſes indeed with years, does not alone form the orator, ſince he muſt have a voice and lungs; for if theſe are broke by age or ſickneſs, there is reaſon to fear the greateſt orator may then be deficient; that he ſtop through wearineſs, and being ſenſible that he is not ſufficiently heard, complain firſt of himſelf. I myſelf ſaw the greateſt orator I ever knew, Domitius Afer, in his old age daily loſing the reputation he formerly acquired; for when he was pleading, though known to have been once the greateſt man at the bar, ſome would laugh, which was extremely indecent, others would bluſh; hence people took occaſion to ſay, that Domitius would rather fail than deſiſt: nor are theſe evils, in compariſon of others, but of the leaſt kind. The orator, therefore, to prevent his falling into theſe ſnares of old age, ſhould ſound a retreat, and bring his veſſel tight and ſound into the harbour (*a*). Quintilian, in his youth, cultivated the friendſhip of Domitius very aſſiduouſly. He tells us that his pleadings abounded with pleaſant ſtories, and that there were public collections of his witty ſayings, ſome of which he quotes. He alſo mentions two books of his, on witneſſes. Domitius was once in great danger from an inſcription he put upon a ſtatue

Lib. v cap. 7. lib. vi. cap. 3.

(*a*) Non quia prodeſſe unquam totis ſit illa mente, atque illa facultate prædito non conveniat operis pulcherrimi quam longiſſimum tempus; ſed quia docet hoc quoque proſpicere, ne quid pejus quam fecerit, faciat. Neque enim ſcientia modo conſtat orator, quæ augetur annis, ſed voce laterum firmitate: quibus fractis aut imminutis ætate, ſeu valetudine; cavendum eſt, ne quid in oratore ſummo deſideretur, ne interſiſtat fatigatus, ne quæ dicat parum audiri ſentiat, ne ſe queratur priorem. Vidi ego lorge omnium, quos mihi cognoſcere contigit, ſummum oratorem, Domitium Afrum valde ſenem, quotidie aliquid ex ea, quam meruerat, autoritate perdentem, cum agente illo, quem principem fuiſſe quondam fori non erat dubium, alii (quod indignum videbatur) riderent, alii erubeſcerent, quæ occaſio illis fuit dicendi malle eum deficere, quam deſinere. Neque erant illa qualiacunque mala, ſed minora. Quare, ut nunquam in has ætatis veniat inſidias, receptui canet, et in portum integra nave perveniet. Quintil. lib. xii. cap. 11.

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erected by him in honour of Caligula, wherein he declared, that this prince was a second time conſul at the age of twenty-ſeven. This he intended as an encomium, but Caligula taking it as a reproach againſt his youth, and his infringement of the laws, raiſed a proceſs againſt him, and pleaded himſelf in perſon. Domitius, inſtead of making a defence, repeated part of the emperor's ſpeech, with the higheſt marks of admiration; after which he fell upon his knees, and begging pardon, declared he dreaded more the eloquence of Caligula than his imperial power. This piece of flattery ſucceeded ſo well, that the emperor not only pardoned him, but alſo raiſed him to the conſulſhip. Afer died in the reign of Nero: having no children, he adopted Domitius Tullus and Domitius Lucanus for his heirs; the former lived but a ſhort time after the death of the father, ſo that Domitius Lucanus inherited the whole eſtate. This is the perſon of whom Pliny ſpeaks in the following paſſage (*b*): "He had ſo entirely loſt the uſe of his limbs, that he could not move himſelf in bed without aſſiſtance; and all the enjoyment he had of his riches was only to contemplate them: he was even reduced to the wretched neceſſity (which indeed one cannot mention without loathing as well as lamenting) of having his teeth waſhed and cleanſed by others; and he uſed frequently to ſay, when he was complaining of the indecencies which his infirmities obliged him to ſuffer, that he was every day forced to take his ſervants fingers into his mouth. Still however he lived, and was willing to accept of life upon theſe terms, the preſervation of which was particularly owing to the care of his wife; who, whatever reputation ſhe might loſe at firſt by her marriage, acquired great honour by her after-conduct towards him.

Dion. Caſſ. lib. lix. ad ann. 79.

Melmouth's Pliny.

(*b*) Omnibus membris extortus et fractus tantas opes ſolis oculis obibat; ac ne in lectulo quidem, niſi ab aliis movebatur. Quinetiam fœdum miſerandumque dictu dentes lavandos, fricandoſque præbebat; auditum eſt frequenter ab ipſo, quum quereretur de contumeliis debilitatis ſuæ, ſe digitos ſervorum ſuorum quotidie lingere. Vivebat tamen et vivere volebat, ſuſtentante maxime uxore, quæ culpam inchoati matrimonii in gloriam perſeverantia verterat. Plin. Epiſt. xviii. lib. 8.

AGARD (Arthur) a learned Engliſh antiquarian, born at Toſton in Derbyſhire, in the year 1540. He was bred to the law, and in a little time made a clerk in the exchequer office; in 1570, he was appointed deputy chamberlain in the exchequer, which he held forty-five years, un-

der the following chamberlains, ſir Nicholas Throkmorton, ſir Thomas Randolph, ſir Thomas Weſt, George Young, eſq. ſir Walter Cope, ſir William Killigrew, and ſir John Poyntz. His fondneſs for Engliſh antiquities induced him to make many large collections, and his office gave him an opportunity of acquiring great ſkill in that ſtudy. A conformity of taſte brought him acquainted with the celebrated ſir Robert Cotton, and moſt of the learned and eminent men in the kingdom. In his time, as Mr. Wood informs us, a moſt illuſtrious aſſembly of learned and able perſons was ſet on foot, who ſtyled themſelves a Society of Antiquarians, and Mr. Agard was one of the moſt conſpicuous members (*a*). Mr. Hearne publiſhed the eſſays compoſed by that ſociety: thoſe of Mr. Agard's, printed in that collection, are as follows; 1. Opinion touching the Antiquity, Power, Order, State, Manner, Perſons, and Proceedings of the High Court of Parliament in England. 2. On this Queſtion, Of what Antiquity Shires were in England? In this eſſay various antient manuſcripts are cited; and Mr. Agard ſeems to think king Ælfred was the author of this diviſion: it was delivered before the ſociety in Eaſter term, 33 Eliz. 1591. 3. On the dimenſions of the lands of England. In this he ſettles the meaning of theſe words, ſolin, hida, carucata, jugum, virgata, ferlingata, ferlinges, from ancient manuſcripts and authentic records in the exchequer. 4. The Authority, Office, and Privileges of Heraults (heralds) in England. He is of opinion, that this office is of the ſame antiquity with the inſtitution of the garter. 5. Of the Antiquity and Privileges of the Houſes or Inns of Court, and of Chancery. In this he obſerves, that in more antient times, before the making of Magna Charta, our lawyers were of the clergy: that in the time of Edward I. the law came to receive its proper form; and that in an old record, the exchequer was

Nicholſon's Eng. Hiſtor. Library, p. 208.

Athen. Oxon. vol. i. col. 519.

Hearne's Col. p. 19.

Ibid. p. 70.

Ibid. p. 200.

Ibid. p. 205.

(*a*) The following is a liſt of that ſociety, from 1590 to 1614.

Agard, Arthur,	Doyley,	Savel,
Andrews, Lancelot,	Erdſwicke, or Urdſwicke,	Saint George, Richard,
Bouchier, Henry,	Fleetwood, William,	Selden, John,
Bowyer,	Hakewill, William,	Spelman, Henry,
Camden, William,	Hartwell, Abraham,	Stow, John,
Carew, Richard,	Heneage, Michael,	Strangeman,
Cliff,	Holland, Joſeph,	Talbot, Thomas,
Cope, Walter,	Lake, Thomas,	Tate, Francis,
Cotton, Robert,	Leigh, Francis,	Thynne, Francis,
Davies, John,	Ley, James,	Whitlock, James,
Dethick, William,	Oldſworth, Michael,	Wiſeman.
Dodderidge, John,	Patten, William,	

ſtyled the mother-court of all courts of record. He ſuppoſes that at this time lawyers began to have ſettled places of abode, but affirms he knew of no privileges. 6. Of the Diverſity of Names of this Iſland. In this we find that the firſt Saxons landing in this iſland, came here under the command of one Aelle, and his three ſons, in 435; and that the reaſon why it was called England rather than Saxonland, was becauſe the Angles, after this part of the iſland was totally ſubdued, were more numerous than the Saxons. Ibid. p. 157.

Mr. Agard made the Domeſday-book his peculiar ſtudy; he compoſed a large and learned work on purpoſe to explain it, under the title of Tractatus de uſu et obſcurioribus verbis libri de Domeſday, i. e. A Treatiſe of the Uſe and true Meaning of the obſcure Words in the Domeſday book; which was preſerved in the Cotton library, under Vitellius N. IX. He ſpent likewiſe three years in compiling a book for the benefit of his ſucceſſors in office: it conſiſted of two parts, the firſt containing a catalogue of all the records in the four treaſuries belonging to his majeſty; the ſecond, an account of all leagues, and treaties of peace, intercourſes, and marriages with foreign nations. This he depoſited with the officers of his majeſty's receipt, as a proper index for ſucceeding officers. He alſo directed by his will, that eleven other manuſcript treatiſes of his, relating to exchequer-matters, ſhould, after a ſmall reward paid to his executor, be delivered up to the office. All the reſt of his collections, containing at leaſt twenty volumes, he bequeathed to his friend ſir Robert Cotton. After having ſpent his days in honour and tranquility, he died the 22d of Auguſt, 1615, and was interred near the chapter-door, in the cloiſter of Weſtminſter-abbey. Nich. Libr. p. 108.

AGESILAUS, king of the Lacedæmonians, the ſon of Archidamus. He was ſo ambitious as to deſire to reign before Leotychides, the ſon of his elder brother Agis: he maintained that Leotychides was not the ſon of Agis; that Timea, the wife of Agis, was ſo fond of Alcibiades, who had fled to Lacedæmon, that her huſband ſuſpected Leotychides to be the ſon of Alcibiades. And notwithſtanding Agis, on his death-bed, acknowledged Leotychides for his ſon, yet the Lacedæmonians excluded him in favour of Ageſilaus. In this he was greatly aſſiſted by Lyſander, who having an influence in the city, in proportion to his ability and the victories he had gained, was determined to have Ageſilaus crowned; ſo that when he underſtood that a prophet of Lacedæmon endeavour- Plut. in Ageſilao, p. 597.

ed to enforce that oracle of Lacedæmon in favour of Leotychides, which forbad the Lacedæmonians to ſuffer a lame perſon to reign; "That (ſaid he) does not regard the defects of the foot, but thoſe of the blood; and this would be the caſe of Leotychides, who would make your kingdom halt, not being of the race of your kings." "As nature (ſays Cornelius Nepos) was favourable to Ageſilaus in endowing him with the virtues of the mind, ſo was ſhe unkind in forming his body, for he was of a ſhort ſtature, and being lame of one foot, this added to the deformity of his perſon; ſo that ſtrangers uſed to deſpiſe him at firſt ſight (*a*)." His fame went before him into Egypt, and there they had formed the higheſt idea of Ageſilaus: when he landed in that country, the people ran in crowds to ſee him; but great was their ſurprize when they ſaw an ill-dreſſed, ſlovenly, mean-looking little fellow lying upon the graſs; they could not forbear laughing, and applied to him the fable of the mountain in labour. He was, however, the firſt to jeſt upon his own perſon, and ſuch was the gaiety of his temper, and the ſtrength with which he bore the roughеſt exerciſes, that theſe qualities made amends for his corporal defects. He was brave, vigilant, and active; he never let ſlip an advantage, but improved every opportunity; he was well ſkilled in all the ſtratagems of war, and would often deceive his enemies by giving out his real intentions: "He foreſaw (ſays Cornelius Nepos) if he declared publicly whither he was to march, the enemy would not believe it, and would provide for the defence of ſome other place, not doubting but he would do quite the contrary to what he declared; therefore, when he had ſaid he would march to Sardis, Tiſſafernes thought that Caria was to be defended (*b*)." He did not deſire his enemies ſhould be ignorant in the art of war, for then he thought he could not ſo eaſily draw them into a ſnare.

Plut. in Ageſ. p. 616.

Ibid. p. 596.

Ibid. p. 617.

As ſoon as he came to the throne, he adviſed the Lacedæmonians to be beforehand with the king of Perſia, who was making great preparations for war, and to attack him in his own dominions. He was himſelf choſen for this expedition,

Corn. Nep. Ageſ. cap. viii.

(*a*) Atque hic tantus vir ut naturam fautricem habuerat in tribuendis animi virtutibus, ſic maleficam nactus eſt in corpore, exiguus et claudus altero pede, quæ res etiam nonnullam afferebat deformitatem, atque ignoti faciem ejus cum intuerentur, contemnebant. Corn. Nep. in Ageſ. vit. cap. viii.

(*b*) Vidit ſi quo eſſet iter facturus palam pronunciaſſet, hoſtes non credituros aliaſque regiones occupaturos, nec dubitaturos aliud eſſe facturum ac pronunciaſſet. Itaque cum ille Sardis ſe iturum dixiſſet Tiſſaphernes eamdem Cariam defendendam putavit. Id. Ibid.

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and gained ſo many advantages over the enemy, that if the league which the Athenians and the Thebans formed againſt the Lacedæmonians, had not obliged him to return home, he would have carried his victorious arms into the very heart of the Perſian empire. He gave up, however, all theſe triumphs readily, to come to the ſuccour of his country, which he happily relieved by his victory over the allies in Bœotia. Plut. in Ageſ. p. 605.
He obtained another near Corinth; but, to his great mortification, the Thebans afterwards gained ſeveral over the Lacedæmonians. Theſe misfortunes at firſt raiſed ſomewhat of a clamour againſt him. He had been ſick during the firſt advantages which the enemy gained; but as ſoon as he was able to act in perſon, by his valour and prudence he prevented the Thebans from reaping the advantages of their victories; inſomuch that it was generally believed, had he been in health at the beginning, the Lacedæmonians would have ſuſtained no loſſes, and that all would have been loſt had it not been for his aſſiſtance. Corn. Nepos Ageſ. cap. vi.
It cannot be denied but he loved war more than the intereſt of his country required; for if he could have lived in peace, he had ſaved the Lacedæmonians ſeveral loſſes, and they would not have been engaged in many enterprizes, which in the end contributed much to weaken their power. This inſatiable deſire after war, drove him in his old age to a ſtep which was generally diſapproved. When he was above fourſcore years of age, he undertook to lead ſome troops into Egypt, to ſupport Tachus, who had riſen againſt the Perſians; but afterwards being diſpleaſed with this man, he left him, and joined with Nectanabus, a relation of Tachus. After he had performed great ſervices for Nectanabus, he took his departure for Sparta; but a tempeſt having obliged him to put into harbour, he was carried into a deſert place called the Port of Menelaus, where he died in the third year of the 104th Olympiad, being the eighty-fourth year of his age, and the forty-firſt of his reign. Plut. p. 616. Corn. Nep. Plut. p. 617.

Ageſilaus would never ſuffer any picture or ſculpture to be made of him, and prohibited it alſo by his will: this he is ſuppoſed to have done from a conſciouſneſs of his own deformity. He was extremely remarkable for plainneſs and frugality in his dreſs and way of living; "This (ſays Cornelius Nepos) is eſpecially to be admired in Ageſilaus: when very great preſents were ſent him by kings, governors, and ſtates, he never brought any of them to his own houſe; he changed nothing of the diet, nothing of the apparel of the Lacedæmonians. He was contented with the ſame houſe in which Euriſthenes, the founder of his family, had lived; and who- Cic. Epiſt. ad Famil. xii. lib. 5.

ever entered there, he could see no sign of debauchery, none of luxury; but on the contrary, many of moderation and abstinence; for it was furnished in such a manner, that it differed in nothing from that of any poor or private person (c)." Upon his arrival in Egypt, all kind of provisions were sent to him, but he chose only the most common, leaving the perfumes, the confections, and all that was esteemed most delicious, to his servants. The Egyptians, instead of admiring this, made a jest of him, and looked upon him as a simpleton, who did not know the good things of this world. Agesilaus was extremely fond of his children, and would often amuse himself by joining in their diversions: one day when he was surprized riding upon a stick with them, he said to the person who had seen him in this posture, "Forbear talking of it till you are a father." He had no opinion of those who made their glory consist in breeding and managing horses, for disputing the prize at the Olympic games; and in order to shew that it was matter only of expence, and no proof of merit and virtue, he persuaded his sister to contend for the victory in those games. This lady accordingly, having trained up horses, entered the lists, and gained the prize. Her name was Cynisca, and she was the first woman who obtained that glory. Simonides the poet wrote an epigram in her praise: her picture, drawn by Appelles, was placed in the temple of Juno; and a monument was erected to her by the Lacedæmonians.

Plut. in Ages. p. 616.

Id. it. p. 610.

Ibid. p. 610.

Paus. lib. iii. p. 88.

Id. lib. v. p. 159.

Id. lib. iii. p. 96.

(c) In hoc (Agesilao) illud in primis fuit admirabile, cum maxima munera ei ab regibus et dynastis civitatibusque conferrentur, nihil unquam in domum suam contulit, nihil de victu, nihil de vestitu Laconum mutavit. Domo eadem fuit contentus qua Eurysthenes progenitor majorum suorum fuerat usus, quam qui intrarat nullum signum libidinis, nullum luxuriæ videre poterat; contra plurima patientiæ atque abstinentiæ, sic enim erat instructa, ut nulla in re differret a cujusvis inopis atque privati. Corn. Nep. in Ages.

AGESIPOLIS I. king of Lacedæmon. He succeeded his father Pausanias, who had taken refuge in a temple, when he found his conduct disapproved for concluding a peace with the Thebans. Whilst Pausanias remained in this asylum, Agesipolis was raised to the throne, under the guardianship of Aristodemus, in the third year of the 96th Olympiad. When he was of age, the Lacedæmonians formed a resolution to carry on a war against the Athenians and Thebans; but being doubtful how the Argives might stand affected, they thought proper to begin with them. Agesipolis was ordered to attack them, but being somewhat scrupulous, because they had

Diod. Sic. lib. xiv. cap. 90.

Xen. de Reb. Græc lib. iv. p. 312.

had asked a truce, he was desirous of having this case of conscience solved, and accordingly went to consult Jupiter in the temple of Olympus, whether the offers of a truce from the Argives ought to be rejected, and whether their demand was not unreasonable, since they had made no proposals of peace till the troops of the Lacedæmonians were upon the point of attacking them? The oracle gave for answer, that the demand of the Argives was unreasonable, and according to the rules of honour and religion might be refused. Agesipolis went likewise to Delphi, where he received the same answer from Apollo (a): and being now no longer in any hesitation, he ordered his army to march towards Argos. The Argives sent two heralds, to sue again for peace; but he returned for answer, that the gods had not thought proper he should accept of such offers; and continued his march. The first day he encamped in their territories, there was an earthquake: this some of his troops took for a sign from heaven that they should return; but he removed this superstitious notion by observing to them that the prodigy did not happen till after their entrance into the enemy's country; so he marched on to Argos, and laid siege to that city. In all probability he would soon have made himself master of the place, but the thunder, which killed some of his men, and some other bad presages, obliged him to abandon the siege. He made great ravage however on the adjacent country. In the war which the Lacedæmonians declared against the inhabitants of Mantinea, Id. ibid. Id. ibid.

(a) "Let us gather a truth from hence (says Mr. Bayle) that the pagan religion was founded on ideas of God, as false as atheism. Here is a king of Lacedæmon, who, after offering solemn sacrifices as preliminary to an expedition, and after receiving a favourable answer from the greatest of the gods, goes to consult another divinity, being uncertain whether the answer already received would be confirmed or contradicted. He must then have believed, that the responses of Jupiter were not such as could always be depended upon; and he must have supposed that Apollo's knowledge was not always conformable to that of Jupiter. Was not this to believe that all the gods, not even excepting the greatest, were limited in their knowledge. They consulted Jupiter as one asks an opinion of an eminent counsel, when he is about to commence a law-suit: the opinion of this one however is not sufficient to caution clients; they are desirous to have also the advice of other lawyers; nay some will consult the ablest men in all courts of the kingdom. The pagans acted in the same manner with regard to their oracles; they consulted several of the deities on the same affair, to see whether the gods contradicted each other, and to be enabled the better to take their measures, by comparing the answers they received; thus their gods were as chimerical as Spinoza's divinity; for it is as impossible that a limited nature should be god, as that the world should be the supreme being that governs all things by a wise providence.

Ageſipolis had likewiſe the command of the army. He laid waſte the country of Mantinea, and at length made himſelf maſter of the city by the following expedient, as related by Xenophon: he ſtopped the courſe of the river upon which Mantinea was ſituated; this cauſed an inundation, which ſo weakened the foundation of the houſes and wall, that the inhabitants were afraid of their falling; and, as they ſaw, that if any part of the wall ſhould be thrown down, their city would be carried by ſtorm, they capitulated. According to Pauſanias, he turned the courſe of the river towards the walls of the city, and the bricks of which the walls were built not being burnt, melted in the water like wax in the ſun; the reaſon why the Mantineans preferred ſun-burnt bricks, was that they did not break nor ſlip out of their places when a wall was battered. It was in this war probably, that Pelopidas and Epaminondas gave ſuch a ſignal proof of their courage and friendſhip for each other: when the wing wherein theſe two brave men fought, gave way, they would not retreat; Pelopidas having received ſeven wounds, fell upon a heap of dead bodies; Epaminondas flew to his aſſiſtance, and oppoſed his ſingle perſon againſt numbers, being determined to die rather than abandon his friend; he was wounded in two places, and yet defended himſelf vigorouſly, when Ageſipolis coming up with the other wing, reſcued the two heroes. Some years after, Ageſipolis was ſent with a conſiderable army againſt the Olynthians; and in this expedition he was vigorouſly ſupported by Amyntas king of Macedon, and Derdas prince of Elimia. He marched to Olynthus, and was deſirous to engage the enemy, but they not daring to appear in the field, he ravaged the country and made himſelf maſter of the city of Torone. But the exceſſive heats of the ſummer fatiguing him extremely, he was ſeized with a fever, which carried him off in ſeven days, in the fourteenth year of his reign.

Lib. v. p. 323.

Lib. viii. p. 242.

Plut. in vit. Pelopidæ, p. 289.

Diod. Sic. lib. xiv. cap. 3.

AGOBARD, or AGOBALD, archbiſhop of Lyons, a celebrated and learned prelate of the ninth century. He was born in 779, and is ſuppoſed to have been a Frenchman, but this is not certain. Leidrade, archbiſhop of Lyons, ordained him prieſt in 804, and nine years after appointed him coadjutor of his dioceſe. In 816 Leidrade retired to a monaſtery at Soiſſons, and Agobard was appointed his ſucceſſor. He enjoyed his ſee very quietly for ſome years, but was at length expelled from it by Lewis the Debonnaire, having eſpouſed the cauſe of his ſon Lotharius, and having been one of

Du Pin Nouvelle Biblioth. des Auteurs Eccleſ. tom. vii. p. 140. edit. Paris 1696.

of the chief authors in depoſing Lewis in the aſſembly at Compiegne, in 833. Agobard, who had retired to Italy with the other biſhops of his party, was ſummoned three times before the council, and not appearing, was depoſed. His cauſe was again examined in the year 836, at an aſſembly held at Straniac, near Lyons, but was left undetermined, on account of the abſence of the biſhops. But the ſons of Lewis having at length been reconciled to him, they got Agobard reſtored, and he was preſent at an aſſembly held at Paris in 838, by order of the emperor; nay he even became a favourite with the emperor, in whoſe ſervice he died at Xaintonge, the 5th of June 840. Agobard had no leſs ſhare in the affairs of the church than the empire; and by his writings appears to have been a greater divine than politician. His manner of writing is ſimple and intelligible, without elevation or ornament. His works are interſperſed with quotations and long paſſages from Scripture and the fathers. He reaſons generally very juſtly on the ſubject which he treats, and ſhews himſelf to be well verſed in the doctrines of the fathers and diſcipline of the church. His works were buried in obſcurity for ſeveral ages, till Papirius Maſſo found a manuſcript of them in a bookbinder's ſhop at Lyons: he publiſhed it at Paris in 1603, in octavo; but Mr. Baluze gave a more correct edition in two volumes octavo, in 1666 (*a*). Du Pin ubi ſupra.

(*a*) This edition contains the following treatiſes:

1. Adverſus dogma Felicis. Againſt the Tenet of Felix; who believed Chriſt to be only the adopted ſon of God.

2. De inſolentia Judæorum. Of the Inſolence of the Jews.

3. De Judæis ſuperſtitionibus. Of the Superſtitions of the Jews.

4. De baptiſmo Judaicorum mancipiorum. Of the Baptiſm of Jewiſh ſlaves.

5. Epiſtola exhortatoria ad Nitridium epiſcopum Narbonenſem de cavendo convictu et ſocietate Judaica. An exhortatory Epiſtle to Nitridius Archbiſhop of Narbonne, againſt maintaining any Commerce or Familiarity with the Jews.

6. Epiſtola ad proceres palatii contra præceptum de baptiſmo Judaicorum mancipiorum. An Epiſtle to the Noblemen of the Palace againſt the Edict concerning the Baptiſm of Jewiſh Slaves.

7. Epiſtola ad Malfredum procerem palatii. An Epiſtle to Malfrede.

8. Adverſus legem Gundobardi. Againſt the Law of Gundobard.

9. De privilegio et jure ſacerdotii. Concerning the Privileges and Rights of the Prieſthood.

10. De grandine et tonitruis. Of Hail and Thunder.

11. Liber contra objectiones Fredegiſi abbatis. An Anſwer to the Objections of Abbot Fredegiſe.

12. Epiſtola ad Lugdunienſes de modo regiminis eccleſiaſtici. An Epiſtle to the Clergy of Lyons concerning the manner of eccleſiaſtical Government.

13. De diſpenſatione eccleſiaſticarum rerum. Concerning the Diſpoſal of the Eſtates and Emoluments of the Church.

14. De divinis ſententiis, etc. Concerning divine Judgments, wherein he confutes the miſchievous doctrine of thoſe

those persons who think that the truth is to be discovered by fire, water, or combat.

This discourse was designed to explode the practice of trying the innocence of persons by single combat, or obliging them to hold a hot iron, or to put their fingers into hot water, and other proofs of this kind.

14. De fidei veritate: Concerning the Truth of the Faith.

15. De divisione imperii Francorum inter filios Ludovici imperatoris flebilis epistola. A pathetic Epistle concerning the Division of the Empire of the Franks amongst the sons of Lewis the Emperor.

16. De comparatione utriusque reginiinis ecclesiastici et politici. A Comparison betwixt the ecclesiastical and civil Government.

17. Liber apologeticus pro filiis Ludovici Pii imperatoris adversus patrem. An Apology for the Sons of Lewis against their Father.

15. Cartula porrecta Lothario Augusto in synodo compendiensi. A Memorial addressed to the Emperor Lotharius, in the Synod of Compiegne.

16. Epistola ad Ebbonem episcopum Remensem de spe et timore. An Epistle to Ebbo Archbishop of Rheims, concerning Hope and Fear.

17. De Divina Psalmodia. Of divine Psalmody.

His works end with two pieces of Poetry; one is the Epitaph of Charlemagne, and the other, Verses upon the Translation of the Relics of St. Cyprian, St. Speratus, and St. Pantaleon, which were brought from Africa and Arles to Lyons.

AGRICOLA (Cneius Julius) born at Frejus in Provence. He was the son of Julius Græcinus Agricola, a man of senatorian rank, and famous for his eloquence, who was put to death for refusing to accuse Marcus Silanus. Cneius's first service was in the war under Suetonius Paulinus, in Britain. Upon his return to Rome, he married Domitia Decidiana, with whom he lived in great harmony. He was chosen quæstor in Asia, when Salvus Titianus was pro-consul there: in this office he behaved with great moderation and integrity, though the province was very rich, and Titianus, who was extremely rapacious, would have countenanced him in any exorbitances he might have committed, in order to screen his own. He was afterwards chosen tribune of the people, and then prætor under Nero. In the reign of Vespasian he was appointed lieutenant-general to Vettius Bolanus in Britain; and when he returned from thence, the emperor conferred upon him the government of Aquitania. He held this for three years, and upon his return, was chosen consul, and soon after sent governor and commander in chief to Britain, where he greatly distinguished himself. He reformed many abuses occasioned by the avarice or negligence of former governors; he put a stop to extortion, and caused justice to be impartially administered. Vespasian dying about this time, his son Titus, knowing the great merit of Agricola, continued him in the government. In the spring, he marched towards the north, where he made some new conquests, and ordered

Tacitus Vit. Agricolæ.

Ibid.

Ibid.

Ibid.

forts

forts to be built for the Romans to winter in. He ſpent the following winter in concerting ſchemes to bring the Britons to conform to the Roman cuſtoms: he thought the beſt way of diverting them from riſing and taking arms, was to ſoften their rough manners, by propoſing to them new kinds of pleaſure, and inſpiring them with a deſire of imitating the Roman manners. Soon after this, the country was adorned with magnificent temples, porticos, baths, and many other fine buildings. The Britiſh nobles had at length their ſons educated in learning; and they who before had the utmoſt averſion to the Roman language, now began to ſtudy it with great aſſiduity: they wore likewiſe the Roman habit; and, as Tacitus obſerves, they were brought to conſider thoſe things as marks of politeneſs, which were only ſo many badges of ſlavery. Agricola, in his third campaign, advanced as far as the Tweed; and in his fourth, he ſubdued the nations betwixt the Tweed and the friths of Edinburgh and Dumbritton, into which the rivers Glotta and Bodotria diſcharge themſelves; and here he built fortreſſes to ſhut up the nations yet unconquered. In his fifth, he marched beyond the friths, where he made ſome new acquiſitions, and fixed garriſons along the weſtern coaſts, over-againſt Ireland. In his ſixth campaign he paſſed the river Bodotria, ordering his fleet, the firſt which the Romans ever had in thoſe parts, to row along the coaſts, and take a view of the northern parts. In the following ſpring, the Britons raiſed an army of thirty thouſand men, and the command was given to one Galgacus, who made an excellent ſpeech to his countrymen on this occaſion (*a*). Agricola likewiſe addreſſed

Ibid. See alſo Rapin's Hiſt. vol. i.

Tacitus Vit. Agricolæ, and Rapin's Hiſt. vol. i. lib. i.

(*a*) The ſpeech, according to Tacitus, was as follows: "Whenever I contemplate the cauſes of the war, and the neceſſity to which we are reduced, great is my confidence, that this day, and this union of yours, will prove the begining of univerſal liberty to Britain. For beſides that bondage is what we have never borne, we are ſo beſet, that beyond us there is no further land, nor, in truth is there any ſecurity left us from the ſea, whilſt the Roman fleet is hovering upon our coaſts; thus the ſame expedient which proves honourable to brave men, is to cowards too become the ſafeſt of all others, even preſent recourſe to battle and arms. The other Britons, in their paſt conflicts with the Romans, whence they found various ſucceſs, had ſtill a remaining ſource of hope and ſuccour in this our nation: for of all the people of Britain, we are the nobleſt, and thence placed in its innermoſt regions; and as we behold not ſo much as the coaſts of ſuch as are ſlaves, we thus preſerve even our eyes free and unprofaned by the ſight of lawleſs and uſurped rule. To us who are the utmoſt inhabitants of the earth, to us, the laſt who enjoy liberty, this extremity of the globe, this remote tract, unknown even to common fame, has to this day proved

dreſſed his men in very ſtrong and eloquent terms. The Romans gained the victory, with the loſs only of three hundred

ed the only protection and defence. At preſent the utmoſt boundary of Britain is laid open; and to conquer parts unknown is thought matter of great pomp and boaſting. Beyond us no more people are found, nor ought ſave ſeas and rocks; and already the Romans have advanced into the heart of our country. Againſt their pride and domineering you will find in vain to ſeek a remedy or refuge from an obſequiouſneſs or humble behaviour of yours. They are plunderers of the earth, who in their univerſal devaſtations, finding countries to fail them, inveſtigate and rob even the ſea. If the enemy be wealthy, he inflames their avarice; if poor, their ambition. They are general ſpoilers, ſuch as neither the eaſtern world nor the weſtern can ſatiate. They only, of all men, thirſt after acquiſitions, both poor and rich, with equal avidity and paſſion. To ſpoil, to butcher, and to commit every kind of violence, they ſtyle by a lying name, Government; and when they have ſpread a general deſolation, call it Peace. Deareſt to every man are his children and kindred, by the contrivance and deſignation of nature: theſe are ſnatched from us for recruits, and doomed to bondage in other parts of the earth. Our wives and ſiſters, however they eſcape rapes and violence as from open enemies, are debauched under the appearance and privilege of friendſhip and hoſpitality. Our fortunes and poſſeſſions they exhauſt for tribute; our grain, for their proviſions: even our bodies and limbs are extenuated and waſted, whilſt we are doomed to the drudgery of making cuts through woods and drains through bogs, under continual blows and outrages. Such as are born to be ſlaves, are but once ſold, and thenceforward nouriſhed by their lords: Britain is daily paying for its ſervitude, is daily feeding it. Moreover, as in a tribe of houſhold-ſlaves, he who comes laſt ſerves for ſport to all his fellows; for, in this antient ſtate of ſlavery to which the world is reduced, we, as the freſheſt ſlaves, and thence held the moſt contemptible, are now deſigned to final deſtruction. We have no fields to cultivate, nor mines to dig, nor ports to make; works for which they might be tempted to ſpare us alive. Beſides that, ever diſtaſteful to rulers is magnanimity and a daring ſpirit in their ſubjects. Indeed our very ſituation, ſo ſolitary and remote, the more ſecurity it affords us, does but raiſe the greater jealouſy in them. Seeing, therefore, you are thus bereft of all hopes of mercy, rouze now at laſt all your courage, both you to whom life is deareſt, and you to whom glory. The Brigantes, even under the leading of a woman, burned their colony, ſtormed their entrenchments, and, had not ſuch ſucceſs degenerated into ſloth, might have quite caſt off the yoke of ſlavery. Let us, who ſtill preſerve our forces entire, us, who are ſtill unſubdued, and want not to acquire liberty, but only to ſecure it, manifeſt at once, upon the firſt encounter, what kind of men they are, that Caledonia hath reſerved for her own vindication and defence. Do you indeed believe the Romans to be equally brave and vigorous in a war, as during peace they are vicious and diſſolute? From our quarrels and diviſions it is that they have derived their renown, and thus convert the faults of their enemies to the glory of their own army; an army compounded of many nations, ſo different, that it is ſucceſs alone which holds them together; misfortunes and diſaſters will ſurely diſſolve them. Unleſs you ſuppoſe that the Germans there, that the Gauls, and many of the Britons (whom with ſhame I mention) men, who however have been all much longer their

enemies

dred and forty men, and ten thouſand of the Britons are ſaid to have been killed. This happened in the reign of the emperor Domitian, who growing jealous of the glory of Agricola, recalled him, under pretence of making him governor of Syria. Agricola died ſoon after, and his death is ſuſpected to have been occaſioned by poiſon given him by that emperor. When Domitian read Agricola's will, which left him coheir with the teſtator's wife and daughter, he was extremely pleaſed, taking it a as mark of regard and eſteem, his underſtanding being, as Tacitus obſerves, ſo vitiated and blinded by flattery, that he did not conſider that an affectionate father never leaves any prince but a bad one his heir (*b*). Tacitus was married to a daughter of Agricola: he has given him a moſt excellent character, and laments his death in the following pathetic manner: "But to myſelf and thy daughter, beſides the anguiſh of having our father ſnatched away from us it proves a freſh acceſſion of ſorrow that we had not an

Tacit. and Rapin, ibid.

Gordon's Tacit. vol. iv. p. 625.

enemies than their ſlaves, and are yet attached to them by no real fidelity and affection, whilſt preſenting their blood to eſtabliſh a domination altogether foreign and unnatural to them all: what reſtrains them is no more than awe and terror, frail bonds of endearment! and when theſe are removed, ſuch who ceaſe to fear, will immediately begin to manifeſt their hate. Amongſt us is found whatever can ſtimulate men to victory. The Romans have no wives to hearten and to urge them; they have here no fathers and mothers to upbraid them for flying; many of them have no country at all, or at leaſt their country is elſewhere: but a few in number they are, ignorant of the region, and thence ſtruck with dread; whilſt to their eyes, whatever they behold around them, is all wild and ſtrange, even the air and ſky, with the wood, and the ſea; ſo that the gods have in ſome ſort delivered them incloſed and bound into our hands. Be not diſmayed with things of mere ſhew, and with a glare of gold and ſilver; this is what can neither wound nor ſave. In the very hoſt of the enemy we ſhall find bands of our own: the Britons will own and eſpouſe their own genuine cauſe. The Gauls will recollect their former liberty, What the Uſipians have lately done, the other Germans will do, and abandon the Romans. Therefore nothing remains to be feared. Their forts are ungariſoned; their colonies repleniſhed with the aged and infirm; and between the people and their magiſtrates, whilſt the former are averſe to obedience, and the latter rule with injuſtice, the municipal cities are weakened, and full of diſſentions. Here you ſee a general, here an army; there you may behold tributes and the mines, with all the other train of calamities and curſes ever purſuing men enſlaved. Whether all theſe are to be for ever impoſed, or whether we forthwith avenge ourſelves for the attempt, this very field muſt determine: as, therefore you advance to battle, look back upon your anceſtors, look forward to your poſterity." Gordon's Tacitus, vol. iv. p. 602.

(*b*) Satis conſtabat lecto teſtamento Agricolæ, quo coheredem optimæ uxori et piiſſimæ filiæ Domitianum ſcripſit, lætatum eum, velut honore judicioque tam cæca et corrupta mens aſſiduis adulationibus erat, ut neſciret a bono patre non ſcribi hæredem, niſi malum principem. Tac. Vit. Agricolæ.

opportunity to attend thee in thy ſickneſs, to ſolace thy ſinking ſpirits, to pleaſe ourſelves with ſeeing thee, pleaſe ourſelves with embracing thee. Doubtleſs we ſhould have greedily received thy inſtructions and ſayings, and engraved them for ever upon our hearts. This is our woe, this a wound to our ſpirit, that by the lot of long abſence from thee, thou waſt already loſt to us four years before thy death. There is no queſtion, excellent father, but that with whatever thy condition required, thou waſt honourably ſupplied, as thou waſt attended by thy wife, one ſo full of tenderneſs for her huſband: yet fewer tears accompanied thy corſe, and during thy laſt moments ſomewhat was wanting to ſatisfy thine eyes. If for the manes of the juſt any place be found, if, as the philoſophers hold, great ſpirits periſh not with the body, pleaſing be thy repoſe. Moreover, recall us, thy family, from this our weakneſs in regretting thee, and from theſe our effeminate wailings, to the contemplation of thy virtues, for which it were unjuſt to lament or to mourn; let us rather adorn thy memory with deathleſs praiſes; and (as far as our infirmities will allow) be purſuing and adopting thy excellencies. This is true honour, this the natural duty incumbent on every near relation. This is alſo what I would recommend to thy daughter and thy wife, ſo to reverence the memory of a father and a huſband, as to be ever ruminating upon all his doings, upon all his ſayings, and rather to adore his immortal name, rather the image of his mind, than that of his perſon: not that I mean to condemn the uſe of ſtatues, ſuch as are framed of marble or braſs; but as the perſons of men are frail and periſhing, ſo are likewiſe the portraitures of men. The form of the ſoul is eternal, ſuch as you cannot repreſent and preſerve by the craft of hands, or by materials foreign to its nature, nor otherwiſe than by a ſimilitude and conformity of manners. Whatever we loved in Agricola, whatever we admired, remains, and will for ever remain implanted in the hearts of men, through an eternity of ages, and conveyed down in the voice of fame, and in the records of things; for many of the great ancients, by being buried in oblivion, have thence reaped the fate of men altogether mean and inglorious: but Agricola ſhall ever ſurvive in his hiſtory here compoſed and tranſmitted to poſterity."

AGRICOLA (George) a German phyſician, famous for his ſkill in metals. He was born at Glaucha, in Miſnia, the 24th of March, 1494. The diſcoveries which he made in the mountains of Bohemia, gave him ſo great a deſire of examining

examining accurately into every thing relating to metals, that though he had engaged in the practice of physic at Joachimstal, by advice of his friends, he still prosecuted his study of fossils with great assiduity, and at length removed to Chemnitz, where he entirely devoted himself to this study. He spent in pursuit of it the pension he had of Maurice duke of Saxony, and part of his own estate; so that he reaped more reputation than profit from his labours. He wrote the following pieces upon this subject: De ortu et causis subterraneorum; Concerning the Original and Causes of subterraneous Productions. De natura fossilium; Concerning the Nature of Fossils. De medicatis fontibus; Of fountains possessed of medical Virtues. De subterraneis animalibus; Of subterraneous Animals. De veteribus et novis metallis; Of old and new Metals. He wrote also an oration De bello Turcis inferendo; About declaring War against the Turks: a treatise De traditionibus apostolicis; Concerning the Traditions of the Apostles: and he was the author of a physical treatise De peste; Concerning the Plague He published critical remarks upon what Budæus, Leonard Portius, and Alciat had observed concerning weights and measures, and he pointed out several errors in them. Alciat endeavoured to write a defence of himself; but in this he proved unsuccessful. When duke Maurice and duke Augustus went to join the army of Charles V. in Bohemia, Agricola attended them. He died at Chemnitz the 21st of November, 1555, a very firm papist. In his younger years he seemed not averse to the protestant doctrine; he highly disapproved of the scandalous traffic of indulgencies, and several other things in the church of Rome. The following lines of his were posted up in the streets of Zwickaw, in the year 1719:

Melchior Adam Vitæ Medicorum, p. 79.

Si nos injecto salvabit cistula nummo,
Heu nimium infelix tu mihi, pauper, eris!
Si nos, Christe, tua servatos morte beasti,
Tam nihil infelix tu mihi, pauper eris.

If wealth alone salvation can procure,
How sad a fate for ever waits the poor!
But if thou, Christ, our only saviour be,
Thy merits still may bless ev'n poverty!

In the latter part of his life, however, he had attacked the protestant religion, which rendered him so odious to the Lutherans, that they suffered his body to remain unburied for five days together; so that it was obliged to be removed from Chemnitz to Zeits, where it was interred in the principal church.

Melchior Adam, ib.

AGRICOLA

AGRICOLA (John) a Saxon divine, born at Iſlebe, the 20th of April, 1492. He went with count Mansfeld as his chaplain, when this nobleman attended the elector of Saxony to the diet of Spire, in 1526, and that of Augſburg in 1530. Agricola had great ſucceſs as a preacher; this raiſed his conceit of himſelf, and made him imagine he could eaſily outſtrip Melancthon; he accordingly wrote againſt him in 1527. He was of a reſtleſs ambitious temper, and in the year 1536, he aſked leave to quit his native country, where he was miniſter and principal of a college: his requeſt was granted, though much complained of; count Mansfeld uttered the ſevereſt reproaches againſt him, for his ingratitude, avarice, and drunkenneſs; he was alſo accuſed of having exerciſed his function very negligently, and having diſputed more againſt the proteſtants than the catholics. He went from thence to Wittemberg, where he was appointed miniſter, and obtained a profeſſorſhip. Here he taught ſeveral new doctrines concerning the uſe of the Law under the Goſpel; and he became founder of the ſect of Antinomians. Luther, who had before been his very good friend, attacked him with very great ſeverity, and obliged him to promiſe a recantation of his errors; but whilſt the form was drawing up, Luther publiſhed ſome new pieces, which ſo much offended Agricola, that he preſented to the elector a very abuſive petition againſt his antagoniſt, whom he accuſes of having imputed ſentiments to him, which he had never eſpouſed. Luther anſwered this with his uſual vehemence and fire; and that he might not lay under the imputation of a public ſlanderer, brought teſtimonies from Iſlebe, concerning ſeveral converſations of Agricola. The divines of Wirtemberg took part with Luther, and declared his accuſations againſt Agricola to be well grounded. The elector of Saxony being ſomewhat embarraſſed, had appointed judges in the affair, and expreſſed his deſire that they would find ſome method of accommodation; and he made Agricola promiſe not to depart till the examination was finiſhed. This promiſe however was broken; Agricola ſecretly went off for Berlin, without waiting an anſwer to his petition for leave to depart. The elector of Brandenburg endeavoured to bring about a reconciliation; but nothing could be done in the affair, but upon one of theſe two conditions, either that Agricola ſhould return and wait the deciſion of the judges, or deliver in writing a recantation of his errors, and the injurious aſperſions he had thrown out againſt Luther. Agricola choſe the latter, and publiſhed a book

book at Berlin, wherein he aſks pardon of ſuch as he had offended by his errors, eſpecially of Luther, and proteſts that he is deſirous to live and die in that faith which he had attacked. Luther however did not give credit to theſe proteſtations; Agricola thereupon complained to the elector of Saxony, and aſſured him nothing had ever given him more uneaſineſs than the conteſt he had had with that *man of God*; and ſince he could not be believed, even upon his oath, he referred his cauſe to the great judge of the whole world. He at the ſame time humbly petitioned his highneſs the elector, to order the quarter's payment of his ſalary which was due, having the utmoſt neceſſity for it, to maintain his wife and nine children: yet he was never able to recover the favour of the elector or of Luther. He received however ſome conſolation from the fame he acquired at Berlin, by being preacher at court, and choſen as one to compoſe that work which made ſuch a conſiderable noiſe in the world, viz. the Interim, which he wrote in conjunction with Julius Phlug and Micheal Heldingus, in the year 1548.

Seckendorf's Anſw. to Maimburg, lib. iii. p. 306.

Agricola died at Berlin in 1566. He wrote but few books, one of the firſt of his productions was an Explication of three hundred German Proverbs: he therein treats Ulric duke of Wirtemberg very abuſively; ſo that Ulric mentions, amongſt other grievances, at the diet of Francfort, in 1536, that John Agricola had been protected in the country of Mansfeld, though he had abuſed him in the moſt virulent and public manner. Agricola added above four hundred proverbs to his ſecond edition of this work. He publiſhed alſo Commentaries upon St. Luke; and confuted the Explication of the nineteenth Pſalm, publiſhed in High Dutch by Thomas Muneer.

Seck. Hiſt. Luther, p. 310. numb. 16.

Melchior Adam, Vit. Theolog. p. 412.

AGRICOLA (Rodolphus) one of the moſt learned men in the fifteenth century, born in the year 1442, in the village of Baſſlon, two miles from Groningen. He gave many proofs of his genius when at ſchool, and had ſcarce taken his degree of maſter of arts at Louvain, when he was offered a profeſſorſhip; but having a ſtrong inclination to travel, he refuſed this honour, and went to Paris, from thence to Italy. He reſided two years at Ferrara, where the duke diſtinguiſhed him by many conſiderable marks of his favour. Theodore Gaza at this time read lectures upon Ariſtotle, in that city: Agricola, who was one of his hearers, gave lectures likewiſe, and was greatly admired for his ſtyle and accent, ſo that the Italians could not help feeling ſome regret that ſo great a man was not born in Italy. Upon his return to his native country, he

he might have had conſiderable employments, but his paſſion for ſtudy hindered him from embracing ſuch offers: however, he accepted at laſt of a poſt at Groningen, and attended the court of Maximilian I. for ſix months, upon the affairs of that city. He executed his commiſſion with great ſucceſs; but ſuch employments not ſuiting his diſpoſition, he went again upon his travels. He was offered the preſidentſhip of a college at Antwerp, but this he declined; he alſo refuſed to enter into the ſervice of the emperor Maximilian, though upon very advantageous terms: repoſe and independency being, in his opinion, preferable to every other conſideration. After having led a roaming life for ſome years, he fixed at laſt in the Palatinate, where the biſhop of Worms, whom he had inſtructed in the Greek language, found means to ſettle him. It was in the year 1482, according to Melchior Adam, that he ſettled in the Palatinate, where he paſſed the remainder of his life, ſometimes at Heidelberg and ſometimes at Worms. The elector was much pleaſed to hear Agricola diſcourſe on antiquity, and deſired him to compoſe an abridgment of ancient hiſtory, which he accordingly undertook, and executed in a maſterly manner. He gave public lectures at Worms; but his auditors having been more accuſtomed to the quirks and ſubtleties of logic than polite literature, they had not that taſte which he deſired. He began to ſtudy divinity when he was forty years of age, but having no hopes of ſucceeding without the knowledge of Hebrew, he applied himſelf to that language, and, by the aſſiſtance of a Jew, was likely to have made a good progreſs therein, but death carried him off at Heidelberg, on the 28th of October, 1485. Eraſmus ſays, that he died for want of timely aſſiſtance from the phyſicians (*a*). He was buried in the Franciſcan habit, in the church of the Minor Friars in Heidelberg. Agricola was a man of great honeſty and openneſs of heart, without envy, of great moderation, and of a good natured diſpoſition. He was never married, though he was in love ſeveral times. He had reſolved in his younger years to marry, but altered his reſolution from a natural indolence in his temper, which rendered him impatient of the leaſt care. One would not imagine that a man of ſuch a philoſophical turn, and ſo deeply engaged in the ſtudy of antiquity, ſhould ſet to muſic and ſing pieces of his own compoſition; yet, according to Melchior

Melchior Adam, Vit. Philoſoph. p. 16.

(*a*) Veluti ſi quis in morbo capitali medicum opperiatur inſignem aut procul accerſendum; quæ res hominem illum vere divinum extinxit Rodolphum Agricolam; etenim dum cunctatur medicus mors antevertit. Eraſm. Adag. Chil. III. cent. iii. num. 62. p. 703.

Adam

Adam, he ſometimes treated the ladies in this manner (*b*). Agricola wrote a work in three books, under the title De inventione dialectica. It was firſt printed at Louvain in 1516, under the direction of Alard of Amſterdam, who publiſhed them not in their proper order, but as he had recovered them. Since the year 1528, Pompeius Occo, having received the original manuſcript of Agricola, which belonged to his uncle Adolphus, put it into the hands of Alard, who finding it very complete, and in good order, had it printed at Cologn, in quarto, with large commentaries, in the year 1539.

(*b*) Puellas amare ſe nonnunquam ſimulabat, verum nunquam deperibat. In earum gratiam vernacula lingua quædam carmina ſcripſit elegantiſſime, quæ virginibus primariiſque amicis præſentibus voce et teſtudine modulatiſſime canebat. Melch. Adam. Vit. Philoſ. p. 18.

AGRIPPA (Henry Cornelius) a man of conſiderable learning, and a great magician according to report, in the ſixteenth century. He was born at Cologn, the 14th of September, 1486, of a noble family. He was very early in the ſervice of the emperor Maximilian: he acted at firſt as his ſecretary, but being no leſs formed for the ſword than the pen, he afterwards took to the profeſſion of arms, and ſerved that emperor ſeven years in Italy, where he diſtinguiſhed himſelf in ſeveral engagements, and received the honour of knighthood for his gallant behaviour. To his military honours he was deſirous likewiſe to add thoſe of the univerſities, and accordingly took the degrees of doctor of laws and phyſic. He was a man of an extenſive genius, and well ſkilled in many parts of knowledge, and a variety of languages: this he himſelf tells us, though not perhaps with ſo much modeſty as could be deſired: "I am (ſays he) pretty well ſkilled in eight languages, and ſo complete a maſter of ſix thereof, that I not only underſtand and ſpeak them, but can even make an elegant oration, dictate and tranſlate in theſe languages; I have beſides a pretty extenſive knowledge in ſome abſtruſe ſtudies, and a general acquaintance with the whole circle of ſciences (*a*). His inſatiable curioſity, the freedom of his pen, and the inconſtancy of his temper, involved him in many misfortunes: he was continually changing his ſituation; always engaging himſelf in ſome difficulty or other; and, to

Agrip. Epiſt. xxvi. lib. vii. p. 1041. ed. Lugd. in 8vo.

Ibid. ep. xxi. lib. vii.

(*a*) Octo linguarum mediocriter doctus, ſed illarum ſex adeo peritus, ut ſingulis non loqui modo et intelligere ſed eleganter orare, dictare, et transferre noverim; tum præter multimodam etiam abſtruſarum rerum cognitionem, peritiam, et cyclicam eruditionem, utriuſque juris medicinarum doctor evaſi. Agrippa, Epiſt. xxi. lib. vii. p. 1021.

complete his misfortunes, he drew upon himself the hatred of the eccleſiaſtics by his writings. According to his letters, he was in France before the year 1507, he was in Spain in 1508, and at Dole in 1509. At this laſt place he read public lectures on the myſterious work of Reuchlin, De verbo mirifico, which engaged him in a diſpute with Catilinet, a Franciſcan. Theſe lectures, though they drew upon him the reſentment of the monks, yet they gained him general applauſe, and the counſellors of the parliament went themſelves to hear them. In order to ingratiate himſelf into the favour of Margaret of Auſtria, governeſs of the Low Countries, he compoſed a treatiſe On the Excellence of Women; but the perſecution he met with from the monks prevented him from publiſhing it, and obliged him to go over to England, where he wrote a Commentary upon St. Paul's Epiſtles. Upon his return to Cologn, he read public lectures upon thoſe queſtions in divinity which are called Quod libitales. He afterwards went to Italy, to join the army of the emperor Maximilian, and ſtaid there till he was invited to Piſa by the cardinal de Sainte Croix.

Ibid. Ep. i. lib. i.
Ep. x. lib. i.
Ep. xvii. lib. i.
Oper. tom. ii. p. 508.
Ep. xlix. lib. i.

In the year 1515, he read lectures upon Mercurius Triſmegiſtus at Pavia. He left this city the ſame year, or the year following; but his departure ſeemed rather like a flight than a retreat. By his ſecond book of Letters we find, that his friends endeavoured to procure him ſome honourable ſettlement at Grenoble, Geneva, Avignon, or Metz: he choſe the laſt of theſe places; and in 1518, he was employed as ſyndic, advocate, and counſellor for that city. The perſecutions raiſed againſt him by the monks, becauſe he had refuted a vulgar notion about St. Anne's three huſbands, and becauſe he protected a countrywoman who was accuſed of witchcraft (*b*), obliged him to leave the city of Metz. The abuſe which his friend James Faber Satulenſis had received from the clergy of Metz, for affirming that St. Anne had but one huſband, had raiſed his indignation, and incited him to maintain the ſame opinion. Agrippa retired to Cologn in the year 1520, leaving without regret a city, which thoſe turbulent inquiſitors had rendered averſe to all polite literature and real merit. He left his own country in 1521, and

Ep. xii. lib. ii.
Ep. xxv. lib. ii. p. 743.

(*b*) This countrywoman was of Vapey, a village ſituated near the gates of Metz, and belonging to the chapter of the cathedral. There appeared in the clergy of Metz, who were the accuſers of that woman, ſo much prejudice, and ſuch ignorance of all polite learning and philoſophy, that Agrippa gives the city of Metz the character of being "omnium bonarum literarum virtutumque noverca," the ſtepmother of all true learning and virtue. Agrippa's Letter, June 2, 1519.

went

went to Geneva: here his income muſt have been inconſiderable, for he complains of not having enough to defray his expences to Chamberi, in order to ſollicit a penſion from the duke of Savoy. In this however his hopes were diſappointed; and in 1521, he removed to Fribourg, in Switzerland. The year following he went to Lyons, and obtained a penſion from Francis I. He was appointed phyſician to the king's mother; but this did not turn out ſo much to his advantage as might be expected, nor did he attend her at her departure from Lyons, in Auguſt 1525, when ſhe went to conduct her daughter to the borders of Spain; he was left behind at Lyons, and was obliged to implore the aſſiſtance of his friends in order to obtain his ſalary; and before he received it, had the mortification of being informed that he was ſtruck off the liſt: the cauſe of his diſgrace was, that having received orders from his miſtreſs to examine by the rules of aſtrology, what ſucceſs would attend the affairs of France, he too freely expreſſed his diſlike that ſhe ſhould employ him in ſuch idle curioſities, inſtead of things of conſequence: the lady was highly offended at this behaviour; and became much more irritated againſt him, when ſhe underſtood that his aſtrological calculations promiſed new ſucceſſes to the conſtable of Bourbon. Agrippa finding himſelf thus abandoned, gave way to the utmoſt rage and impetuoſity of temper; he wrote ſeveral menacing letters, and threatned to publiſh ſome books, wherein he would expoſe the ſecret hiſtory of thoſe courtiers who had worked his ruin; nay he proceeded ſo far as to ſay, that he would for the future account that princeſs, to whom he had been counſellor and phyſician, as a cruel and perfidious Jezebel (*c*). Ep. iii. lib. iv.

He now reſolved to remove to the Low Countries; this he could not do without a paſſport, which he at length obtained, after many tedious delays, and arrived at Antwerp in

(*c*) Nec ultra illam ego pro principe mea (jam enim eſſe deſiit) ſed pro atrociſſima et perfida quadam Jeſabele mihi habendam decrevi. Ep. lxii. lib. iv. p. 884.

In another place he ſays, "Cogeretis me acceptam ea repulſa injuriam ad novarum rerum licentiam transferre et malo aliquo conſilio (ſeu quale Hermocles dedit Pauſaniæ) uti oportere.—Quin et malis artibus ſæpiſſime bona fortuna parta eſt — ſed interea memineritis inter Æſopi Apologos eſſe murem, aliquando ſubveniſſe leoni, et ſcarabeum expugnaſſe aquilam." i. e. You will force me, by ſuch treatment, to ſeek revenge by ſome new and dangerous deſigns, and to embark in ſome deſperate counſel (ſuch as Hermocles gave to Pauſanias.) For ſometimes good fortune is procured by bad methods.—In the mean time remember, that amongſt the Fables of Æſop, a mouſe once aſſiſted a lion, and a beetle overcame an eagle. Ep. xxii. lib. ii. p. 968.

July 1528. The duke de Vendome was the principal cauſe of theſe delays; for, he inſtead of ſigning the paſſport, tore it in pieces in a paſſion, proteſting he would never ſign it for a conjurer. In the year 1529, Agrippa had invitations from Henry king of England, from the chancellor of the emperor, from an Italian marquis, and from Margaret of Auſtria governeſs of the Low Countries: he preferred the laſt, and accepted of being hiſtoriographer to the emperor, which was offered him by that princeſs. He publiſhed, by way of introduction, the Hiſtory of the government of Charles V. Soon after, Margaret of Auſtria died, and he ſpoke her funeral oration. Her death is ſaid in ſome meaſure to have been the life of Agrippa, for great prejudices had been infuſed into that princeſs againſt him: "I have nothing to write you (ſays he in one of his letters) but that I am likely to ſtarve here, being entirely forſaken by the deities of the court; what the great Jupiter himſelf (meaning Charles V.) intends I know not. I now underſtand what great danger I was in here: the monks ſo far influenced the princeſs, who was of a ſuperſtitious turn, as women generally are, that had not her ſudden death prevented it, I ſhould undoubtedly have been tried for offences againſt the majeſty of the cowl and the ſacred honour of the monks; crimes for which I ſhould have been accounted no leſs guilty, and no leſs puniſhed, than if I had blaſphemed the Chriſtian religion." His treatiſe Of the Vanity of the Sciences (*d*), which he publiſhed in 1530,

Ep. xxx. lib. v. p. 932.

Ep. lxxxiv. lib. v. p. 951.

Ep. xv. lib. vi. p. 968.

(*d*) Agrippa ſpeaks in ſeverer terms of Luther in this work than in his letters. "When he wrote this treatiſe (ſays Mr. Bayle) he certainly did not entertain thoſe hopes which he had at firſt conceived of Luther; I believe that he, as well as Eraſmus, at firſt conſidered this reformer as a hero, who would put an end to that tyranny which the mendicant friars and the reſt of the clergy exerciſed over the minds and conſciences of mankind. They were ignorant and voluptuous; they propagated the weakeſt and moſt abſurd ſuperſtitions, and diſcouraged all polite learning: they would not themſelves endeavour to riſe from barbarity and ignorance, nor permit others to do ſo; ſo that a man of genius and learning was ſure to become the perpetual object of their violent declamations. Agrippa, Eraſmus, and ſeveral other men of diſtinguiſhed abilities were extremely glad that Luther had broken the ice; they waited for an opportunity to deliver mankind from this oppreſſion; but when they ſaw that things took a different turn than what they wiſhed for, they were the firſt to throw a ſtone at Luther." Bayle, remark (N), in the life of Agrippa.

"I find (ſays Eraſmus) by reading a little of the Vanity of Sciences, that Agrippa was a man of a lively fancy, great reading, and vaſt memory; but ſometimes of greater copiouſneſs than choice, and his ſtyle rather redundant than conciſe and elegant. Upon every ſubject he cenſures what is bad, and praiſes what is good. But there are ſome people, who can bear nothing but applauſe, Eraſm. Ep. lib. xxvii. p. 1083.

greatly

greatly enraged his enemies; and that which he ſoon after printed at Antwerp, Of the occult Philoſophy, afforded them freſh pretexts for defaming his reputation. It was lucky for him that cardinal Campejus, the pope's legate, and the cardinal de la Mark, biſhop of Leige, ſpoke in his favour. Their kind offices, however, could not procure him his penſion as hiſtoriographer, nor prevent him from being thrown into priſon at Bruſſels, in the year 1531. But he ſoon regained his liberty, and the year following paid a viſit to the archbiſhop of Cologn, to whom he had dedicated his Occult Philoſophy, and from whom he had received a very obliging letter in return. The inquiſitors endeavoured to hinder the impreſſion of his Occult Philoſophy, when he was about to print a ſecond edition with emendations and additions; however, notwithſtanding all their oppoſition, he finiſhed it in 1533. He ſtaid at Bonne till 1535; when he returned to Lyons, he was impriſoned for what he had wrote againſt the mother of Francis I. but he was ſoon releaſed from his confinement, at the deſire of ſeveral perſons, and went to Grenoble, where he died the ſame year. Some authors ſay that he died in the hoſpital, but Gabriel Nande affirms it was at the houſe of the receiver-general of the province of Dauphiny.

Ep. xx. lib. vi. p. 975.

Joh. Wierus, de Magis, cap. v. p. 111.

Nande Apol. de grands Hommes, p. 427.

Agrippa had been twice married, ſpeaking of his firſt wife, in his xixth letter, lib. ii. "I have (ſays he) the greateſt reaſon to return thanks to Almighty God, who has given me a wife after my own heart, a virgin of a noble family, well behaved, young, beautiful, and ſo conformable to my diſpoſition that we never have a harſh word with each other; and what completes my happineſs, is, that in whatever ſituation my affairs are, whether proſperous or adverſe, ſhe ſtill continues the ſame, equally kind, affable, conſtant, ſincere, and prudent, always eaſy and miſtreſs of herſelf." This wife died in 1521. He married his ſecond wife at Geneva, in the year 1522. The latter ſurpaſſed the former very much in fruitfulneſs; he had but one ſon by the former, whereas the latter was brought to bed thrice in two years, and a fourth time the year following. The third ſon by this marriage had the cardinal Lorrain for his godfather. She was delivered of her fifth ſon at Antwerp, in March 1529, and died there in Auguſt following. Some ſay that he married a third time, and that he divorced his laſt wife, but he mentions nothing thereof in his letters. Mr. Bayle ſays that Agrippa lived and died in the Romiſh communion, but Sextus Senenſis aſſerts that he was a Lutheran. Agrippa, in ſome paſſages of his letters, does indeed treat Luther with harſh epithets; how-

Ep. lx. lib. iii. p. 318.

ever, in the nineteeeth chapter of his Apology, he ſpeaks in ſo favourable a manner of him, and with ſuch contempt of his chief adverſaries, that it is likely Sextus Senenſis's aſſertion was founded upon that paſſage. Biſhop Burnet, in his Hiſtory of the Reformation, ſpeaks of Agrippa as if he had been an advocate for the divorce of Henry VIII. Mr. Bayle refutes this, and ſays that the embaſſador of the emperor at London, wrote to Agrippa, deſiring him to ſupport the intereſt of the queen; Agrippa replied that he would readily engage therein, if the emperor would give him orders for that purpoſe; and declares that he deteſted the baſe compliance of thoſe divines who approved of the divorce; and with regard to the Sorbonne, he ſpeaks thus: "I am not ignorant (ſays he) by what arts this affair was carried on in the Sorbonne at Paris, who, by their raſhneſs have given ſanction to an example of ſuch wickedneſs. When I conſider it, I can ſcarce contain myſelf from exclaiming in imitation of Perſius, "Say, ye Sorbonniſts, what has gold to do with divinity?" What piety and faith ſhall we imagine to be in their breaſts, whoſe conſciences are more venal than ſincere, and who have ſold their judgments and deciſions, which ought to be revered by all the Chriſtian world, and have now ſullied the reputation they had eſtabliſhed for faith and ſincerity, by infamous avarice." Agrippa was accuſed of having been a magician and ſorcerer, and that he was in compact with the devil; but we ſhall not offer ſuch an affront to the underſtandings of our readers as to endeavour to clear him of this imputation (*e*). However,

Book ii.

Ep. xx. lib. vi. p. 974.

(*e*) Paulus Jovius tells us, that Agrippa had always a devil attending him, in the ſhape of a black dog: that when he was dying, being adviſed to repent, he pulled off the dog's neck a collar, ſtudded with nails which formed ſome necromantic inſcription, and ſaid to him, "Get away, thou wretched beaſt, which art the cauſe of my total deſtruction." The dog ran away to the river Soane, and leaped in, and was never ſeen more. In Elogiis, cap. xci.

Martin del Rio ſays, that when he travelled, he uſed to pay money at the inns, which ſeemed very good, but in a few days it appeared to be pieces of horn or ſhells. Diſquiſ. Magic. lib. ii. quæſt. 12. n. 10. The ſame author tells us, that Agrippa had a perſon who boarded with him at Louvain: that one day, when he was going out of town, he ordered his wife not to let any perſon into his ſtudy; however, the boarder got the key of it, and went in, where he met with a book of conjuration, which he began to read; he heard a knocking at the door once or twice, without interrupting his reading: the devil wanted to know who called for him, and upon what account; and becauſe the man gave him no anſwer, he ſtrangled him upon the ſpot. Agrippa, at his return home, ſaw the devils leaping and dancing upon his houſe; he called to them, and underſtood from them what had happened. Upon this he commanded the devil, who had killed the man,

However, as Mr. Bayle ſays, if he was a conjurer, his art availed him little, for he was often in danger of wanting bread. Beſides the works already mentioned of Agrippa, he wrote alſo a Commentary upon the Art of Raimund Lulli, and a Diſſertation on original Sin, wherein he aſſerts that the fall of our firſt parents was owing to their immodeſty and luſt. He promiſed a piece againſt the Dominicans, who being the chief directors of the inquiſition, it is no wonder that he was exaſperated againſt them: "Do not imagine (ſays he, addreſſing himſelf to the magiſtrates of Cologn) that this is the only heretical article in that order; there are many more, which, as it would be tedious here to mention, I ſhall give a particular account of them in another book, which I have intitled A Hiſtory of the Crimes and Hereſies of the predicant Friars, wherein I ſhall expoſe the wickedneſs of that order, how often they have poiſoned the ſacraments, what fictitious miracles they have invented, how many kings and princes they have deſtroyed, how many cities and commonwealths they have betrayed, how many nations they have ſeduced, with many other of their enormities." We muſt not omit mentioning the key he wrote to his Occult Philoſophy, which he reſerved only for his friends of the firſt rank, and he explained it in a manner not very different from the doctrines of the Quietiſts. There was an edition of his works, printed at Lyons.

to enter into his dead body, and to walk ſeveral turns in a place, which was much frequented by the ſtudents, and then to depart: this was done, and the boarder, after three or four turns in the walk, fell down dead. Ibid. lib. ii. quæſt. 29. § 1.

AGUCCHIO (John Baptiſta) archbiſhop of Amaſia in Natolia, born at Bologna the 20th of November, 1570. He was educated under the care of Philip Sega his uncle, and Jerome Agucchio his brother, who were both cardinals, the former being created by pope Innocent IX. and the latter by Clement VIII. Cardinal Sega having a great affection for John Agucchio, on account of his genius and application to learning, took him with him to France, when he went there as legate from the pope. Agucchio had ſo great a ſhare in the cardinal's favour and confidence, that Lanfranc Margotius his ſecretary, being jealous of him, quitted his ſervice, and returned to Rome. Upon the death of Sega, Agucchio was appointed ſecretary to cardinal Aldobrandini, nephew to pope Clement VIII. and he attended him alſo when he went legate to Henry IV. of France, of which journey he wrote

wrote a very elegant account. The cardinal, at his return, entruſted the management of all his private affairs to Agucchio, who, through want of health, was at length obliged to retire from court. When his health was ſomewhat recovered, Aldobrandini reinſtated him in his former employment, wherein he continued till the death of that cardinal. Some time after, Gregory XV. in a manner forced him to take upon him the office of his ſecretary, which he diſcharged with great fidelity, till the death of that pope, who, had he lived longer, would have rewarded his ſervices with a cardinal's hat. Urban VIII. ſent him, in the year 1624, nuncio to Venice, where he gained univerſal eſteem, and at the ſame time maintained the rights of the church of Rome with great zeal and vigour. The contagious diſtemper which raged in Italy in 1630, obliged him to retire to Friuli, where he died in 1632. Nicius Erythræus ſpeaks of him in the following terms: "Agucchio was very famous (ſays he) for his talent in epiſtolary writing: he was an excellent œconomiſt, and in ſuch a way that he never injured the tenants to enrich the lord, but always treated them with honour and generoſity, without the leaſt detriment to the latter. He ſeemed to be moroſe and ſevere, but in converſation with his friends ſhewed himſelf to be a man of humanity and affability. He was a perfect maſter almoſt in every kind of diſcourſe and converſation, for whatever the topic happened to be, he would talk upon it with learning and fluency; whether concerning a commonwealth, the duty of a prince, of nature, the vices of men, the paſſions, moderation, continence, hiſtory, philoſophy, or divinity, I mean that part of it which relates to morality, for he never meddled with the abſtruſe part thereof (*a*). He wrote ſeveral pieces (*b*).

(*a*) Magnam in ſcribendis epiſtolis habuit gloriam; œconomus ſummus, ita tamen ut nihil familiaribus, quibus præerat, detraheret, quod dominis adderet, ſed eos ſine dominorum damno large copioſeque tractabat. Paululum ſeveris moribus videbatur quamvis in communi amicorum conſuetudine omnem humanitatem amœnitatemque exerceret. Erat in omni genere ſermonis et humanitatis pene perfectus, et de quacunque re, quæ in diſputationem caderet, docte copioſeque diſſerebat; de republica, de principis officio, de natura, de vitiis hominum, de cupiditatibus, de modo, de continentia, de hiſtoria, de philoſophia, de theologia, de ea, inquam, quæ ad mores pertinet, non autem de ea, quæ in diſſerendi ſubtilitate verſatur; nam hanc nunquam attigerat. Jon. Nic. Erythræ Pinacotheca tertia, 734. edit Lipſiæ, 1712.

(*b*) 1. A Treatiſe upon Comets and Meteors.

2. The Life of Cardinal Segà, and that of Jerom Agucchio his Brother.

3. The Antiquities of the City of Bologna.

4. A Latin Hiſtory, mentioned by Nicius Erythræus, which he ſays was not publiſhed.

5. Advice

5. Advice to the apoſtolical Nuncios, to be obſerved by them in their Management of the Affairs of the Popes, with Kings and Princes.

6. Diſcourſes concerning the right Adminiſtration of a Common-wealth.

AGUIRRA (Joſeph Saenz de) a Benedictine monk, and one of the moſt learned of the ſeventeenth century. He was born the 24th of March, 1630, and took the degree of doctor of divinity at the univerſity of Salamanca in 1668. He was cenſor and ſecretary of the ſupreme council of the inquiſition in Spain, and chief interpreter of the Scriptures in the univerſity of Salamanca. He had been more than once abbot of the college of St. Vincent, and was at length honoured with a cardinal's hat by pope Innocent XI. in 1686. The firſt work which he publiſhed was his Ludi Salmaticenſes, five Theologia Florentina, printed in the year 1668; this conſiſted of diſſertations, which he wrote, according to the cuſtom of the univerſity of Salamanca, before he received his degree of doctor of divinity. In 1671, he publiſhed three volumes in folio upon philoſophy; and in 1675, a Commentary upon Ariſtotle's ten books of Ethics. In 1677, he publiſhed A Treatiſe upon the Virtues and Vices, or Diſputations upon Ariſtotle's moral Philoſophy; in this work he proceeds upon the principles of natural light, and maintains in it the doctrine of probability. He applied himſelf next to the ſtudy of St. Anſelm's works, upon whoſe principles he compoſed ſeveral volumes. He publiſhed alſo a large collection of all the councils of Spain and the New World. He wrote ſomewhat againſt the deciſions of the French clergy in 1682; but according to Mr. Bayle, he was not the author of the great work upon that ſubject. Aguirra, after having led a moſt exemplary life, died at Rome the 19th of Auguſt, 1699.

AJAX, the ſon of Telamon, next to Achilles, the moſt valiant general amongſt the Greek, at the ſiege of Troy;

> Ajax in arms the firſt renown acquir'd,
> While ſtern Achilles in his wrath retir'd,
> His was the ſtrength that mortal might exceeds.
> Pope's Homer.

Horace calls him "Ajax heros ab Achille ſecundus; Ajax an hero next in valour to Achilles." He commanded the troops at Salamis, where he performed many great exploits, which are recited in the Iliad, and in the thirteenth book of Ovid's Metamorphoſes, in the ſpeech which he is feigned to have made for the arms of Achilles. The arms having

Sat. III. lib. ii. ver. 193.

having been adjudged to Ulyſſes his competitor, this affected him to ſuch a degree that he became mad, and ruſhing furiouſly upon a flock of ſheep, he made great havock amongſt them, imagining that he was killing thoſe who offended him, but perceiving afterwards that he had only killed the cattle, he became more furious, and ſtabbed himſelf. The ancient mythologiſts, however, relate the matter variouſly, differing greatly both as to the cauſes and circumſtances of his death. He loſt the arms, as ſome tell us, not by the ſuffrages of the Grecian chiefs, but by the deciſion of the Trojans, when the queſtion was put to them, whether Ajax or Ulyſſes had done their city moſt damage: nor is this opinion without foundation, as may be ſeen in the eleventh book of the Odyſſey. Ajax reſembled Achilles in many particulars; he was equally paſſionate and impatient of contradiction, and like him invulnerable in every part of his body except one. The occaſion of this laſt ſingularity, according to poetical fiction, is as follows: Hercules ſeeing Telamon grieved at not having children, prayed to Jupiter to give him a ſon, who ſhould have a ſkin as hard as that of a Nemæan lion, and as much courage likewiſe: he ſaw an eagle as ſoon as he had finiſhed his prayer, and taking this for a favourable omen, he promiſed Telamon ſuch a ſon as he had prayed for; and when the infant ſhould be born, he ordered Telamon to give him the name of Ajax, from the eagle which had given the lucky preſage. He reviſited Telamon after the birth of Ajax, and taking the child quite naked, covered him with the ſkin of the Nemæan lion; from thence the body of Ajax became invulnerable, except in that part wich was under the hole in the ſkin, where Hercules hung his quiver: it is not agreed where this place was, ſome placing it under the arm-pit, and others under the neck, ſome under the ſide, and others under the breaſt; Ovid ſeems to be of the laſt opinion:

Euſtathius in Odyſſ. lib. ii.

Pindar, Iſthmit. Ode VI.

Metamorph. lib. xiii. ver. 39.

Dixit, et in pectus tum denique vulnera paſſum
Qua potuit ferro lethalem condidit enſem.

He ſaid, and, with ſo good a will to die,
Did to his breaſt the fatal point apply,
It found his heart.

Ajax has been repreſented by Sophocles as a contemner of the gods. When he was going to the army, his father recommended to him to join the aſſiſtance of the gods to his own perſonal courage and valour: Ajax replied, that even cowards themſelves were very often victorious by ſuch an aid, but for his part he would have no regard to it. According to

Sophoc. in Ajace, p. 80, 81.

to the ſame poet, when Minerva once interpoſed to adviſe him, he anſwered with indignation, "Do not you trouble yourſelf about my conduct, I ſhall give a good account of it; and do you keep your favours and good offices for the other Greeks." Another time, when the ſame goddeſs offered to guide his chariot in the battle, he would not ſuffer it; nay, he even defaced the owl which was engraven on his ſhield, being afraid leſt that figure ſhould be conſidered as an act of reverence to Minerva, and a mark of diſtruſt in his own vigour. However he is not repreſented ſo irreligious in Homer; for though he does not himſelf pray to Jupiter, when he is about to engage the valiant Hector, yet he deſires others at leaſt to pray for him, either with a low voice, leſt the Trojans ſhould hear it, or louder if they pleaſed, "For (ſays he) I fear no perſon in the world (*a*)." It is feigned, that his ſoul having the liberty of chuſing a body to return into the world with, preferred that of a lion to a man; ſuch an antipathy had he conceived againſt mankind for the indignity put upon him in regard to the arms of Achilles.

Ibid. p. 81.

Plato, de Republ. lib. x. p. 765.

The Greeks paid great honours to Ajax after his death; they erected a magnificent monument to him upon the promontory of Rheteum (*b*). There are ſeveral wonderful ſtories told

(*a*) This may be explained two ways (according to Mr. Bayle): Ajax was fearful perhaps leſt the Trojans ſhould conſider this invocation of God as a mark of diffidence in his own valour; or, he was apprehenſive leſt the Trojans, perceiving the prayer of the Greeks for him, ſhould do ſo likewiſe, and even more ardently for their Hector.

(*b*) If it be certain that the Greeks erected this monument, what does Horace mean when he cenſures Agamemnon for having left Ajax unburied?

Cur Ajax heros ab Achille ſecundus
Putreſcit, totus ſervatis clarus Achivis,
Gaudeat ut populus Priami Priamuſque inhumato,
Per quem tot juvenes patrio caruere ſepulchro?
Sat. III. lib. ii. ver. 193.

Then wherefore rots great Ajax here
For many a Grecian ſav'd, who well might claim
To brave Achilles the next place in fame?
Is it that Priam and the ſires of Troy
May view his carcaſe with malignant joy,
By whom their ſons ſo oft deſtroy'd in fight,
In their own country want the fun'ral rite? Francis.

In anſwer to this Mr. Bayle ſays, that the poet only makes uſe here of one of the incidents in the tragedy of Ajax; it is that where Sophocles feigns that Agamemnon would not conſent that Ajax ſhould receive the honours of a funeral. The Athenians diſtinguiſhed themſelves in honour of this hero; Pauſanias tells us, that one of their tribes bore the name of Ajax;

told concerning his tomb: Ptolemy, the ſon of Hepheſtion, relates, that Ulyſſes being ſhipwrecked upon the coaſt of Sicily, loſt, amongſt other things, the arms of Achilles; that the ſhield was thrown up by the waves near the tomb of Ajax, and was placed upon it, but the next day it was ſtruck with thunder. Pauſanias has alſo mentioned many wonders and prodigies relating thereto: according to this author, when the waves had half opened the tomb of Ajax, people were curious to look into it, and they ſaw a knee-bone as large as one of the diſcuſes, or quoits, which they uſed to play with in the public games. The perſon who told this to Pauſanias, intimated, that he might from thence judge of the ſtature and ſize of Ajax.

Apud Photium, p. 484.

Lib. i. p. 34.

Ajax; and that the honours which they decreed both to him and his ſon Euryſaces, were ſtill ſubſiſting. The people of Salamis built a temple to him. The whole country of Greece invoked him a little before the battle of Salamis, and dedicated to him, as part of the firſt fruits due to the gods, one of the ſhips which had been taken from the Perſians in that memorable battle.

Bede, Hiſt. Eccleſ. Gent. Ang. lib. iii. cap. iii.

AIDAN, biſhop of Lindisfarne, or Holy Iſland, originally a monk of the monaſtery of Hii, or Iona, one of the iſlands called Hebrides. Oſwald king of Northumberland, being a prince zealouſly attached to the Chriſtian religion, was deſirous to bring off his ſubjects from their paganiſm and idolatry; for this purpoſe he ſent to Scotland, where he himſelf, in his baniſhment, had imbibed the doctrines of Chriſtianity, for ſome perſon to inſtruct his ſubjects. The Scotch clergy immediately diſpatched a miſſionary; but this eccleſiaſtic being of a rigid and ſevere temper, was very diſagreeable to the Engliſh; ſo that finding himſelf unſucceſsful in his miſſion, he returned to Scotland, and reported in the ſynod, that the Engliſh were an untractable barbarous people, bigotted to paganiſm, and therefore it was impoſſible to do them any ſervice. Aidan, who was preſent, turning himſelf to the prieſt, told him, he had not taken the proper method; that he had been too rigid in his behaviour to the Engliſh; and had not ſufficiently adapted himſelf to their weakneſs and prejudices; that he had not followed the apoſtolical rule of "feeding them with the milk of the mildeſt doctrine," till they might be ſtrengthened and enabled to reliſh the more perfect and ſublime precepts of the Goſpel. This ſpeech was highly applauded by the aſſembly, and it was unanimouſly reſolved that Aidan deſerved the honour of the epiſcopal character, and was the beſt qualified to convert the Engliſh; whereupon he

Ibid. cap. v.

was immediately conſecrated, and ſent upon that employment. Id. ibid.
At his coming to Oſwald's court, he prevailed upon the king to remove the epiſcopal ſee from York to Lindisfarne or Holy Iſland. He was very ſucceſsful in his preaching, and in this was not a little aſſiſted by the king, who, during his reſidence in Scotland, having acquired a ſufficient knowledge in the Scotch language, he himſelf became Aidan's interpreter, and explained his diſcourſes to the nobility and the reſt of his court. Several of Aidan's countrymen came alſo to his aſſiſtance, and preached with great zeal over all Oſwald's dominions. By this means chriſtianity made a conſiderable progreſs, and churches were built in ſeveral places; lands were granted by the king for the ſupport of monaſteries, and many of the Engliſh put themſelves under the diſcipline of thoſe religious ſocieties.

After the death of Oſwald, who was ſlain in battle, Aidan continued to govern the church of Northumberland, under Oſwin and Oſwi, who reigned jointly. Bede tells the following ſtory concerning Oſwin and Aidan: Oſwin had given Aidan a fine horſe; ſome time after, the biſhop happening to meet a poor man upon the road, who begged his charity, diſmounted and gave him the horſe with all the rich furniture. The king hearing this, was diſpleaſed, and the next time the biſhop came to dine with him, accoſted him in theſe words, "My lord, why did you make ſo little of my favour, as to give away my horſe to a beggar? if you muſt ſet him on horſeback, could you not have furniſhed him with one of leſs value? or if he wanted any other relief, you might have ſupplied him another way, and not have parted ſo eaſily with the preſent I made you." The biſhop replied, "Your majeſty ſeems not fully to have conſidered the matter, otherwiſe you would not ſet a greater value on the ſon of a mare than on a ſon of God." At this time no more paſſed, and they ſat down to dinner. Not long after, the king coming from hunting, when the biſhop was at court, he threw aſide his ſword, and falling at the biſhop's feet, deſired he would not take amiſs what he had ſaid about the horſe, aſſuring him at the ſame time, that he would never again venture to cenſure his charity. The biſhop being diſturbed to ſee the king in that poſture, raiſed him up, and deſired him not to be uneaſy about the matter. And now the biſhop appeared melancholy, and wept much: and being aſked the cauſe of his tears, by one of his prieſts, he told him that he foreſaw Oſwin's life would be but ſhort. "For in my life (ſays he) I never ſaw ſo humble a prince before: his temper is too heavenly to Bede, ibid. cap. xiv.

dwell

dwell long amongſt us, and indeed the nation does not deſerve the bleſſing of ſuch a governor." The biſhop proved a true prophet, for the king was ſoon after treacherouſly ſlain: Aidan was ſo afflicted with his death, that he ſurvived him but twelve days. He died in Auguſt 651, and was buried in his church of Lindisfarne. Bede gives him an excellent character (*a*): "Things have I written (ſays he) concerning the perſon and character of the aforeſaid prelate, giving due praiſe to his worthy actions, and tranſmitting, as an example to poſterity, his concern for peace, his brotherly love, his moderation and humility, his freedom from reſentment, avarice, pride, or vain glory, his readineſs both to obey and teach the divine precepts, his diligence in reading and watching, his true ſacerdotal authority in reſtraining the haughty and powerful, and at the ſame time his clemency and good nature in ſupporting and defending the weak and poor. In ſhort, to conclude, as much as we have been able to learn from thoſe who perſonally knew him, he endeavoured to act up to the rules of the evangeliſts, apoſtles, and prophets, and performed every part of his duty to the utmoſt of his abilities."

Ibid.

(*a*) Scripſi hæc de perſona et operibus viri præfati — quæ laude ſunt digna in ejus actibus laudans, atque ad utilitatem legentium memoriæ commendans: ſtudium videlicet pacis et caritatis, continentiæ et humilitatis; animum iræ et avaritiæ victorem, ſuperbiæ ſimul et vanæ gloriæ contemptorem; induſtriam faciendi ſimul et docendi mandata cœleſtia; ſolertiam lectionis et vigiliarum; auctoritatem ſacerdote dignam, edarguendi ſuperbos ac potentes, pariter et infirmos conſolandi ac pauperes recreandi clementiam. Qui, ut breviter multa comprehendam, quantum ab iis qui illum novere didicimus, nil ex omnibus quæ in evangelicis, vel apoſtolicis, ſive propheticis literis facienda cognoverat, prætermittere, ſed cuncta pro ſuis viribus operibus explere curabat. Bede, Eccl. Hiſt. Angl. cap. xvii.

AILLI (Peter D') a cardinal and biſhop of Cambray, born at Compiegne in Picardy, in the year 1350. Mr. Lenfant informs us, that his father was a butcher. In the year 1372. he was admitted a penſioner amongſt the ſtudents of divinity at the college of Navarre. He had great abilities as an author, as appears from his treatiſes of logic, according to the hypotheſes of the Nominals; and his diſcourſes upon the nature of the ſoul, and meteors. In theſe performances he ſhewed ſuch penetration and genius, as laid the foundation of that high reputation to which he afterwards raiſed himſelf. He was no leſs ſucceſsful in his explication of Peter Lombard, in the year 1375; nor did his application to ſcholaſtic learning hinder him from becoming an excellent preacher. In the year

Hiſt. de Conc. de Conſtance, tom i. lib. i. p. 54. edit. Amſt. 1726.

year 1380, he received his doctor's degree, and a canonry at Noion. About four years after, he was recalled to Paris, to take upon him the charge of maſter of the college of Navarre, where he had a vaſt number of ſcholars under his care, and amongſt the reſt John Gerſon and Nicholas de Clemangis.

In the year 1387, Ailli pleaded before the pope againſt a Dominican, who had appealed from a ſentence paſſed againſt him by the faculty of divinity at Paris, with ſuch ſtrength of argument, that he got the ſentence confirmed: he wrote likewiſe a piece againſt the Dominican. This affair gained him ſuch reputation, that in the year 1389, he was choſen chancellor of the univerſity, and the ſame year appointed confeſſor and almoner to Charles VI. Five years after, he had the office of treaſurer to the ſacred chapel at Paris conferred upon him. Such a variety of employments however did not hinder him from uſing his utmoſt endeavours to put an end to the ſchiſm which divided the church of Rome. In 1394, he was ſent by the king to the antipope Benedict XIII. of whom he gave ſo favourable a character at his return, that it was reſolved in the king's council to acknowledge him as the lawful pope. In the year 1395, he obtained the biſhopric of Puy in Vellai, and that of Cambray ſome time after. In 1405, he preached at Genoa, upon the myſtery of the Trinity, before pope Benedict XIII. whom he perſuaded to order the celebration of the feaſt of the Trinity throughout all churches. He was at the council of Piſa in 1409, where he was much admired for the learning and wiſdom which he diſplayed on this occaſion. In the year 1411, he was made a cardinal by pope John XXIII. who ſent him alſo as his legate to Mentz, Cologn, Treves, Saltzburg, Prague, and the dioceſe of Cambray. He preſided in the third ſeſſion of the council of Conſtance (*a*). He wrote ſeveral treatiſes during that

(*a*) In his ſermon before that council, his text was from St. Luke, "And there ſhall be ſigns in the ſun and in the moon, and in the ſtars." He told the council, that the pope was the ſun; the emperor the moon, becauſe he preſides over the night, that is, in temporal affairs; and the different orders of eccleſiaſtics, the ſtars. With regard to the ſigns or wonders, he found them in the council, which he conſidered as the heaven, in which were the ſun, moon, and ſtars, and which ought to preſent the world with the agreeable proſpect of the reformation and union of the church. (Von der Hardt, tom. I. p. 437.) He then proceeds to affirm, that there can be no reformation of the church without a union, nor any union without a reformation of it: and having repreſented what qualifications were neceſſary to a pope in order to be the ſun of the church, he aſſerts that a pope without them is not a pope, but a mere phantom

that council, one De emendanda eccleſiæ, i. e. Of reforming the Church; another, De duodecim honoribus beati Joſephi, Of the twelve honours of bleſſed Joſeph; De modo et forma elegendi papæ, Of the Manner and form of chuſing a Pope (*b*). And

and idol of one. "If, for inſtance (ſays he) a pope enters unlawfully into the church through a criminal ambition; if his morals are vicious and ſcandalous; if he governs in too negligent or tyrannical a manner, he can never be poſſibly conſidered as the ſun of the church. I wiſh (continues he) the holy Trinity would break to pieces thoſe three ſtatues, which have raiſed themſelves in the church. I have ſaid long ago, that however adorable a trinity of perſons may be in the Godhead, a trinity of popes is equally abominable. The emperor (continues he) is come here, not to preſide over us, but to be uſeful to us; not to determine authoritatively concerning eccleſiaſtical and ſpiritual affairs, but to ſupport by his power whatever ſhall be reſolved by the council; not that he would interpoſe in forming decrees, or confirming them, but rather in obſerving them religiouſly himſelf, and repreſſing and ſubduing the rebellious and diſobedient with the temporal ſword." He reduces to three heads all that was neceſſary for the council to deliberate upon; that is, the reformation of the church, the union, and the good government of it; and ſome precautions to prevent ſchiſms and other diſorders. As he is of opinion that nothing but a general council can reduce the church to ſuch a ſtate, he concludes, that it is a pernicious error of the flatterers of the pope, when they have the confidence to detract ſo far from the authority of the council as to ſay that the pope is not obliged to follow their reſolutions, and that his judgment is to be followed though it be contrary to that of the council. "This opinion (ſays he) is founded upon nothing but ſome decretals which are miſunderſtood, and ſome poſitive laws which have been introduced in oppoſition to the law of nature and of God, and to the prejudice of the church." Ib. p. 449, 450.

(*b*) Ailli wrote ſeveral other works.

1. His Commentaries upon the Maſter of Sentences, and the four treatiſes which are inſerted in the Appendix Faſciculus rerum expetendarum, were printed at Strasburg in 1490.

2. There was likewiſe publiſhed at the ſame place, and at the ſame time, a volume of his Tracts and Sermons.

3. His Sacramentale, printed at Paris, 1488.

4. Queſtiones in ſphæram mundi Joannis de Sacrábоſco, cum commentariis Petri Cirveli Daronenſis Hiſpani.

5. Diſcourſes upon Meteors, printed at Strasburg in 1504.

6. The Life of Pope Celeſtin V. printed at Paris in 1539.

He wrote alſo the following books in aſtronomy:

7. Tractatus de vero cyclo lunari.

8. Vigintilogium de concordantia aſtronomicæ veritatis cum theologia.

9. Tractatus de concordia aſtronomicæ veritatis et narrationis hiſtoricæ.

10. Tractatus elucidarius aſtronomicæ concordiæ cum theologia et cum hiſtorica narratione.

11. Apologetica defenſio aſtronomicæ veritatis.

12. Alia ſecunda apologetica defenſio ejuſdem.

13. Tractatus de concordia diſcordantium aſtronomorum.

Some of his books have never been printed: they are in the library of the college of Navarre. M. de Launoi has given a catalogue of them. Some of them contain anſwers to ſeveral curious queſtions; as for inſtance, Utrum eſſe tria ſuppoſita unus naturæ ſit perfectio? that is, Whether

And no body had a greater ſhare than he in the affairs of that great aſſembly, which was held for three years.

Ailli was appointed judge of the affair relating to John Huſs, whom he condemned; this however he did not do without firſt exhorting him to ſubmit: "You ſee (ſaid he to him) there are two ways propoſed to you, to ſubmit yourſelf entirely to the will and mercy of the council, and to acquieſce in their deciſion; if you do this, the council will deal gently with you, out of regard to the preſence of our lord the king, and his brother the king of Bohemia: or if you intend to maintain and defend any of your articles, and deſire another hearing for that purpoſe, it will be granted you; but know then that there are many great and learned men, who have the ſtrongeſt arguments againſt your tenets, and it is to be feared that by ſuch a defence you may be involved in greater errors: I ſpeak this as a friend, and not as a judge." But notwithſtanding he oppoſed the opinions advanced by Huſs, yet it appears that he did not altogether adhere to the tenets of the church of Rome; for in the Catalogue of the Witneſſes of Truth, compiled by Flacius Illyricus, we find him condemning the doctrine of tranſubſtantiation, and giving the council of Conſtance a ſcheme of reformation, whereby the court of Rome would have been deprived of many methods they employ to amaſs riches; the prieſts would have been obliged to live regularly, and perform their duty; and the pomp of ceremonies, unneceſſary feſtivals, the abuſe of faſting, and the canonizing of ſaints, would have been aboliſhed. Mr. Bayle ſays that Ailli died in 1425; but, according to Lenfant, his death happened in 1419, or 1420. He was buried in the cathedral of Cambray, and the following epitaph was inſcribed upon his tomb:

Launoi Hiſt. Gymn. Navar. P. 474.

Pleſſis, Myſtery of Iniquity, P. 523.

Vol. i. p. 72.

Mors rapuit Petrum, petram ſubiit putre corpus,
Sed petram Chriſtum ſpiritus ipſe petit.
Quiſquis ades, precibus fer opem, ſemperque memento
Quod præter mores omnia morte cadunt.
Nam quid amor regum, quid opes, quid gloria durent,
Aſpicis; hæc aderant tunc mihi, nunc abeunt.

ther three perſons ſubſiſting in one nature, be a perfection? Utrum libertas creaturæ rationalis ante et poſt lapſum intrinſice ſit æqualis? that is, Whether the liberty of a rational creature before and ſince the fall is intrinſically equal? Utrum creaturæ rationalis conſcientia erronea ejus actum excuſare poſſit? that is, Whether an erroneous conſcience of a rational creature can excuſe its act?

AILRED, or EALRED, abbot of Reveſby in Lincolnſhire, in the reigns of king Stephen and Henry II. He was born of a noble family, in the year 1109, and educated in Scotland along with Henry ſon of David king of the Scots. Upon his return to England he took the habit of the Ciſtertian monaſtery of Reveſby, where, on account of his extraordinary piety and learning, he was ſoon raiſed to the dignity of abbot. He was much given to ſtudy and contemplation, which made him love retirement, and induced him to refuſe many offers of eccleſiaſtical preferment. He left behind him ſeveral monuments of his learning (*a*), in writing of which he is ſaid to have been aſſiſted by Walter Daniel, a monk of the ſame convent. Ailred died the 12th of January, 1166, aged fifty-ſeven years, and was buried in his monaſtery, under a tomb adorned with gold and ſilver.

Leland Com. de Script. Brit. c. 169.

Id. ibid.

Leland. ibid.

(*a*) 1. De bello ſtandardi tempore Stephani regis. Of the War of the Standard in the Reign of King Stephen, anno 1138.

2. Genealogia regum Anglorum. A Genealogy of the Engliſh Kings.

3. Hiſtoria de vita et miraculis S. Edwardi regis et confeſſoris. An Hiſtory of the Life and Miracles of King Edward the Confeſſor.

4. Hiſtoria de ſanctimoniali de Watthun. An Hiſtory of the Nun of Watthun.

5. He wrote another Life of St. Edward in elegiac verſe, dedicated to Laurence abbot of Weſtminſter. It is extant in manuſcript in the library of Gonvil and Caius college in Cambridge.

6. Sermones de tempore et de ſanctis. Sermons on Time and the Saints.

7. In Iſaiam prophetam ſermones xxxi. Thirty-one Sermons on the Prophet Iſaiah.

8. Speculum charitatis libris iii. cum compendio ejuſdem. The Mirror of Charity, in three Books, with an Abridgment of the ſame.

9. Tractatus de puero Jeſu duodecenni in illud Luc. xi. Cum factus eſſet Jeſus, etc. A Treatiſe concerning the Child Jeſus being twelve years of age, upon that Paſſage of St. Luke, chap. ii. "When he was twelve years old," etc.

10. De ſpirituali amicitia, lib. iii. Of ſpiritual Friendſhip, in three Books.

11. Regulæ ad inclufas, ſeu moniales. Rules for the Nuns. This piece has been aſcribed to St. Auſtin, and is uſually publiſhed in his works, but Ailred's name is prefixed to it in Holſtenius's Collection of Rules, part iii. p. 109.

12. Tractatus de dominica infra octavas Epiphaniæ, et ſermones xi. de oneribus Iſaiæ. A Treatiſe concerning the Sunday before the Octaves of the Epiphany; and eleven Sermons on Iſaiah's Burthens.

The reſt of this abbot's works which were never publiſhed, or extant only in manuſcript, are enumerated by Leland, Bale, and Pits.

AINSWORTH (Henry) a famous Engliſh nonconformiſt divine, who flouriſhed in the latter end of the ſixteenth and beginning of the ſeventeenth century. In the year 1590, he joined the Browniſts, and by his adherence to that ſect, he ſhared

ſhared in their perſecutions. He was well verſed in the Hebrew language, and wrote many excellent commentaries on the holy Scriptures which gained him great reputation (*a*). The Browniſts having fallen i to great diſcredit in England, they were involved in many freſh troubles and difficulties; ſo that Ainſworth at length quitted his country, and fled to Holland, whither moſt of the nonconformiſts, who had incurred the diſpleaſure of queen Elizabeth's government, had taken refuge. At Amſterdam Mr. Johnſon and he erected a church, of which Ainſworth was the miniſter. In conjunction with Johnſon, he publiſhed, in 1602, A Confeſſion of Faith of the People called Browniſts; but being men of violent ſpirits, they ſplit into parties about ſome poin's of diſcipline, and Johnſon excommunicated his own father and brother: the preſbytery of Amſterdam offered their mediation, but he refuſed it. This divided the congregation, half whereof joining with Ainſworth, they excommunicated Johnſon, who made the like return to that party (*b*). The conteſt grew at length ſo violent,

Neal's Hiſt. of the Puritans, vol. i. p. 543. 577.

Id. vol. ii. p. 47.

(*a*) They were printed in 1627, and reprinted in 1639. The title runs thus, Annotations upon the five Books of Moſes, the Book of Pſalms, and the Song of Songs or Canticles; wherein the Hebrew Words and Sentences are compared with, and explained by, the ancient Greek and Chaldee Verſions, and other Records and Monuments of the Hebrews; but chiefly by Conference with the holy Scriptures, Moſes his Words, Laws, and Ordinances, the Sacrifices and other legal Ceremonies heretofore commanded by God to the Church of Iſrael, are explained; with an Advertiſement touching ſome Objections made againſt the Sincerity of the Hebrew Text, and Allegation of the Rabbins in theſe Annotations; as alſo, Tables, directing unto ſuch principal things as are obſerved in the Annotations upon each ſeveral Book.

(*b*) The differences amongſt theſe ſectaries are thus deſcribed by Dr. Heylyn: "Worſe fared it with the brethren of the ſeparation (ſays he) who had retired themſelves unto Amſterdam, in the former reign, than with their firſt founders and forefathers, in the church of England; for having broken in ſunder the bond of peace, they found no poſſibility of preſerving the ſpirit of unity, one ſeparation growing continually on the neck of another, till they were crumbled into nothing. The brethren of the firſt ſeparation had found fault with the church of England for reading prayers and homilies as they lay in the book, and not admitting the preſbytery to take place amongſt them. But the brethren of the ſecond ſeparation take as much diſtaſte againſt retaining all ſet forms of hymns and pſalms, committing their conceptions, both in praying, and propheſying, and ſinging of pſalms, to the help of memory; and then ſubjoin this maxim, in which all agreed, that is to ſay, that there is the ſame reaſon of helps in all the parts of ſpiritual worſhip, as is to be admitted in any one during the performing of that worſhip. Upon which ground, they charge it home on their fellow ſeparatiſts, that as in prayer the book is to be laid aſide, by the confeſſion of the antient brethren of the ſeparation,

lent, that Johnſon and his followers removed to Embden, where he died ſoon after, and his congregation diſſolved. Nor did Mr. Ainſworth and his adherents live long in harmony, for in a ſhort time he left them, and retired to Ireland; but when the heat and violence of his party ſubſided, he returned to Amſterdam. His learned productions were eſteemed even by his adverſaries, who, while they refuted his extravagant tenets, yet paid a proper deference to his abilities, particularly Dr. Hall biſhop of Exeter, who wrote with great ſtrength of argument againſt the Browniſts. But nothing could have effect upon him, or make him return home, ſo he died in exile. His death was ſudden, and not without ſuſpicion of violence; for it is reported, that having found a diamond of great value, he advertiſed it; and when the owner, who was a Jew, came to demand it, he offered him any gratuity he would deſire; but Ainſworth, though poor, requeſted only of the Jew, that he would procure him a conference with ſome of his rabbis, upon the prophecies of the Old Teſtament relating to the Meſſiah, which the Jew promiſed;

ſo muſt it alſo be in propheſying and ſinging of pſalms; and therefore, whether we pray, or ſing, or propheſy, it is not to be from the book, but out of the heart. For propheſying, next they tell us, that the ſpirit is quenched two manner of ways, by memory as well as reading. And to make known how little uſe there is of memory in the act of propheſying or preaching, they tell us, that the citing of chapter and verſe (as not being uſed by Chriſt and his apoſtles, in their ſermons or writings) is a mark of Antichriſt. And as for pſalms, which make the third part of ſpiritual worſhip, they propoſe theſe queries, 1. Whether in a pſalm a man muſt be tied to metre, and rhyme, and tune; and whether voluntary be not as neceſſary in tune and words, as well as matter? And, 2. Whether metre, rhyme, and tune be not quenching the ſpirit? According to which reſolution of the new ſeparation, every man, when the congregation ſhall be met together, may firſt conceive his own matter in the act of praiſing, deliver it in proſe or metre as he lifts himſelf, and in the ſame inſtant chant out, in what tune ſoever, that which comes firſt into his head, which would be ſuch a horrible confuſion of tongues and voices, that hardly any howling or gnaſhing of teeth can be equal to it. Finally, as to forms of government, they declared thus: that as they who live under the tyranny of the pope and cardinals, worſhip the very beaſt itſelf; and they who live under the government of archbiſhops, do worſhip the image of the beaſt; ſo they which willingly obey the reformed preſbytery of paſtors, elders, and deacons, worſhip the ſhadow of that image. In this poſture ſtood the brethren of the ſeparation anno 1606, when Smith firſt publiſhed his book Of the preſent Differences between the Churches of the Separation; but afterwards there aroſe another great diſpute between Ainſworth and Broughton, whether the colour of Aaron's linen ephod were of blue or ſea-water green; which did not only trouble all the dyers of Amſterdam, but draw their ſeveral followers into ſides and factions." Heylyn's Hiſt. of the Presbyterians, p. 374, 375.

but

but not having intereſt to obtain ſuch a conference, it was thought that he contrived to get Ainſworth poiſoned. He was undoubtedly a perſon of profound learning, and deeply read in the works of the rabbis. He had a ſtrong underſtanding, quick penetration, and wonderful diligence. He publiſhed occaſionally ſeveral treatiſes, many of which made a great noiſe in the world (*c*). Ibid. p. 48.

(*c*) 1. A Counter-poiſon againſt Bernard and Craſhaw, quarto, 1612.

2. An Animadverſion to Mr. Richard Clyſton's Advertiſement, who, under Pretence of anſwering Charles Lawne's Book, hath publiſhed another man's private Letter, with Mr. Francis Johnſon's Anſwer thereto; which Letter is here juſtified, the Anſwer hereto refuted, and the true Cauſes of the lamentable Breach that has lately fallen out in the Engliſh exiled Church at Amſterdam, manifeſted. Printed at Amſterdam, by Giles Thorp, A. D. 1613. quarto.

3. A Treatiſe of the Communion of Saints.

4. A Treatiſe of the Fellowſhip that the Faithful, etc. have with God, his Angels, and one with another, in this preſent life: 1615, octavo.

5. The trying out of the Truth between John Ainſworth and Henry Ainſworth, the one pleading for, and the other againſt Popery: quarto.

6. An Arrow againſt Idolatry.

7. Certain Notes of Mr. Ainſworth's laſt Sermon on 1 Pet. ii. 4, 5. Printed in 1630, octavo.

ALABASTER (William) an Engliſh divine, born at Hadley in the county of Suffolk. He attended the earl of Eſſex, as his chaplain, in the expedition to Cadiz, in the reign of queen Elizabeth. When he was abroad, he began to form thoughts of changing his religion, which aroſe from his being dazzled with the pomp of the Romiſh churches, and the reſpect which ſeemed to be paid to the prieſts; whilſt he was wavering in his mind, there were certain perſons who took advantage of this diſpoſition of his, and of the complaints which he made of not being advanced according to his merit, in England, ſo that they ſoon prevailed upon him to embrace the popiſh religion. But after he had joined the Romiſh communion, he found nothing to anſwer his expectations. He was ſoon diſguſted, nor could he reconcile himſelf to the diſcipline of a church, which made no account of the degrees he had before taken; and it is likely too that he could not approve of the worſhip of creatures, which he had been accuſtomed to look upon with horror. He therefore returned to England, and reſumed his former religion. He was made a prebendary in St. Paul's, and ſoon after got the rectory of Therfield in Hertfordſhire. He was a great maſter in the Hebrew tongue, but he hurt his genius by giving himſelf up to the ſtudy of the Cabala. He gave proofs of this in his ſermon upon his being made doctor of divinity, at Cambridge; Faller's Worthies of England.

he took for his text the beginning of the firſt book of Chronicles, "Adam, Seth, Senos," and having touched upon the literal ſenſe, he then turned to the myſtical, aſſerting that *Adam* ſignified *miſortune* and *miſery*; and ſo of the reſt. His method of explaining the ſcriptures was by no means agreeable to the Roman catholics: Francis Garaſſe, the Jeſuit, thus cenſured him upon this account; "The expoſition of Alabaſter (ſays he) is ſtill more remote from common ſenſe; for he proceeds entirely upon rabbinical fancies, which are pleaſant indeed, if they were as ſolidly founded as ſubtilly invented. He ſays, in his Apparatus, that Jonas and our Saviour continued exactly three days and three nights, the one in the bowels of the earth, and the other in the whale's belly, in the manner following: "Jonas (ſays he) was carried to the centre of the world, as himſelf declares; "Ad extrema montium deſcendi, terræ vectes circumdederunt me, i. e: I went down to the bottoms of the mountains, the bars of the earth encompaſſed me." Now as he was in that place, he had day and night at the ſame time; for looking towards our hemiſphere, he had the day in his face and the night at his back, and the next morning the reverſe; ſo that though he continued but a day and a half, it muſt be conſidered as three days, ſince we muſt double the ſpace of time, becauſe he had at once what we have ſucceſſively. Thus our Saviour being in the bowels of the earth, had, like Jonas, day and night at once, ſince his ſoul went down to the centre of the earth, that it might have day on one ſide, and night on the other, and by this means he completed the term of his continuance, without violating the ſtrictneſs of truth." I ſay (continues Garaſſe) that this invention does an injury to the holy Scripture, as it is ſo forced and ſophiſtical, and ſo exactly reſembles the chimeras of the rabbins; and therefore this book of Alabaſter, was juſtly condemned at Rome. Bonfrerius is no leſs ſevere upon Alabaſter in regard to his explications. As a poet, however, he was in much greater eſteem: he wrote a Latin tragedy, intitled Roxana, which, when acted at Cambridge, was attended with a very remarkable accident; there was a lady ſo terrified at the laſt expreſſion of the play, "Sequar! ſequar!" which was pronounced in the moſt frantic and horrid tone, that ſhe loſt her ſenſes ever after. His Apparatus in Revelationem Jeſu Chriſti, was printed at Antwerp, in 1607 (*a*). His Spiraculum tubarum,

Doctrine curieuſe printed at Paris in 1623, in 4to p. 593.

Chap. ix.

Prolegom. to his Comm. on the Pentateuch.

Fuller.

(*a*) Andrew Rivet thus ſpeaks of this performance: "In the year 1607, an Engliſh papiſt, one William Alabaſter, publiſhed an Apparatus

barum, etc. and his Ecce ſponſus venit, were printed at London. He compiled alſo a Hebrew Lexicon, which was printed in folio. His piece intitled Motives of Converſion, was publiſhed upon his embracing the catholic religion.

ratus upon the Revelation of Chriſt, in which he profeſſes to diſcover a new and admirable method of unravelling the myſteries of the prophecies by explaining the Scripture by itſelf. He therein attempts a new Cabala, by which he deduces any thing from every thing, and by changing, or inverting, or ſeparating and disjoining the letters or ſyllables of the Hebrew, or by inventing a new method of numbers in them, and giving a ſenſe contrary to the rules of grammar, by different names and words he perverts the whole Scripture. And he is ſo fond of this invention, that though he frequently profeſſes, that he does not deſign to prejudice the Latin tranſlation, yet when he ſees that his own ſenſe cannot be extorted from it by any means, he is not afraid to ſay in plain words, p. 61. that God has expreſſed the myſteries of Chriſt and the Chriſtian religion in the Hebrew text, under ſuch a form of expreſſion as offers to the reader, at firſt ſight, a carnal ſenſe, and ſuch as is foreign to the divine mind: and that God would have it thus, that no tranſlation ſhould be read in the Chriſtian church but what was formed upon the letter of the Hebrew text, that by this means divine knowledge might not be obvious to every prophane perſon. But afterwards, the ſame author, through his whole work, endeavours to give ſuch a ſcheme of this divine knowledge from the internal ſenſe of the Scripture, as he pretends that neither the holy fathers, nor even the papiſts themſelves, who knew every thing, ever thought of ſuch an explanation of any paſſage in the Bible." Riveti, Iſagoge ad Scripturam ſacram, cap. xv. Oper. tom. ii. p. 937.

ALAIN (Chartier) ſecretary to Charles VII. king of France, born in the year 1386. He was the author of ſeveral works in proſe and verſe (*a*); but his moſt famous performance was his Chronicle of King Charles VII. Bernard

(*a*) His works in proſe are;

1. Le Curial.

2. Le Quadrilogue.

3. La Genealogie des roys de France depuis S. Louys, et l'extinction du faux droit pretendu ſur le royaume de France par les Anglois. The Genealogy of the Kings of France from St. Lewis's Time to the Extinction of the falſe Claim to the Kingdom of France pretended to by the Engliſh.

4. Demandes et reſponſes d'amours. Queſtions and Anſwers of Love.

5. Chronique du roy Charles VII. contenant les faicts et geſtes du dit ſieur, lequel trouva ſon royaume en grand trouble, et neantmoins le laiſſa paiſible. A Chronicle of Charles VII. ſetting forth the Actions and Exploits of this King, who, upon his coming to the Throne, found his Kingdom involved in great Confuſion, which nevertheleſs he left in great tranquillity.

His poetical pieces are:

6. Libelle de paix.

7. Le breviaire des nobles.

8. La Dame ſans Mercy.

9. Le livre de quatre temps.

10. L'hoſpital d'amours.

11. Regret d'un amoureux.

12. Le debat du gras et du maigre.

13. Morale de raiſon, entendement et de l'acteur.

Theſe pieces were printed in octavo at Paris, in the year 1529.

de Girard, in his preface to the Hiſtory of France, ſtyles him "an excellent hiſtorian, who has given an account of all the affairs, particulars, ceremonies, ſpeeches, anſwers, and circumſtances at which he was preſent himſelf, or had information of." Giles Coroxet tells us, that Margaret, daughter to the king of Scotland, and wife to the dauphin, paſſing once through a hall where Alain lay aſleep, ſhe ſtopped and kiſſed him before all the company who attended: ſome of them telling her, that it was ſtrange ſhe ſhould kiſs a man who had ſo few charms in his perſon, ſhe replied, "I did not kiſs the man, but the mouth from whence proceed ſo many excellent ſayings, ſo many wiſe diſcourſes, and ſo many elegant expreſſions." Mr. Fontenelle, among his Dialogues of the Dead, has one upon this incident, between the princeſs Margaret and Plato. Mr. Paſquier compares Alain to Seneca on account of the great number of beautiful ſentences interſperſed throughout his writings.

His Collection of memorable Expreſſions of noble and illuſtr. Perſ.

ALAMANDUS, or ALEMAN (Lewis) archbiſhop of Arles and cardinal of St. Cecilia, was born in the territory of Bugei, in Burgundy, in the year 1390. He was at firſt canon of St. John of Lyons, then biſhop of Maguelon, and afterwards archbiſhop of Arles. In 1422, pope Martin V. ſent him to Sienne, to get the council removed thither from Pavia; and ſome time after appointed him his legate to Bologna. Lewis III. king of Naples, thought himſelf happy in having in his dominions a prelate who was ſo much eſteemed throughout all Europe; and out of regard to him, he confirmed all the privileges which his predeceſſors had granted to the city Arles. The pope created Alamandus a cardinal in 1426, and in 1431, he was choſen preſident of the council of Baſil. He preſided here when Eugenius V. was depoſed, and the duke of Savoy ſubſtituted in his place under the name of Felix V. Aleman is much extolled by Æneas Sylvius, as a man every way proper to preſide in ſuch aſſemblies, firm and vigorous, illuſtrious by his virtue, learned, and one who had an excellent memory in ſumming up and recapitulating all that the orators and diſputants had advanced. One day, when he had harangued againſt the ſuperiority of the pope over the council, he attracted ſo much admiration, that ſeveral perſons went to ſalute him, and ſome preſſed even to kiſs his robe. Every one paid the higheſt encomiums to the capacity and addreſs of Aleman, who, though a Frenchman, had gained the ſuperiority over the Italians, notwithſtanding all their natural ſubtilty and fineſſe. He was extremely laborious, and ſo temperate,

De Geſtis Baſilienſis Conſilii, lib. i.

Ibid. lib. i.

perate, that the conclaviſts could not bear that the example of this cardinal ſhould be urged to them, when their expences were retrenched: when his name was mentioned in this light to a Polander, "What a compariſon is this! (ſaid he) you ſpeak to me of a Frenchman who is extremely temperate, and has no belly, or, to ſpeak more properly, who is not a man. I can ſee through the curtain which ſeparates us; I never ſaw him either eat or drink; he ſleeps neither night nor day; he is perpetually reading, or buſy: he is no man for me; I have nothing in my conſtitution that is common with perſons of his character." Pope Eugenius could not help ſhewing his indignation againſt the preſident of a council which had depoſed him; he deprived him of all his dignities, and declared him a ſon of iniquity. Nicholas V. reſtored him to his honours, and ſent him his legate into Germany. Upon his return from thence, Alamandus retired to his dioceſe, where he applied, with great care and aſſiduity, to the reformation of his clergy, and the inſtruction of the people committed to his charge. He died at the age of ſixty years, on the 16th of September, 1450: ſome ſay it was in Savoy, at the abbey of Hautecombe, where the monks built a chapel to him, and invoked him at the celebration of the maſs; others ſay that he died at Salon. Many miracles were aſcribed to him after his death, ſo that at the requeſt of the canons and Celeſtin monks of Avignon, and the ſollicitation of the cardinal of Clermont, legate a latere of Clement VII. he was beatified by this pope, in the year 1527. Oderic Reynaldus pretends that he had repented of every thing he had done in the council of Baſil; but this can hardly be credited, as there is no proof thereof, and as a year only before his death, he was one of thoſe, who, at the council of Lauſanne, ſpoke of that at Baſil as a ſacred Aſſembly.

Ibid. lib. ii. Launoi Epiſt. II. part. I. numb. xlv. p. 80.

Ibid. p. 81.

Id. Epiſt. II. part. I. p. 79.

ALAMANNI (Lewis) born at Florence, the 28th of October, 1495. He was of a noble family, of the party of the Paleſchi, who were in the intereſt of the Medici, againſt the Poppoloni, or Aſſertors of Liberty. He ſtudied in his own country, and, as ſome authors aſſert, under James Diacetto. The friendſhip which he contracted with him and Buondelmonte proved very nigh fatal to him, for he entered with them into a conſpiracy againſt Julius de Medici, and the plot being diſcovered, Diacetto was beheaded, but Alamanni and Buondelmonte ſaved themſelves by flight; however they were proſcribed, and a ſum of money put upon their heads. They went by different roads to Venice, where they were very kindly

Biblioth. Ital. tom. I. p. 263.

kindly entertained by Charles Capello, a gentleman of ſenatorian rank. Julius de Medici having been elected pope next year, under the name of Clement VII. they reſolved to retire into France; as they paſſed through Breſcia, they were arreſted and thrown into priſon, but Capello having uſed his
Ibid. intereſt in their favour, they were again ſet at liberty. Alamanni wandered from place to place, living ſometimes in France, ſometimes at Genoa, waiting for ſome happy change which might reſtore him to his native country: this change happened in the year 1527, when Charles V.'s army having taken Rome, the pope was obliged to retire to the caſtle of St. Angelo. The Florentines ſeized this opportunity to reſtore the public liberty, and having driven the Medici out of the city, they recalled Alamanni and Buondelmonte, with many others who had been exiled. But the emperor's army having been very ſucceſsful in Italy, Nicholas Capponi, one of the chief magiſtrates of Florence, being apprehenſive of ſome new misfortunes, propoſed entering into an agreement with his imperial majeſty. Several perſons were of his opinion; and a council of the city being called, Alamanni made a long ſpeech in ſupport of Capponi's motion: but the oppoſite party having prevailed, Alamanni became ſuſpicious to the Abettors of Liberty; ſo that now he appeared ſeldom at
Nicceron. Florence, and lived moſtly at Genoa. However, the commonwealth having raiſed an army in 1528, they appointed Almanni commiſſary-general, and his commiſſion was ſent to him at Genoa. The affairs of the French being reduced very low in Italy, he once more endeavoured to draw off the Florentines from the intereſt of France; but all his endeavours proved ineffectual, and rendered him odious to the people, ſo that he was again obliged to leave Florence.

A truce having been concluded betwixt the emperor and Francis I. the Florentines now thought proper to ſend deputies to ſollicit peace with his imperial majeſty; but he refuſed to treat with them, unleſs they reſtored the ſovereign power to the Medici; and upon their refuſal to comply with this demand, the emperor's and the pope's armies entered into Tuſcany, took great part thereof, and beſieged Florence. The Florentines applied to Francis I. but not finding him diſpoſed to give them any relief, they had recourſe to their citizens in exile: Alamanni, who had a true love for his country, forgetting the ill treatment he had received, raiſed all the money he poſſibly could, in order to aſſiſt his fellow citizens; but it was too late, the Florentines were obliged to ſurrender their city on the 10th of Auguſt, 1530, and Alexander de Medici

was

was inveſted with the ſovereign authority. The leading men of the popular party were put to death, and Alamanni, among others, was baniſhed to Provence; but not conforming to his ſentence, was ſummoned to appear, and upon his non-appearance, declared a rebel in 1532. He now went again to France, where Francis I. from a love to his genius and merit, became his patron. This prince employed him in ſeveral important affairs, and honoured him with the collar of the order of St. Michael. About the year 1540, he was admitted a member of the Inflammati, an academy newly erected at Padua, chiefly by Daniel Barbaro and Ugolin Martelli. Peace having been concluded in 1544, between the emperor and the king of France, Alamanni was ſent embaſſador to the imperial court. Among the ſeveral poems which he had compoſed in the praiſe of Francis I. there was one pretty ſevere upon the emperor, wherein, amongſt ſeveral other ſatirical ſtrokes, there is the following, where the cock ſays to the eagle,

Ibid.

Ibid.

Ibid.

Ibid. tom. xiii. p. 63.

Aquila grifagna
Che per piu divorar due becchi porta.

Two crooked bills the rav'nous eagle bears,
The better to devour.

The emperor had read this piece; and when Alamanni now appeared before him, and pronounced a fine ſpeech in his praiſe, beginning every period with the word Aquila, he heard him with great attention, and at the concluſion thereof made no reply, but repeated

Aquila grifagna
Che per piu divorar due becchi porta.

This however did not diſconcert Alamanni, who immediately made the following anſwer: "Sir, when I compoſed theſe lines, it was as a poet, who is permitted to uſe fictions; but now I ſpeak as an embaſſador, who is bound in honour to tell the truth. I ſpoke then as a youth, I ſpeak now as a man advanced in years: I was then ſwayed by rage and paſſion, ariſing from the deſolate condition of my country; but now I am calm and free from paſſion." The emperor was highly pleaſed with this anſwer, and treated Alamanni with great friendſhip and civility. After the death of Francis, Henry duke of Orleans, who ſucceeded him in 1537, ſhewed no leſs favour to Alamanni; and in the year 1551, ſent him as his embaſſador to Genoa: this was his laſt journey to Italy. And being returned to France, he died at Amboiſe on the 18th of April, 1566, being in the ſixty-ſixth year of his age. He left many

Ibid.

Bibl. Ital. tom. i. p. 264.

many beautiful poems, and other valuable performances [a] in the Italian language.

(a) 1. Opere Toſcane, vol. I. This contains elogies, paſtorals, ſonnets, the fable of Narciſſus, Il diluvio Romano, or a Deſcription of the overflowing of the Tiber in 1531; the fable of Atalantis, twelve ſatires, Pſalmi penitentiali, in number ſeven, which he compoſed in imitation of the Pſalms of David, when he was dangerouſly ill in 1525. This volume was printed at Lyons in 1532.

A ſecond was publiſhed at the ſame place, the year following, which contains, amongſt other leſs conſiderable pieces, the fable of Phaeton, and the tragedy of Antigone tranſlated from Sophocles.

2. La Coltivazione; which went through various editions, and was printed at many different places.

3. Gyrone Corteſe; a tranſlation in Italian verſe from a French romance, then in great eſteem, as he himſelf tells us in his dedication to Henry II. where he alſo gives an account of the origin and laws of the knights-errants in England, commonly called Knights of the Round-table.

4. La Avarchide. The ſubject of this poem is taken from the ancient town of Avaricum, mentioned by Julius Cæſar; the author endeavours to imitate Homer's Iliad, and the incidents do indeed much reſemble thoſe in the Greek poem.

5. Flora, a comedy.

6. Epigrammi: Epigrams. Wrote in the taſte and ſpirit of Martial.

7. Orazione et Sylva. A diſcourſe which he made to the militia of Florence, in 1529.

8. Rime: Verſes. Printed in ſeveral collections of Italian poems.

9. Lettera alla Marcheſe di Peſcara; and Lettera a Pietro Aretino.

10. Orazione. This is inſerted in Varchi's Hiſtory, being the diſcourſe which he had made to engage the Florentines to enter into an agreement with Charles V.

11. Canzone. Printed in the Journal of Venice, tom. xxxii. p. 364.

12. We have alſo ſome notes of his upon Homer's Iliad and Odyſſey, the former of which was printed in the Cambridge edition of Homer, in 1689; and Joſhua Barnes has alſo inſerted them in his fine edition of Homer, in 1711. Niceron.

ALAMOS (Balthaſar) a Spaniſh writer, born at Medina del Campo, in Caſtile. After having ſtudied the law at Salamanca, he entered into the ſervice of Anthony Perez, ſecretary of ſtate under Philip II. He was in high eſteem and confidence with his maſter, upon which account he was impriſoned after the diſgrace of this miniſter: he was kept in confinement eleven years, when Philip III. coming to the throne, ſet him at liberty, according to the orders given by his father in his will. Alamos continued in a private capacity, till the conde duke of Olivarez, the favourite of Philip IV. called him to public employments. He was appointed advocate-general in the court of criminal cauſes, and in the council of war. He was afterwards choſen counſellor of the council of the Indies, and then of the council of the king's patrimony, and a knight of the order of St. James. He was a man of wit as well as judgment, but his pen was ſuperior to his tongue. He died in the eighty-eighth year of his age. His Spaniſh tranſlation of Tacitus, and

and the aphoriſms which he has added in the margin, gained him great reputation: the aphoriſms however have been cenſured by ſome authors, particularly by Mr. Amelot, who ſays, "that they are quite different from what one would expect; that inſtead of being more conciſe and ſententious than the text, the words of the text are always more ſo than the aphoriſm." This work was publiſhed at Madrid in 1614, and was to have been followed, as mentioned in the king's privilege, with a Commentary, which however has never yet appeared. The author compoſed the whole during his impriſonment. He left ſeveral other works which have never yet been printed (*a*).

See his Diſc. Critique, before his Tranſlat. of Tacitus's Annals.

Bibl. Script. Hiſpaniæ, tom. 1. p. 141.

(*a*) 1. Advertiementos al govierno; addreſſed to the duke of Lerma, about the beginning of the reign of Philip III.

2. El Conquiſtador; containing inſtructions relating to the conqueſts to be made in the new world.

3. Pontos politicos ode eſtado.

Don Garcias Tello de Sandoval, knight of Calatrava, ſon-in-law to Alamos, gave information of theſe manuſcripts to don Nicholas Antonio.

ALAN, ALLEN, ALLYN (William) cardinal-prieſt of the Roman church, was born at Roſſal in Lancaſhire, in the year 1532. In the year 1547, he was entered at Oriel college, Oxford, where he had for his tutor Philip Morgan, a very famous man, and a zealous papiſt, under whom he ſtudied philoſophy with ſuch ſucceſs, that he was unanimouſly elected fellow of his college in 1550; and the ſame year alſo took the degree of bachelor of arts. In 1556, he was choſen principal of St. Mary's hall, and one of the proctors of the univerſity, being then but twenty-four years of age. In 1558, he was made canon of York. But on queen Elizabeth's acceſſion to the throne, he loſt all hopes of preferment; and therefore, in 1560, he retired to Louvain in the Spaniſh Netherlands, where an Engliſh college was erected, of which he became the chief ſupport. Here he began to write in defence of the catholic religion, and his firſt production was againſt a piece written by biſhop Jewell, on the ſubject of purgatory and prayers for the dead. The great application he gave to his ſtudies, ſoon brought him into a bad ſtate of health, and the phyſicians being of opinion that nothing would recover him but his native air, upon this account, though his going to England was attended with great danger, he embarked for it in 1565. He went firſt, as the doctors adviſed him, into Lancaſhire, and there, without any regard to his ſafety, he laboured to the utmoſt of his power, to propagate the catholic religion. For this purpoſe he

Wood's Athen. Ox. vol. 1. col. 272.

Ibid. col. 273.

Id. ibid.

he wrote and diſperſed ſeveral little pieces; but ſo ſtrict a ſearch was made after him, that he was forced to retire out of that county into the neighbourhood of Oxford, where he wrote an apology for his party, under the title of Brief Reaſons concerning the Catholic Faith. He was obliged to fly from hence to London, and not long after, with ſome difficulty, made his eſcape to Flanders, in 1568. He went to Mechlin, in the duchy of Brabant, where he read lectures on divinity with great applauſe; thence he removd to Doway, where he was made doctor of divinity: he had alſo the canonry of Cambray beſtowed upon him as a reward for his zeal in the ſervice of the catholic church. Not long after, he was appointed canon of Rheims, through the intereſt of the Guiſes, and thither he removed the ſeminary which had been ſettled at Doway; for don Lewis de Requerens, governor of the Netherlands, had obliged the Engliſh fugitives to withdraw out of his government.

Fitzherbert in Vit. Card. Alani.

Id. ibid.

Dr. Alan having wrote various treatiſes in defence of the doctrines and practices of the Romiſh church, was now eſteemed the champion of his party. In his own country, however, he was reputed a capital enemy of the ſtate; all correſpondence with him was deemed treaſon, and Thomas Alfield was executed for bringing certain books of his into England (*a*). It was thought to be owing to the inſtigation of

(*a*) There is ſtill among the papers of the lord treaſurer Burleigh, a brief of the treaſonable expreſſions extracted out of Dr. Alan's books, in order to ground his indictment. Theſe expreſſions are moſt of them contained in a treatiſe written by Dr. Alan, intitled, The Defence of the twelve Martyrs in one Year. In order to give the reader ſome notion of his ſtyle and manner of writing, we ſhall tranſcribe a paragraph or two from this indictment: "The bond and obligation we have entered into, for the ſervice of Chriſt and the church, far exceedeth all other duty which we owe to any human creature; and therefore, where the obedience to the inferior hindereth the ſervice of the other, which is ſuperior, we muſt, by law and order, diſcharge ourſelves of the inferior. The wife, if ſhe cannot live with her own huſband, being an infidel, or an heretic, without injury or diſhonour to God, ſhe may depart from him; or contrariwiſe, he from her for the like cauſes: neither oweth the innocent party, nor can the other lawfully claim any conjugal duty or debt in this caſe. The bond-ſlave, which is in another kind no leſs bound to his lord and maſter, than the ſubject to his ſovereign, may alſo, by the ancient imperial laws, depart, and refuſe to obey or ſerve him, if he become a heretic; yea, ipſo facto, he is made free. Finally, the parents that become heretics, loſe the ſuperiority and dominion they have, by the law of nature, over their own children: therefore let no man marvel, that in caſe of hereſy, the ſovereign loſeth the ſuperiority over his people and kingdom." The indictment charges, that the author did hereby intend, that queen Elizabeth, by reaſon of her hereſy, had fallen from

of Dr. Alan, and ſome fugitive Engliſh noblemen, that Philip II. undertook to invade and conquer England. In order to facilitate this, pope Sixtus V. was prevailed upon to renew the excommunication thundered againſt queen Elizabeth by Pius V. About this time too ſir William Stanley baſely betrayed the town of Daventer to the Spaniards, and went, with his whole regiment of 1200 men, into their ſervice. Rowland York, who had been entruſted with a ſtrong fort in the ſame country, acted in the like infamous manner. Yet Alan wrote a treatiſe in defence of this ſcandalous proceeding: it was printed in Engliſh, in form of a letter, and afterwards in Latin, under the title of Epiſtola de Daventriæ dtione. For this, and other ſervices, he was created cardinal on the 28th of July, 1587, by the title of St. Martin in montibus; and ſoon after the king of Spain gave him an abbey of great value in the kingdom of Naples.

Watſon's Quodlibets, octavo, p. 240. Camden's Annal. p. 114. Ibid. p. 552.

In April 1568, Alan publiſhed the work which rendered him ſo infamous in his own country. It conſiſted of two parts, the firſt explaining the pope's bull for the excommunication and deprivation of queen Elizabeth; the ſecond, exhorting the nobility and people of England to deſert her, and take up arms in favour of the Spaniards. Many thouſand copies were printed at Antwerp, to be put on board the armada, that they might be diſperſed all over England; but on the failing of this enterprize, all theſe books were deſtroyed. One of them, as ſoon as printed, having been tranſmitted by ſome of the lord treaſurer's ſpies, to the Engliſh council; queen Elizabeth ſent Dr. Dale into the Low Countries, to complain thereof to the prince of Parma. After the armada was deſtroyed, Howard earl of Arundel, who had been three years in priſon, under a charge of high treaſon, was brought to his trial, and it being proved that he held a correſpondence with cardinal Alan, he was found guilty by his peers. This ſame year, the king of Spain promoted Alan to the archbiſhop of Mechlin. The remainder of his life he ſpent at Rome. The Engliſh miniſtry had always ſpies upon him; for it appears by Burleigh's papers that he had exact accounts of every ſtep the cardinal took. In the laſt years of his life, he is ſaid to have altered his ſentiments, and to have been extremely ſorry for the pains he had taken to promote the invaſion of England by the Spaniards. Mr. Watſon tells us, that when

Watſon, ubi ſupra. Camden's Annal. p. 564. Ibid. p. 595. Table of contents to Strype's 4th volume. Quodlibet's p. 240.

from her ſovereignty: and it charges Thomas Alfield with bringing the ſaid traiterous books of William Alan into her majeſty's dominions, and there publiſhing them, on the 10th of September, in the twenty-ſixth year of reign, that is in 1584.

he perceived the Jeſuits intended nothing but the deſtruction of his native country, he wept bitterly; and this behaviour drew upon him the ill will of that powerful ſociety. He died on the 26th of October, 1594, in the ſixty-third year of his age, and was buried in the Engliſh college at Rome, where a monument is erected to his memory, with an inſcription (*b*). He is generally ſaid to have died of a retention of urine; but it is ſhrewdly ſuſpected, that he was poiſoned by the Jeſuits, who after his death uſed to ſay, that he was well gone, and that God had taken him away in good time. Beſides the works of his already mentioned, he wrote alſo ſeveral other pieces (*c*).

(*b*) The inſcription is as follows:

Deo Trino et Uni.
Gulielmo Alano, Lancaſtrienſi, S.R.E. cardinali Angliæ, qui extorris patria, perfunctus laboribus diuturnis, et orthodoxa religione tuenda, ſudoribus multis in ſeminariis ad ſalutem patriæ inſtituendis, fovendis, periculis plurimis ob eccleſiam Romanam, opera, ſcriptis, omni corporis et animi contentione defenſam, hic in ejus gremio, ſcientiæ, pietatis, modeſtiæ, integritatis fama et exemplo charus, occubuit 17 kal. Novembris, anno ætatis 63, ſalutis humanæ 1594.

Godwin, De Preſul. Angl. part ii. p. 179.

In the name of the Holy Trinity. To the memory of William Alan, a Lancaſtrian, in the holy Roman church, cardinal of England, who, driven from his country, worn out with daily labours, ſupporting the orthodox religion, ſtriving inceſſantly in the founding ſeminaries, for promoting the ſpiritual ſafety of his country, cheriſhing when founded, expoſing himſelf to many dangers by ſerving the church of Rome, in actions, writings, and by the whole forces of his ſoul and body, here in it's boſom, endeared by the ſame and example of his wiſdom, piety, modeſty, and integrity, he died the 17th of the calends of November, in the 63d year of his age, and of man's ſalvation 1594.

(*c*) 1. A Defence of the lawful Power and Authority of the Prieſthood to remit Sins. To which are added two other tracts, viz. The People's Duty in Confeſſing; and An Explanation of the Doctrine of the Catholic Church, with reſpect to Indulgences. Printed at Louvain, 1567, in octavo.

2. De ſacramentis in genere, de ſacramento euchariſtiæ, et de miſſæ ſacrificio, libros III. Of the Sacraments in general, Of the Euchariſt, Of the Sacrifice of the Maſs, in three Books.

3. Of the Worſhip due to Saints, and their Relics; a true, ſincere, and modeſt Defence of Chriſtian Catholics, that ſuffered for their Faith, at home and abroad, againſt a falſe, ſeditious, and ſlandrous Libel, intitled, "The Execution of Juſtice, in England;" wherein it is declared how unjuſtly the Proteſtants do charge the Catholics with Treaſon; how untruly they deny their perſecution for Religion; and how deceitfully they ſeek to abuſe Strangers about the Cauſe, Greatneſs, and Manner of their Sufferings: with divers other matters pertaining to this purpoſe.

The book to which this was an anſwer, was penned by lord Burleigh himſelf; and the original, under his own hand, as Strype tells us (Annals, vol. iii. p. 481.) is yet preſerved. He wrote beſides ſome other little treatiſes, which were publiſhed without his name, and therefore cannot certainly be known to be his.

ALARIC, a famous general of the Goths. He entered Thrace at the head of 200,000 men, and laid waſte all the country through which he paſſed. He marched next to Macedonia and Theſſaly; the Theſſalians met him near the mouth of the river Peneas, and killed about 3000 of his army; nevertheleſs he advanced into Greece, and after having ravaged the whole country, returned to Epirus, loaded with immenſe ſpoils: after ſtaying here five years, he reſolved to turn his arms towards the Weſt. He marched through Pannonia, and, finding but little reſiſtance, entered Italy, under the conſulſhip of Stilicho and Aurelianus, A. D. 400. He did not perform any memorable exploit for two years, but in the year 402, his army being encamped near Polenzo, Stilicho came againſt him with a powerful army, and made a ſudden attack upon his troops on Eaſter-day, being in hopes that the Goths would not defend themſelves on that day; but he was diſappointed, for though a great many of the Goths were ſlain in the beginning of the battle, yet at laſt they took to their arms, and Alaric made ſo vigorous an attack upon the Roman army, that, according to Caſſiodorus as well as Jornandus and Oroſius, he routed them, took their camp, and got an immenſe booty: but Claudian and Prudentius ſay, on the contrary, that the Goths were entirely defeated. But certain it is, Alaric ſoon after engaged Stilicho, and it was not till after ſeveral defeats, and when many of his Goths had deſerted, that he was obliged to retire into Pannonia.

Joan. Magn. Hiſt. Goth. et eon. lib. xv. cap. 8. p. 486. Socrates, Hiſt. Eccleſ. lib. vii. cap. 10. Petav. Rat. Temp. tom. ii. part. ii. p. 112. Chron. Claudian apud Sigon. col. 352. Sigon. ibid.

Whilſt Alaric was in Pannonia, Stilicho concluded a peace with him, on condition he ſhould retire into Epirus; which he accordingly did, expecting that Stilicho, purſuant to his promiſe, would endeavour to add Illyricum to the weſtern empire. But finding that Stilicho did not keep his promiſe, he returned to Pannonia, and ſent embaſſadors to Stilicho at Ravenna, demanding money for the time he had loſt in Epirus, and threatening to invade Italy again, if he was not ſatisfied. Stilicho left the embaſſadors at Ravenna, and went immediately to Rome, to conſult what was proper to be done. The ſenate being aſſembled, the majority were of opinion not to comply with Alaric's demand, but to make war againſt him. Stilicho and his dependents were of a different opinion, which prevailed, and accordingly it was reſolved to give forty thouſand pounds, and conclude a peace. Stilicho having been killed ſoon after, the Roman ſoldiers murdered all the wives and children of the Goths they could find. The Goths, upon this, went to Alaric, and preſſed him to make war againſt

Zoſimus, lib. v. p. 352, etc.

the Romans; but he being deſirous to maintain peace, ſent embaſſadors to the emperor Honorius, demanding ſome money and hoſtages, promiſing that he would alſo ſend ſome noblemen as hoſtages to the emperor, and on theſe conditions he would preſerve the peace, and return with his army to Pannonia. Upon the emperor's refuſal, he prepared to invade Italy again, and ſent to Ataulphus, his wife's brother, who was in Upper Pannonia, deſiring him to advance, with all the Huns and Goths under his command. However, without ſtaying for him, he marched with his own army as far as the Po, without meeting any obſtruction; and after paſſing that river, he continued his march directly towards Rome, taking all the forts and towns in the way. He beſieged Rome very cloſely, and after having made himſelf maſter of the Tiber, he prevented any proviſions from being carried to the city. The inhabitants, though in want of the neceſſaries of life, reſolved to ſtand out the ſiege, being in hopes that the emperor, who was then at Ravenna, would come to their relief; but finding that he neglected them, and being reduced to the laſt extremity, they ſent embaſſadors to the enemy. The embaſſadors told Alaric, that the Romans were ready to ſubmit, provided they could obtain tolerable terms; but that if once they took up arms, nothing could deter them from fighting. Alaric anſwered to theſe laſt words, that "the cloſer hay was preſſed, the eaſier it would be cut;" intimating thereby, that though the Romans joined all in a body, they would fall an eaſy prey to him: and he laughed at the embaſſadors in an inſulting manner. He ſaid, he would not raiſe the ſiege, unleſs the Romans delivered to him all their gold and ſilver, the houſhold goods, wearing apparel, and all the barbarian ſlaves they had: when the embaſſadors aſked, what he was reſolved to leave them? he anſwered briſkly, "their lives." The embaſſadors having procured a ceſſation of arms, returned to Rome, and declared the terms which Alaric offered. The Romans ſent back the embaſſadors to Alaric, who at laſt conſented to the following conditions; that the city ſhould pay him five thouſand pounds of gold, thirty thouſand of ſilver, four thouſand ſilk waiſtcoats, three thouſand ſcarlet fleeces, three thouſand pounds of pepper, and that ſome of the ſons of perſons of the firſt rank ſhould be delivered up as hoſtages; on theſe conditions he promiſed to make peace with the Romans, and enter into an alliance with them againſt whoever ſhould attack them. The Romans having acquainted Honorius with this, he ſubmitted, and a peace was concluded. Alaric then withdrew his army to Tuſcany, where he encamped.

Ibid. p. 254.

Some

Some time after, Ataulphus arrived at the head of his troops; Honorius having information thereof, and being reſolved to prevent his joining with Alaric, collected all the forces he could, and ſent them to attack Ataulphus. Alaric looking upon this as a breach of the peace lately concluded, advanced within thirty miles of Ravenna, where Jovius met him, to hear the conditions he required, which were, that a certain ſum of money ſhould be paid him, and a certain quantity of proviſions ſent yearly; and that he ſhould be permitted to ſettle with his Goths in Venetia, Dalmatia, and the country now called Bavaria. Theſe conditions were rejected by the emperor. Alaric afterwards abated ſomewhat of his pretenſions: he gave up the tribute he had aſked, and would now be ſatisfied with that part of Bavaria which borders upon Iſtria; but this being alſo refuſed, he marched with all his troops againſt Rome, and having made himſelf maſter of the poſt upon the Tiber, he cut off the city from all neceſſary proviſions; this obliged them at laſt to ſubmit, and to receive him into the city. A peace was ſoon after concluded, the conditions whereof, in regard to Alaric, were, that he ſhould be in alliance with the emperor; that he ſhould ſettle in Gaul with his Goths, and there make war againſt Honorius's enemies. But this peace did not laſt long; for one Sarus attacked the Goths unawares, the peace with them not being favourable to his ambitious projects. Alaric, to revenge this injury, returned to Rome, took it by treachery, and permitted his ſoldiers to plunder it: this happened A. D. 409. Alaric having laid waſte great part of Italy, intended to paſs into Sicily, but a ſtorm obliging him to land again, he beſieged the city of Coſenza; and having took it, he died there, in the year 411, eleven years after he firſt entered Italy.

Ibid p. 347, etc.

Sozomen. Hiſt. Eccleſ. lib. ix. c. 9.

ALBAN (St.) is ſaid to have been the firſt perſon who ſuffered martyrdom for Chriſtianity in Britain; he is therefore uſually ſtyled the protomartyr of this iſland. He was born at Verulam (*a*), and flouriſhed towards the end of the third century. In

(*a*) This town was anciently called Werlamceſter, or Watlingaceſter, the former name being derived from the river Warlame, which ran on the eaſt ſide; the latter, from the Roman highway called Watling-ſtreet, which lay to the weſt. (Mat. Weſtm. Flor. Hiſt. an. 313.) Tacitus calls it Verulamium; and Ptolemy, Urolamium. The ſituation of this place was cloſe by the town of St. Alban's in Hertfordſhire. There is nothing now remaining of old Verulam but ruins of walls, chequered pavements, and Roman coins which are often dug up. It is conjectured, from the

In his youth he took a journey to Rome, in company with Amphibalus a monk of Caerleon, and ſerved ſeven years as a ſoldier under the emperor Dioclesian. At his return home, he ſettled in Verulam, and, through the example and inſtructions of Amphibalus, renounced the errors of paganiſm, in which he had been educated, and became a convert to the Chriſtian religion. It is generally agreed that Alban ſuffered martyrdom during the great perſecution under the reign of Dioclesian; but authors differ as to the year when it happened: Bede and others fix it in 286, ſome refer it to the year 296, but Uſſerius reckons it amongſt the events of 303. The ſtory and circumſtances relating to his martyrdom, according to Bede, are as follows: being yet a pagan (or at leaſt it not being known that he was a Chriſtian) he entertained Amphibalus in his houſe; the Roman governor being informed thereof, ſent a party of ſoldiers to apprehend Amphibalus; but Alban, putting on the habit of his gueſt, preſented himſelf in his ſtead, and was carried before that magiſtrate. The governor having aſked him of what family he was? Alban replied, "To what purpoſe do you enquire of my family? if you would know my religion, I am a Chriſtian." Then being aſked his name, he anſwered, "My name is Alban, and I worſhip the only true and living God, who created all things." The magiſtrate replied, "If you would enjoy the happineſs of eternal life, delay not to ſacrifice to the great gods." Alban anſwered, "The ſacrifices you offer are made to devils; neither can they help the needy, nor grant the petitions of their votaries." His behaviour ſo enraged the governor, that he ordered him immediately to be beheaded. In his way to execution, he was ſtopped by a river, over which was a bridge ſo thronged with ſpectators, that it was impoſſible to croſs it; the ſaint, as we are told, lifted up his eyes to heaven, and the ſtream was miraculouſly divided, and afforded a paſſage for himſelf and a thouſand more perſons. Bede does not indeed give us

Bede, Hiſt. Gent. Angl. lib. i. cap. 7.

Id. ibid. Uſſer. Brit. Eccleſ. Ant. Lond. 1687. p. 77.

Bede, ubi ſupra.

ſituation, that this was the town of Caſſivelaunus, ſo well defended by woods and marſhes, which was taken by Cæſar. In Nero's time it was eſteemed a municipium, or a town whoſe inhabitants enjoyed the rights and privileges of Roman citizens. It was entirely ruined by the Britons, during the war between the Romans and Boadicea queen of the Iceni. Afterwards Verulam flouriſhed again, and became a city of great note. About the middle of the fifth century, it fell into the hands of the Saxons, but Uther Pendragon, the Briton, recovered it with much difficulty, after a very long ſiege. After his death, Verulam fell again into the hands of the Saxons; but by frequent wars, it was at laſt entirely ruined. Camden's Britannia by biſhop Gibſon, vol. i. laſt edit. col. 355.

the

the name of this river; but notwithſtanding this omiſſion, the miracle we ſuppoſe, will not be the leſs believed. This wonderful event converted the executioner upon the ſpot, who threw away his drawn ſword, and falling at St. Alban's feet, deſired he might have the honour to die with him. This ſudden converſion of the headſman occaſioning a delay in the execution, till another perſon could be got to perform the office, St. Alban walked up to a neighbouring hill, where he prayed for water to quench his thirſt, and a fountain of water ſprung up under his feet: here he was beheaded, on the 23d of June. The executioner is ſaid to have been a ſignal example of divine vengeance; for as ſoon as he gave the fatal ſtroke, his eyes dropt out of his head. We may ſee the opinion of Mr. Milton in regard to this narrative, in his Hiſtory of England; his words are theſe, ſpeaking of St. Alban, "The ſtory of whoſe martyrdom, ſpoiled and worſe martyred with the fabling zeal of ſome idle fancies, more fond of miracles than apprehenſive of the truth, deſerves no longer digreſſion." Between four and five hundred years after St. Alban's death, Offa, king of the Mercians, built a very large and ſtately monaſtery to his memory; and the town of St. Alban's in Hertfordſhire takes its name from our protomartyr. Vol. i. p. 24.

ALBANACT, or ALBANAK, the ſon of Brutus or Brito, from whom Britain is ſaid to have received its name. There are many who deny that he or his father ever exiſted: but however that be, it may not be improper for the underſtanding of ancient hiſtory, to be acquainted with what it reports of them, which is briefly as follows: Brutus, king of this iſland had three ſons, Locrin, Camber, and Albanact; to the eldeſt he gave the middle and beſt part of the iſland, called from him Loëgria; to the ſecond, the country on the other ſide of the Severn; and to the youngeſt, Albanact, all the land on the other ſide of the Humber (*a*). He made this diviſion

(*a*) Shakeſpeare, in his tragedy of Locrine, has introduced Brutus making this diviſion amongſt his ſons:

[Brutus turning to Locrine; Locrine kneeling.
Then now, my ſon, thy part is on the ſtage,
For thou muſt bear the perſon of a king. [Puts the crown on his head.
Locrine ſtand up, and wear the regal crown,
And think upon the ſtate of majeſty,
That thou with honour well may'ſt wear the crown.

He next addreſſes himſelf to Camber:

Chron. Godſtovianum, MS. p. 17, 18.

diviſion ſome time before his death, which happened in the 1114th year before Chriſt, when all the young princes were at their reſpective dominions. For ſome years they reigned very peaceably; but at length, Humber, king of the Huns, invaded the dominions of Albanact with a great army, ſlew him, and drove his people for ſhelter to Locrin, who having drawn together his forces, marched againſt the invader, who was now in his dominions, defeated him in a pitched battle, and in the flight forced him into a river, wherein he was drowned, and ever ſince it has retained the name of Humber: this happened about 1104 years before Chriſt; and from this king Albanact, the northern part of this iſland was called Albany. In theſe particulars moſt of the old Engliſh hiſtorians have agreed; nor have the old Scots writers much oppoſed this account of their country's receiving its name from Albanact; but Buchanan deſpiſes this etymology, and treats the whole as a fable; and on his authority ſucceeding authors have treated this narration with extraordinary contempt. Biſhop Leſley, however, agrees with the Engliſh antiquaries in this point, and ſays expreſly, that the original of Albany is from Albanact.

Alured. Beveri p. 13.

Hiſt. Scot. lib. i.

In Deſcript. Scot.

> Camber, the glory of mine age,
> And darling of thy mother Junoger,
> Take thou the ſouth for thy dominion:
> From thee there ſhall proceed a royal race,
> That ſhall maintain the honour of this land,
> And ſway the regal ſceptre with their hands.
> And Albanact, thy father's only joy, [Turning to Albanact,
> Youngeſt in years, but not the young'ſt in mind,
> A perfect pattern of all chivalry,
> Take thou the north for thy dominion,
> A country full of hills and ragged rocks,
> Repleniſh'd with fierce untam'd beaſts,
> As correſpondent to thy martial thoughts.
> Live long, my ſons, with endleſs happineſs,
> And bear firm concordance among yourſelves.
>
> Shakeſpeare's Locrine, act I. ſcene II.

ALBANI (Francis) a celebrated painter, born in Bologna, March 17, 1578. His father was a ſilk merchant; he intended to bring up his ſon to that buſineſs, but Albani having a ſtrong inclination to painting, when his father died, he devoted himſelf entirely to that art, though then but twelve years of age. He firſt ſtudied under Denys Calvert: Guido Rheni being at the ſame time under this maſter, with whom Albani contracted a very great friendſhip, Calvert drew but one profile for Albani, and afterwards left him entirely to the

Freſnoy's Art of Painting, engliſhed by Dryden, p. 348.

care

care of Guido, under whom he made great improvement, his fellow diſciple inſtructing him with the utmoſt humanity and good humour. He followed Guido to the ſchool of the Caraches; but a little after, their friendſhip for each other began to cool; owing perhaps to the pride of Albani, who could not bear to ſee Guido ſurpaſs him, or to the jealouſy of Guido at finding Albani make ſo ſwift a progreſs. They certainly endeavoured to eclipſe one another; for when Guido had ſet up a beautiful altar-piece, Albani would oppoſe to it ſome fine picture of his: thus did they behave for ſome time, and yet ſpake of each other with the higheſt eſteem. Albani, after having greatly improved himſelf under the Caraches, went to Rome, where he continued many years, and married in that city; but his wife dying in childbed, at the earneſt requeſt of his relations, he returned to Bologna, where he entered again into the ſtate of matrimony. His ſecond wife (Doralice) was well deſcended, but had very little fortune; but this he diſregarded, ſo ſtrongly was he captivated with her beauty and good ſenſe. Albani, beſides the ſatisfaction of poſſeſſing ſo accompliſhed a wife, reaped likewiſe the advantage of having a moſt beautiful model, ſo that he had now no occaſion to make uſe of any other woman to paint a Venus, the Graces, Nymphs, and other deities, whom he took a particular delight in repreſenting. His wife anſwered this purpoſe admirably well, for beſides her bloom of youth, and the beauty of her perſon, he diſcovered in her ſo much modeſty, ſo many graces and perfections, ſo well adapted to painting, that it was impoſſible for him to meet with a more finiſhed woman. She afterwards brought him ſeveral boys, all extremely beautiful and finely proportioned; ſo that ſhe and her children were the originals of his moſt agreeable and graceful compoſitions. Doralice was ſo conformable to his intentions, that ſhe took a pleaſure in ſetting the children in different attitudes, holding them naked, and ſometimes ſuſpended by ſtrings, when Albani would draw them in a thouſand different ways. It was from them too, that the famous ſculptors Flamand and Argaldi modelled their little Cupids.

Painting illuſtrated, by Aglionby, p. 89 quarto edit.

Felibien, tom. iii. p. 524.

Albani was well verſed in ſome branches of polite literature, but did not underſtand Latin, much to his regret; he endeavoured to ſupply this defect by carefully peruſing the Italian tranſlations of ſuch books as could be ſerviceable to him in his profeſſion. He excelled in all parts of painting, but was particularly admired for his ſmall pieces, though he himſelf was much diſſatisfied that his large pieces, many of which

which he painted for altars, were not equally applauded. He delighted much in drawing the fair ſex, whom he has repreſented with wonderful beauty; but has been reckoned not ſo happy in his imitation of men. He ſometimes repreſented divine ſtories, but his compoſitions on love-ſubjects were moſt eagerly ſought after. "He did not (ſays Malvaſia) feign Cupid heavy and ſleeping, as Guido did, but repreſented him ſeated majeſtically on a throne; now directing the ſportive exerciſes of the little loves, ſhooting at a heart fixed on a trunk of a tree; now preſiding over their ſprightly dances, round the marble monument of Flora crowned with a chaplet of blooming flowers: now ſurveying the conqueſt of the little winged boys over the rural ſatyrs and fauns. If he repreſented a dead Adonis, he always introduced a band of lovers, ſome of which, viewing the wound, drew back in the utmoſt horror; while others, exaſperated, broke to pieces their bows and arrows, as being no longer of uſe to them, ſince Adonis was no more; and others again, who running behind the fierce wild boar, brandiſhed their darts with an air of vengeance." Albani was of a happy temper and diſpoſition, his paintings (ſays the ſame author) breathing nothing but content and joy: happy in a force of mind that conquered every uneaſineſs, his poetical pencil carried him through the moſt agreeable gardens to Paphos and Citherea; thoſe delightful ſcenes brought him over the lofty Parnaſſus to the delicious abodes of Apollo and the Muſes; whence what Du Freſnoy ſays of the famous Giulio Romano, may be juſtly applied to Albani, things never ſeen till then, and only mentioned by the poets:

Felibien, tom. iii. p. 525.

Felſina Pittrice, vol. ii. p. 232.

Taught from a child in the bright Muſes' grots,
He open'd all the treaſures of Parnaſſus,
And in the lovely poetry of painting,
The myſteries of Apollo has reveal'd.

He died the 4th of October, 1660, to the great grief of all his friends and the whole city of Bologna Malvaſia has preſerved ſome verſes of Franciſco de Lemene, intended for his monument, the ſenſe whereof is, "That the mortal remains of the illuſtrious Albani, he who gave life to ſhade, lie interred in this tomb: the earth never produced ſo wonderful an artiſt, or a hand equal to his immortal one, which gave colours to the ſoul, and a ſoul to colours. Prometheus animated dead clay, and gave life by means of the ſun; but Albani animated merely by the aſſiſtance of ſhade." He was very famous in his life-time, and had been viſited by the greateſt

greateſt painters; ſeveral princes honoured him with letters, and amongſt the reſt king Charles I. who invited him to England, by a letter ſigned with his own hand. Academia Picturæ, p. 182.

ALBERTUS (Magnus) a learned Dominican friar, born at Lawingen on the Danube, in Suabia, in the year 1205, or, according to ſome, in 1193. He received his education at the place of his nativity, and from thence was ſent to Pavia, where having heard father Jourdain, the Dominican, preach, he was ſo taken with him, that he put on the religious habit in his order, in the year 1223. After the deceaſe of Jourdain, he was vicar-general, then provincial of the Dominican order, and was ſent to teach at Cologn, where he acquired great reputation, and had a vaſt number of ſcholars. In the year 1245, he made a journey to Paris, where he taught for three years. In the year 1248, he was admitted a doctor of divinity. Soon after he returned to Cologn; but being ſent for to Rome by pope Alexander IV. he taught there, and for ſome time had the office of maſter of the holy palace: it was about this time too that he diſputed with William de Saint Amour. In 1260, he was choſen biſhop of Ratiſbon; but ſo great was his love for ſolitude, that he ſoon reſigned this dignity, to enter again into the monaſtic life. He is ſaid to have acted as a man-midwife; and ſome have been highly offended, that one of his profeſſion ſhould follow ſuch an employment. A book intitled De natura rerum, of which he was reputed the author, gave riſe to this report: in this treatiſe there are ſeveral inſtructions for midwives, and ſo much ſkill ſhewn in their art, that one would think the author could not have arrived at it without having himſelf practiſed; but the advocates for Albert ſay he was not the writer thereof, nor of that other piece, De ſecretis mulierum, in which there are many phraſes and expreſſions unavoidable on ſuch a ſubject, which gave great offence, and raiſed a clamour againſt the ſuppoſed author. It muſt be acknowledged, however, that there are in his Comment upon the Maſter of Sentences, ſome queſtions concerning the practice of conjugal duty, in which he was obliged to uſe ſome words that are rather too groſs for chaſte and delicate ears: but they alledge what he himſelf uſed to ſay in his own vindication, that he came to the knowledge of ſo many monſtrous things at confeſſion, that it was impoſſible to avoid touching upon ſuch queſtions. Albert was certainly a man of a moſt curious and inquiſitive turn of mind, which gave riſe to other accuſations brought againſt him: they ſay that he laboured to find out

Raynand, Hoploth. §ii. ſerm. 3. cap. 10.

Id. ibid.

out the philoſopher's ſtone; that he was a magician, and that he made a machine in the ſhape of a man, which was an oracle to him, and explained all the difficulties he propoſed. He had great knowledge in the mathematics, and by his ſkill in that ſcience it is very likely he might have formed a head, with ſprings that were capable of forming articulate ſounds, like to the machines of Boetius, of which Caſſiodorus has ſaid, "Metals lowe, the birds of Diomedes trumpet in braſs, the brazen ſerpent hiſſes, counterfeited ſwallows chatter, and ſuch as have no proper note, from braſs ſend forth harmonious muſic." John Matthæus de Luna, in his treatiſe De rerum inventoribus, has attributed the invention of fire-arms to Albert; but in this he is confuted by Naade, in his Apologie des grands hommes. We are told, that Albert was naturally very dull, and ſo incapable of inſtruction that he was upon the point of quitting the cloiſter, from deſpair of learning what his habit required; but that the holy Virgin appeared to him, and aſked him in which he choſe to excel, philoſophy or divinity? that having choſen the former, ſhe aſſured him he ſhould become incomparable therein; but that, as a puniſhment for not preferring divinity, he ſhould ſink, before he died, into his former ſtupidity. It is added, that after this apparition he had an infinite deal of wit, and that he advanced in all the ſciences with ſo quick a progreſs, as utterly aſtoniſhed his maſters; but that three years before his death, he ſtopped ſhort when reading a divinity-lecture at Cologn, and having in vain endeavoured to recal his ideas, he found that the prediction was accompliſhed. "It would be very unneceſſary (ſays Mr. Bayle, after relating theſe particulars) to obſerve that they are fables; thoſe who would believe me, need not be told this, ſince they would judge in the ſame manner of their own accord; and as for ſuch as think otherwiſe, they would not alter their opinion by reading here, that I am of a different way of thinking" Albert died at Cologn, November 15, 1280, being about eighty-ſeven, or, according to ſome, ſeventy-five years of age. He wrote ſuch a number of books, that they make twenty-one volumes in folio, in the Lyons edition of 1651.

Lib. i. Var. Epiſt. 45.

Cap. xii. fol. 10.

Annals of Bzovius, vol. i.

ALCÆUS, a famous ancient lyric poet, born at Mitylene, in the iſland of Leſbos. Horace ſeems to think he was the author of this poeſy:

age, dic latinum,
Barbite, carmen
Leſbio primum modulate civi. Ode xxxii. lib. i.

Now

Now the Roman muſe inſpire,
And warm the ſong with Græcian fire. Francis.

He flouriſhed in the 44th Olympiad, at the ſame time with Sappho, who was likewiſe of Mitylene. In Ariſtotle's Rhetoric, Alcæus is introduced requeſting a favour of that lady, in theſe words; Euſebius in Chronic.

Θέλω τὶν ειπεῖν ἄλλα με κωλύει
Αἰδώς.

Fain would I ſpeak, but muſt, thro' ſhame, conceal
The thought my eager tongue would ſoon reveal.

Sappho thus anſwers:

Αἰ δ' ἶχε ἐσλῶν, &c. Ariſtot. in Rhetor. lib. i. cap. 9.

Were your requeſt, O bard! on honour built,
Your cheeks would not have worn theſe marks of guilt:
But in prompt words the ready thoughts had flown,
And your heart's honeſt meaning quickly ſhewn.

In the time of Alcæus, Mitylene ſuffered under the oppreſſion of Pittacus. He headed a ſtrong party for the deliverance of his country; but in this he proved unſucceſsful, and was taken priſoner by Alcæus, who gave him his liberty notwithſtanding he had been treated by him in a moſt abuſive manner: he had inveighed againſt Pittacus in very coarſe terms, having called him, as Suidas tells us, ſplay-foot, fat-guts, and other opprobrious names. But, notwithſtanding this clemency, having ſtill continued to cabal and rail againſt him, he was no longer uſed with favour, which Ovid alludes to, in theſe lines:

Utque lyræ vates fertur periiſſe ſeveræ
Cauſa ſit exitii dextera læſa tui.

Or may thy ſatire too ſevere be found,
And thine, like poor Alcæus' muſe, be crown'd
With vengeance from the hand it dares to wound.

Alcæus was preſent at an engagement, wherein the Athenians gained a victory over the Leſbians; and here, as he himſelf is ſaid to have confeſſed in one of his pieces, he threw down his arms, and ſaved himſelf by flight. It was ſome comfort to him, however, in his diſgrace, that the conquerors ordered his arms to be hung up in the temple of Minerva at Sigæum. Horace, who, of all the Latin poets, moſt reſembled Alcæus, has made the like confeſſion: Herod. lib. v. cap 95.

Tecum

Tecum Philippos, et celerem fugam
Senſi, relicta non bene parmula;
Cum fracta virtus, et minaces
Turpe! ſolum tetigere mento. Ode VII. lib. ii.

With thee I ſaw Philippi's plain,
Its fatal rout, a fearful ſcene!
And dropp'd, alas! th' inglorious ſhield,
Where valour's ſelf was forc'd to yield,
Where ſoil'd in duſt the vanquiſh'd lay,
And breath'd th' indignant ſoul away. Francis.

Alcæus was much addicted to the Greek vice, the love of boys. The name of his favourite was Lycus, of whom Horace ſpeaks in the following paſſage:

Qui ferox bello, tamen inter arma
Sive jactatam religarat udo
Litore navim.

Liberum, et Muſas, Veneremque, et illi
Semper hærentem puerum canebat
Et Lycum, nigris oculis, nigroque
Crine decorum.

O decus Phœbi, et dapibus ſupremi
Grata teſtudo Jovis, o laborum
Dulce lenimen, mihi cunque ſalve
Rite vocanti. Ode XXXII. lib. i.

Who fierce in war thy muſic ſtrung,
When he heard the battle roar,
Or almoſt ſhipwreck'd reach'd the ſhore;
Wine and the Muſes were his theme,
And Venus, laughter-loving dame,
With Cupid ever by her ſide,
And Lycus, form'd in beauty's pride,
With his hair of jetty dye,
And the black luſtre of his eye,
Charming ſhell, Apollo's love,
How pleaſing to the feaſts of Jove!
Hear the poet's ſolemn pray'r,
Thou ſoftner of each anxious care. Francis.

Cicero, De Nat. Deor. lib. i cap. 28.

This is probably the boy whom Cicero takes notice of having a mole upon his finger, which, in the poet's eye, was a beautiful ornament. Alcæus was ſo amorous (ſays Scipio Gentilis) that he compares himſelf to a hog, who, whilſt he is eating one acorn, devours another with his eyes; "ſo is it

Notes on the Apology of Apuleius, p. 65.

it with me (ſays he) whilſt I enjoy one girl, I am wiſhing for another."

The poetical abilities of Alcæus are indiſputed; and though his writings were chiefly in the lyric ſtrain, yet his muſe was capable of treating the ſublimeſt ſubjects with a ſuitable dignity. Hence Horace ſays,

Et te ſonantem plenius aureo,
Alcæe, plectro dura navis,
Dura fugæ mala, dura belli!
Utrumque ſacro digna ſilentio
Mirantur umbræ dicere; ſed magis
Pugnas, et exactos tyrannos
Denſum humeris bibit aure vulgus. Ode XIII. lib. ii.

Alcæus ſtrikes the golden ſtrings,
And ſeas, and war, and exile ſings;
Thus while they ſtrike the various lyre,
The ghoſts the ſacred ſounds admire:
But when Alcæus liſts the ſtrain
To deeds of war and tyrants ſlain,
In thicker crowds the ſhadowy throng
Drink deeper down the martial ſong. Francis.

ALCÆUS, an Athenian and tragic poet, and, as ſome think, the firſt compoſer of tragedies. He renounced his native country Mitelene, and paſſed for an Athenian. He left ten pieces, one of which was Paſiphæ, that which he produced when he diſputed with Ariſtophanes, in the fourth year of the 97th Olympiad. Scholiaſt. Ariſtoph. in Argumento Plutii.

There is another Alcæus mentioned in Plutarch, who is perhaps the ſame whom Porphyrius mentions as a compoſer of ſatirical iambics and epigrams, and who wrote a poem concerning the plagiariſm of Euphorus the hiſtorian. He lived in the 145th Olympiad, in the year of Rome 555, as appears by the ode he compoſed on the battle, which Philip king of Macedon loſt in Theſſaly. In this he repreſents Philip as running away faſter than a ſtag: nevertheleſs, Plutarch tells us, that Titus Flaminius, who gained the battle, was more offended at Alcæus's verſes than Philip, becauſe the poet mentioned the Ætolians before the Romans, and ſeemed thereby to give the chief honour of the victory to the Ætolians. Porphyr. apud Euſeb.

We are told likewiſe of one Alcæus, a Meſſenian, who lived in the reign of Veſpaſian and Titus. We know not which of theſe it was who ſuffered for his lewdneſs a very ſingular Tzetzes in Lycoph.

ſingular kind of death, which gave occaſion to the following epitaph:

Iſ. Voſſius in Catullum, p. 42.

Ἀλκαίυ ταφὸς ὅτ', etc.

This is Alcæus's tomb, who died by a radiſh,
The daughter of the earth, and puniſher of adulterers.

This puniſhment inflicted on adulterers, was thruſting one of the largeſt radiſhes up the adulterer's fundament: or, for want of radiſhes, they made uſe of a fiſh with a very large head, which Juvenal alludes to in his tenth ſatire, ver. 316.

Quoſdam mæchos et mugilis intrat.

The mullet enters ſome behind.

Hence we may underſtand the menace of Catullus,

Ah! tum te miſerum, malique fati,
Quem attractis pedibus, patente porta,
Percurrent raphanique mugileſque. Catul. Epig. xv.

Ah! wretched thou, and born to luckleſs fate,
Who art diſcover'd by the unſhut gate!
If once, alas! the jealous huſband come,
The radiſh, or the ſea-fiſh, is thy doom.

ALCIAT (Andrew) a great lawyer. He was the ſon of a rich merchant of Milan, according to Panzirolus, and was born in that city, in May 1492. After having ſtudied the liberal ſciences under Janus Parrhaſius, at Milan, he went and attended the law-lectures of Jaſon at Pavia, and thoſe of Charles Ruinus at Bologna. After he had taken a degree in law, he followed his profeſſion at the bar, in the city of Milan, till he was called to the law-chair by the univerſity of Avignon. He diſcharged his office with ſo much capacity, that Francis I. thought he would be a very proper perſon to promote the knowledge of the law in the univerſity of Bourges, and accordingly prevailed on him to remove thither in 1529: and the next year he doubled his ſalary, which before was ſix hundred crowns. Alciat acquired here great fame and reputation: he interſperſed much polite learning in his explication of the law, and aboliſhed that barbarous language, which had hitherto prevailed in the lectures and writings of the lawyers. Francis Sforza, duke of Milan, thought himſelf obliged to bring back to his native country a man who could make ſuch a figure there, and this he compaſſed at laſt, by giving him a large ſalary and the dignity of a ſenator. Alciat accordingly went to teach the law at Pavia, but ſoon after he

De claris Leg. Interp. lib. ii. cap. 169.

Minos in Vit. Alciati.

he removed to the univerſity of Bologna, where he continued four years, and then returned to Pavia; from whence he went to Ferrara, being ſolicited thither by duke Hercules d'Eſte, who was deſirous to render his univerſity famous: it reſumed its reputation under a profeſſor ſo much followed; but at the end of four years Alciat left it, and returned to Pavia. Paul III. gave him an honourable reception as he paſſed by Ferrara, and offered him eccleſiaſtical promotion; but Alciat was contented with that of prothonotary, and would not give up his profeſſion of the law. He ſeems to rejoice that he had refuſed Paul's offers, in a letter he wrote to Paulus Jovius, whom the pope had a long time amuſed with fallacious promiſes: "I am very glad (ſays he) that I did not ſuffer myſelf to be deceived by this pope's offers, who, under the promiſe of a great recompence, wanted to draw me to Rome." The emperor created Alciat a count-palatin and a ſenator; and Philip, afterwards king of Spain, preſented him with a golden chain, as he paſſed by Pavia.

Epiſt. ad P. Jov. Oct. 7, 1549.

Alciat died at Pavia, on the 12th of January, 1550, being then in the fifty-eighth year of his age. After the death of his mother, who died in a very advanced age, he intended to have employed his wealth in the foundation of a college, but having received an affront from ſome inſolent ſcholars, he dropt that deſign, and choſe for his heir Francis Alciat, a very diſtant relation, though a promiſing youth, and one whom he himſelf had brought up at his houſe. Mr. Teiſſier ſays that Andrew Alciat paſſed his life in celibacy; but this is a miſtake, as may be ſeen from a paſſage of a letter he wrote to his friend Francis Calvus, after he had withdrawn from Milan to Avignon. He publiſhed many law-books, and ſome notes upon Tacitus: his Emblems have been much eſteemed, and many learned men have thought them worthy to be adorned with their commentaries. Scaliger the elder, who was not laviſh of praiſes, ſpeaks thus of them: "I have not happened (ſays he) to ſee any thing of Alciat but his Emblems, and they are ſuch as may be compared with any work of genius; they are ſweet, they are pure, they are elegant, and not without ſtrength, and the ſentiments ſuch as may be of uſe in life." Theſe Emblems have been tranſlated into French, Italian, and Spaniſh. In his Parerga, a work he publiſhed in his latter days, he retracted many things which the fire of youth had made him utter precipitately; and when his Diſpunctiones were reprinted in 1529, he ſignified, that in retouching that book, he had not pretended to give his approbation to all he had inſerted

A Letter written in 1522.

De Poetic. lib. vi.

there, in his younger years. In 1695, they printed at Leyden a letter, which Alciat did not intend for the public; it was addreſſed to his collegue Bernard Mattius, and contained a ſtrong deſcription of the abuſes of the monaſtic life.

Francis Alciat ſucceeded to the chair as well as fortune of Andrew, and ſoon made himſelf famous for his law-lectures at Pavia. Cardinal Borromeo, who had been his ſcholar, ſent for him to Rome, and brought him into ſuch favour with pope Pius IV. that he procured him a biſhopric, the office of datary or chancellor of Rome, and a cardinal's hat. There are ſome treatiſes of cardinal Alciat, who died at Rome in April 1580, being about fifty years old.

ALCMAN, a lyric poet, who flouriſhed in the 27th Olympiad. Some ſay that he was of Lacedæmon, others that he was born at Sardis, a conſiderable city in Lydia. He compoſed ſeveral poems, none of which are remaining but ſome fragments quoted by Athenæus, or ſome other ancient writers. He was a man of a very amorous conſtitution, he is accounted the father of love-verſes, and is ſaid to have firſt introduced the cuſtom of ſinging them in public. Megaloſtrata was one of his miſtreſſes, who likewiſe wrote ſome poetical pieces. Alcman is reported to have been one of the greateſt eaters of his age; Mr. Bayle remarks upon this, that ſuch a quality would have been extremely inconvenient, if poetry had been at that time upon ſuch a footing as it has been often ſince, not able to procure the poet bread. He is ſaid to have died a very ſingular death, viz. that he was eat up with lice.

Athen. lib. xiii. p. 600.

Plutarch. in Sylla, p 474.

ALCOCK (John) doctor of laws and biſhop of Ely in the reign of king Henry VII. born at Beverly in Yorkſhire, and educated at Cambridge. He was firſt made dean of Weſtminſter, and afterwards appointed maſter of the rolls. In 1471, he was conſecrated biſhop of Rocheſter; and in 1476, tranſlated to the ſee of Worceſter; and in 1486, to that of Ely, in the room of Dr. John Morton, preferred to the ſee of Canterbury. He was a prelate of great learning and piety, and ſo highly eſteemed by king Henry, that he appointed him lord preſident of Wales, and afterwards lord chancellor of England. Alcock founded a ſchool at Kingſton upon Hull, and built the ſpacious hall belonging to the epiſcopal palace at Ely. He was alſo the founder of Jeſus college in Cambridge, for a maſter, ſix fellows, and as many ſcholars. This houſe was formerly a nunnery, dedicated to St. Radigund; and, as Godwin tells us, the building being greatly decayed, and the revenues

Godwin, de Præſul. Angl. inter Epiſc. Elienſ. anno 1486.

Id. ibid.

revenues reduced almoſt to nothing, the nuns had all forſaken it, except two; whereupon biſhop Alcock procured a grant from the crown, and converted it into a college. But Camden and others tell us, that the nuns of that houſe were ſo notorious for their incontinence, that king Henry VII. and pope Julius II. conſented to its diſſolution: Bale accordingly calls this nunnery "ſpiritualium meretricum cænobium, a community of ſpiritual harlots." Biſhop Alcock wrote ſeveral pieces, amongſt which are the following four: 1. Mons perfectionis. The Mount of Perfection. 2. In pſalmos penitentiales. On the penitential Pſalms. 3. Homiliæ vulgares. Vulgar Homilies. 4. Meditationes piæ. Pious Meditations. He died October 1, 1500, and was buried in the chapel he had built at Kingſton upon Hull.

Ibid. Britannia, vol. i. col. 483. Balleus, de Script. Brit. cent. viii. cap. 57.

ALCUINUS, or ALBINUS (Flaccus) a famous Engliſh writer of the eighth century, born in Yorkſhire, or, as others tell us, not far from London. He had his education firſt under Venerable Bede, and was afterwards under the tuition of Egbert archbiſhop of York, who made him keeper of the library which he founded in that city. Alcuinus flouriſhed about the year 780, was deacon of the church of York, and at laſt abbot of the monaſtery of Canterbury. In 793, he went to France, being invited thither by Charlemagne, to confute the hereſy of Felix biſhop of Urgel. He was highly eſteemed by that prince, who not only honoured him with his friendſhip and confidence, but became his pupil, and was inſtructed by him in rhetoric, logic, mathematics, and divinity. The year following he attended Charlemagne to the council of Francfort, and upon his recommendation was admitted a member thereof; this prince gave him likewiſe the abbeys of Ferrara, St. Jodocus, and St. Lupus. In 796, he deſired leave to retire from ſecular affairs, but his requeſt was refuſed. In 798, he wrote againſt the biſhop of Urgel, and confuted his errors in ſeven books. In 799, he was invited by Charlemagne to accompany him in his journey to Rome, but he excuſed himſelf on account of old age and infirmities. In 801, Charlemagne being returned from Italy, and newly declared emperor, Alcuinus went to congratulate him upon this occaſion, and he importuned him ſo warmly for leave to retire from court, that he at length obtained his requeſt, and went to the abbey of St. Martin at Tours, which the emperor had lately given him: here he ſpent the remainder of his life in devotion and ſtudy, and inſtructing the youth in the ſchool which he had founded in that city, though the emperor in

Baleus, de Script. Brit. cent. ii. cap. 17.

Cave's Hist Literaria, sæc. viii. ad ann. 780.

vain endeavoured to recall him to court by repeated letters. He died at Tours, on Whitsunday, in the year 804, and was buried in the church of St. Martin, where a Latin epitaph (*a*), of twenty-four verses, of his own composition, was inscribed upon his tomb. He understood the Latin, Greek, and Hebrew languages extremely well, was an excellent orator, philosopher, mathematician, and, according to William of Malmsbury, the best English divine after Bede and Adhelme. France was greatly indebted to him for her flourishing state of learning in that and the following ages. A German poet, cited by Camden, makes mention thereof in these lines:

Quid non Alcuino, facunda Lutetia, debes?
Instaurare bonas ibi qui feliciter artes,
Barbariemque procul solus depellere cæpit.

No smaller tokens of esteem from France
Alcuinus claims, who durst himself advance
Single against whole troops of ignorance;
'Twas he transported Britain's richest ware,
Language, and arts, and kindly taught them there.

He wrote a great number of books, most of which are extant. His style is elegant and sprightly, and his language very pure,

(*a*) Which is as follows:

Hic, rogo, pauxillum veniens, subsiste, viator,
Et mea scrutare pectore dicta tuo:
Ut tua, deque meis agnoscas fata figuris,
Vertitur in species ut mea, sicque tua.
Quod nunc es, fueram, famosus in orbe viator,
Et quod nunc ego sum, tuque spturis eris.
Delicias mundi cassо sectabar amore,
Nunc cinis et pulvis, vermibus atque cibus
Quapropter potius animam curare memento,
Quam carnem: quoniam hæc perit, illa manet.
Cur tibi rura paras? quam parvo cernis in antro
Me tenet hic requies: sic tua parva fiet.
Cur tyrio corpus inhias vestirier ostro,
Quod mox esuriens pulvere vermis edet?
Ut flores pereunt vento veniente minaci,
Sic tua namque caro, gloria tota perit.
Tu mihi redde vicem, lector, rogo, carminis hujus,
Et die, da veniam, Christe tuo famulo.
Obsecro, nulla manus violet pia pura sepulchri,
Personet angelica donec ab arce tuba:
Qui jaces in tumulo terræ de pulvere surge,
Magnus adest judex millibus innumeris.
Alchwin nomen erat, sophiam mihi semper amanti,
Pro quo funde præces mente, legens titulum.

P. Labbe, Thesaurus Epitaphiorum, parte ii. n. 6. Paris 1686.

conſidering the age in which he lived. His works were collected together, and publiſhed in one volume in folio, by Andrew du Cheſne, at Paris, in 1617. They are divided into three parts; the firſt contains his tracts upon ſcripture; the ſecond, thoſe upon doctrine, diſcipline, and morality; and the third, his hiſtorical treatiſes, letters, and poems.

ALCYONIUS (Peter) a learned Italian, who flouriſhed in the 16th century. He was well verſed in the Greek and Latin tongues, and wrote ſome pieces of eloquence which met with great approbation. He was corrector of the preſs a conſiderable time for Aldus Manutius, and is intitled to a ſhare in the praiſes given to the editions of that learned printer. He tranſlated into Latin ſeveral treatiſes of Ariſtotle; Sepulveda wrote againſt theſe verſions, and pointed out ſo many errors in them, that Alcyonius had no other remedy but buying up as many copies as he could get of Sepulveda's work, and burning them. The treatiſe which Alcyonius publiſhed Concerning Baniſhment, contained ſo many fine paſſages intermixed with others quite the reverſe, that it was thought he had tacked to ſomewhat of his own, ſeveral fragments of a treatiſe of Cicero De gloria; and that afterwards, in order to ſave himſelf from being detected in this theft, he burnt the manuſcript of Cicero, the only one extant. Paulus Manutius, in his commentary upon theſe words of Cicero, "Librum tibi celeriter mittam De gloria: I will ſpeedily ſend you my treatiſe on Glory;" has the following paſſage relating to this affair: "He means (ſays he) his two books On Glory, which were handed down to the age of our fathers; for Bernard Juſtinian, in the index of his books, mentions Cicero De gloria. This treatiſe however, when Bernard had left his whole library to a nunnery, could not be found, though ſought after with great care: no body doubted but Peter Alcyonius, who, being phyſician to the nunnery, was intruſted with the library, had baſely ſtole it. And truly, in his treatiſe Of Baniſhment. ſome things are found, interſperſed here and there, which ſeem not to ſavour of Alcyonius, but of ſome higher author (*a*)." The two orations he

Jovius Elog. cap. 123.

(*a*) Libros duos ſignificat, quos De gloria ſcripſit; qui uſque ad patrum noſtrorum ætatem pervenerunt. Nam Bernardus Juſtinianus, in indice librorum ſuorum nominat Ciceronem De Gloria. Is liber poſtea cum univerſam bibliothecam Bernardus monacharum monaſterio legaſſet, magna conquiſitus cura, nequaquam eſt inventus. Nemini dubium fuit, quin Petrus Alcyonius, cui monachæ medico ſuo ejus tractandæ bibliothecæ poteſtatem

he made after the taking of Rome, wherein he repreſented very ſtrongly the injuſtice of Charles V. and the barbarity of his ſoldiers, were two excellent pieces. There is another oration aſcribed to him, on the knights who died at the ſiege of Rhodes.

Ibid.

Alcyonius was profeſſor at Florence in the pontificate of Adrian VI. and, beſides his ſalary, had ten ducats a month from the cardinal de Medicis, to tranſlate Galen's De partibus animarum. As ſoon as he underſtood that this cardinal was created pope, he aſked leave of the Florentines to depart, and though he was refuſed, he went nevertheleſs to Rome, in great hopes of raiſing himſelf there. He loſt all his fortune during the troubles the Columnas raiſed in Rome; and ſome time after, when the emperor's troops took the city, in 1527, he received a wound when flying for ſhelter to the caſtle of St. Angelo: he got thither notwithſtanding he was purſued by the ſoldiers, and joined Clement VII. He was afterwards guilty of baſe ingratitude towards this pope; for, as ſoon as the ſiege was raiſed, he deſerted him, and went over to cardinal Pompeius Columna, at whoſe houſe he fell ſick and died, a few months after. Alcyonius might have made much greater advances in learning had he not been too much puffed up with vanity and ſelf-conceit, which hindered him from taking the advice of any of his friends. He was likewiſe too much addicted to detraction and abuſe, which raiſed him many enemies: but yet there have been many learned men, who have highly praiſed Alcyonius, and his tranſlations.

Pierius Valerianus, de Liter. infelic. p. 63.

poteſtatem fecerant, homo improbus furto aver erit. Et ſane in ejus opuſculo de exſilio, aſperſa nonnulla deprehenduntur, quæ non olere Alcyonium auctorem, ſed aliquanto præſtantiorem artificem videantur.

ALDHELM, or ADELM (St.) an Engliſh divine, who was biſhop of Shireburn in the time of the Saxon heptarchy. William of Malmſbury ſays that he was the ſon of Kenred, or Kenter, brother of Ina king of the Weſt-Saxons. He was born at Caer Bladon, now Malmſbury, in Wiltſhire. He had part of his education abroad in France and Italy, and part thereof at home under Maildulphus an Iriſh Scot, who had built a little monaſtery where Malmſbury now ſtands. Upon the death of Maildulphus, Aldhelm, by the help of Eleutherius biſhop of Wincheſter, built a ſtately monaſtery there, and was himſelf the firſt abbot thereof. When Hedda biſhop of the Weſt-Saxons, died, the kingdom was divided into two dioceſes, viz. Wincheſter and Shireburn, and king

W. Malm. de Vit. S. Aldhemi.

king Ina promoted Aldhelm to the latter, comprehending Dorſetſhire, Wiltſhire, Devonſhire, and Cornwal: he was conſecrated at Rome by pope Sergius I. and Godwin tells us that he had the courage to reprove his holineſs for having a baſtard. Aldhelm, by the directions of a dioceſan ſynod, wrote a book againſt the miſtake of the Britons concerning the celebration of Eaſter, which brought over many of them to the catholic uſage in that point. He likewiſe wrote a piece, partly in proſe and partly in hexameter verſe, in praiſe of virginity, dedicated to Ethelburga abbeſs of Barking, and publiſhed amongſt Bede's Opuſcula, beſides ſeveral other treatiſes, which are mentioned by Bale and William of Malmſbury (*a*), the latter of whom gives him the following character as a writer: "The language of the Greeks (ſays he) is cloſe and conciſe, that of the Romans ſplendid, and that of the Engliſh pompous and ſwelling: as for Aldhelm, he is moderate in his ſtyle; and ſeldom makes uſe of foreign terms, and never without neceſſity; his catholic meaning is cloathed with eloquence, and his moſt vehement aſſertions adorned with the colours of rhetoric: if you read him with attention, you would take him for a Grecian by his acuteneſs, a Roman by his elegance, and an Engliſhman by the pomp of his language (*b*)." The monkiſh authors, according to cuſtom, have aſcribed

Inter Epiſc. Sherborn. enſ. 715.

(*a*) 1. De octo vitiis principalibus, i. e. Of the eight principal Vices.

2. Ænigmatum verſus mille, i. e. Ænigmas conſiſting of a thouſand Verſes.

3. A book addreſſed to a certain king of Northumberland named Alfred, containing the following chapters: De ſeptenarii numeri dignitate, collecta ex Veteris et Novi Teſtamenti floribus et diſciplinis philoſophorum: i. e. Of the Dignity of the number Seven, collected from the Flowers of the Old and New Teſtament, and from the Doctrines of the Philoſophers. De amonitione fraternæ charitatis: Of the Admonition of brotherly Charity. De inſenſibilium rerum natura, quæ ſecundum metaphoram ſermocinari figurantur. i. e. Of the Nature of inſenſible things which are metaphorically and by a figure ſuppoſed to be indued with Speech. De pedum regulis, i. e. Of the Rules of Feet, or the Meaſures of Verſes. De metaplaſmo, i. e. Of the Figure called Metaplaſm. De ſynalæpha, i. e. Of the Figure called Synalæpha. De ſcanſione et eclipſi verſuum, i. e. Of the Scanning and Eliſpis of Verſes. De metro alterna interrogatio et reſponſia, i. e. A Dialogue concerning Metre. De vita monachorum, i. e. Of the monaſtic Life. De laude ſanctorum, i. e. Of the Praiſe of the Saints. De arithmetica, i. e. A Treatiſe on Arithmetic. De aſtrologia, i. e. A Treatiſe on Aſtrology. Beſides homilies, epiſtles and ſonnets in the Saxon tongue.

(*b*) Sermones ejus minus infundunt hilaritatis quam vellent hi qui rerum incurioſi verba trutinant; judices importuni, qui neſciant quod ſecundum mores gentium varientur modi dictaminum. Denique Græci involute, Romani ſplendide, Angli pompatice dictare ſolent. Id in omnibus antiquis cartis eſt animadvertere. Moderatius tamen ſe agit Aldelmus, nec

aſcribed ſeveral miracles to Aldhelm; and they tell us, that, in order to put his virtue to trial, he uſed frequently to lay all night with a young woman, and yet without violating his chaſtity. He is ſaid to have been the firſt Engliſhman who ever wrote in Latin, and, as he himſelf tells us in one of his treatiſes on metre, the firſt who introduced poetry into England: "Theſe things (ſays he) have I written concerning the kinds and meaſures of verſe, collected with much labour, but whether uſeful I know not; though I am conſcious to myſelf I have a right to boaſt as Virgil did (c):

Bales, de Script. Brit. cent. i. n. 83.

I firſt, returning from th' Aonian hill,
Will lead the Muſes to my native land."

Gul. Malmſ. ubi ſupra.

William of Malmſbury tells us, that the people in Aldhelm's time were half-barbarians, and little attentive to religious diſcourſes; wherefore the holy man, placing himſelf upon a bridge, uſed often to ſtop them, and ſing ballads of his own compoſition: he thereby gained the favour and attention of the populace, and inſenſibly mixing grave and religious things with thoſe of a jocular kind, he by this means ſucceeded better than he could have done by auſtere gravity. Aldhelm lived in great eſteem till his death, which happened May the 25th, 709.

niſi perraro et neceſſario verba ponit exotica. Allegat catholicos ſenſus ſermo facundus, et violentiſſimas aſſertiones exornat color rhetoricus. Quem ſi perfecte legeris, et ex accumine Græcum putabis, et ex nitore Romanum jurabis, et ex pompa Anglum intelliges. Gul. Malmſburien. ibid.

(c) Hæc de metrorum generibus et ſchematibus pro utilitate ingenii mei habes, multum laborioſe, neſcio ſi fructuoſe, collecta, quamvis mihi conſcius ſum me illud Virgilianum poſſe jactare,

Primus ego in patriam mecum, modo vita ſuperſit,
Aonio rediens deducam vertice Muſas. Gul. Malmſb. ibid.

ALDRICH (Henry) an eminent Engliſh philoſopher and divine, who flouriſhed towards the cloſe of the ſeventeenth and beginning of the eighteenth century. He was born in London, in 1647, and educated at Weſtminſter ſchool under the famous R. Buſby. In act-term, 1662, he was admitted at Chriſt-church college in Oxford. He took the degree of bachelor of arts May 31, 1666; and that of maſter, April 3, 1669. Soon after he entered into holy orders, and on the 15th of February, 1681, was inſtalled canon of Chriſt-church; and the March following, took the degrees of bachelor and doctor in divinity. He had a great ſhare in the controverſy with the Papiſts, during the reign of king James

Wood's Athen. edit. 1721. vol. ii. col. 1055.

James II. (*a*) and biſhop Burnet ranks him amongſt thoſe eminent clergymen, "who examined all the points of popery with a ſolidity of judgment, a clearneſs of arguing, a depth of learning, and a vivacity of writing, far beyond any thing that had before that time appeared in our language." Aldrich had rendered himſelf ſo conſpicuous, that at the revolution, when J. Maſſey, the popiſh dean of Chriſt-church, fled beyond ſea, his deanry was conferred upon him, and he was inſtalled therein the 17th of June, 1689. In this ſtation he behaved in the moſt exemplary manner; and he zealouſly promoted learning, religion, and virtue in the college wherein he preſided; and it owes a good deal of its beauty to his ingenuity, for it was he who deſigned the beautiful ſquare called Peckwater-quadrangle, which is eſteemed an excellent piece of architecture. In imitation of his predeceſſor, biſhop Fell, he publiſhed yearly a piece of ſome antient Greek author (*b*), as a preſent to the ſtudents of his houſe. He wrote likewiſe a ſyſtem of logic (*c*), and ſome other pieces. The reviſing of lord Clarendon's Hiſtory of the Rebellion was intruſted to him and biſhop Sprat.

Burnet's Hiſt. of his own Times, edit. 1724. p. 673.

Athenæ, ib.

Beſides the preferments already mentioned, Dr. Aldrich was alſo rector of Wem in Shropſhire, and choſen prolocutor of the convocation in 1702. He died at Chriſt-church, the 14th of December, in the ſixty-third or ſixty-fourth year of his age; and, as himſelf had appointed, was buried, without any memorial, in the cathedral, on the ſouth ſide of biſhop Fell's grave. Having never been married, he appropriated moſt of his income to works of hoſpitality aud beneficence.

(*a*) He publiſhed two pieces on this occaſion:

1. A Reply to two Diſcourſes lately printed at Oxford, concerning the Adoration of our bleſſed Saviour in the holy Euchariſt.

And Dr. Walker, the author of the two diſcourſes, having wrote animadverſions upon the Reply, Dr. Aldrich publiſhed

2. A Defence of the Oxford Reply.

(*b*) He publiſhed the following pieces in this manner:

1. Xenoph. Memor. lib. iv. Gr. et Lat. Oxon. 1690.

2. Xenoph. de Ageſilao, Gr. et Lat. Oxon. 1691.

3. Ariſteæ Hiſt. LXXII. interpret. Gr. et Lat. Oxon. 1692.

4. Xenoph. De re equeſt. lib. I. Gr. et Lat. Oxon. 1693.

5. Epictetus et Theophraſtus, Gr. et Lat. Oxon. 1707.

6. Platonis, Xenophontis, Plutarchi, Luciani, Symphoſia, Oxon. 1711.

(*c*) It was printed under the title of Artis logicæ compendium, Oxon. 1691, and reprinted ſeveral times ſince, with variations and additions. He alſo printed Elements of Geometry, in Latin; but it was probably for the uſe of ſome of his friends, for it was never publiſhed.

ALDROVANDUS (Ulyſſes) profeſſor of philoſophy and phyſic at Bologna, the place of his nativity. He was a moſt curious enquirer into natural hiſtory, and travelled into the moſt diſtant countries on purpoſe to inform himſelf of their natural productions. Minerals, metals, plants, and animals were the objects of his curious reſearches; but he applied himſelf chiefly to birds, and was at great expence to have figures of them drawn from the life. Aubert le Mire ſays, that he gave a certain painter, famous in that art, a yearly ſalary of two hundred crowns, for thirty years and upwards; and that he employed at his own expence Lorenzo Bennini and Cornelius Swintus, as well as the famous engraver Chriſtopher Coriolanus. Theſe expences ruined his fortune, and at length reduced him to the utmoſt neceſſity; and it is ſaid that he died blind in an hoſpital at Bologna, at a great age, in 1605. Mr. Bale obſerves, that antiquity does not furniſh us with an inſtance of a deſign ſo extenſive and ſo laborious as that of Aldrovandus, with regard to natural hiſtory; that Pliny has treated of more kinds of ſubjects, but only touches lightly on them, he ſays but a little upon any thing, whereas Aldrovandus has collected all he could meet with.

Miræus de Scriptoribus, ſæc. xvi. p. 154. Mercklinus Linden renov. p. 1047.

His compilation, or that compiled upon his plan, conſiſts of ſeveral volumes in folio, ſeveral of which were printed after his death. He himſelf publiſhed his Ornithology, or Hiſtory of Birds, in three folio volumes, in 1599; and his ſeven books Of Inſects, which make another volume of the ſame ſize. The volume Of Serpents, three Of Quadrupeds, one Of Fiſhes, that Of exſanguinous Animals, the Hiſtory of Monſters, with the Supplement to that Of Animals, the treatiſe Of Metals, and the Dendrology or Hiſtory of Trees, were publiſhed at ſeveral times after the death of Aldrovandus, by the care of different perſons (*a*); and Aldrovandus is the ſole author only of the firſt ſix volumes of this work, the reſt having been finiſhed and compiled by others, upon the

(*a*) The volume Of Serpents was put in order and ſent to the preſs by Bartholomæus Ambroſinus; that Of Quadrupeds which divide the Hoof, was firſt digeſted into order by John Cornelius Uterverius, and afterwards by Thomas Demſter, and publiſhed by Marcus Antonius Bernia and Jerome Tamburini; that Of Quadrupeds which do not divide the Hoof, and that Of Fiſhes, were digeſted by Uterverius, and publiſhed by Tamburini; that Of Quadrupeds with Toes or Claws, was compiled by Ambroſinus; the Hiſtory of Monſters, and the Supplements were collected by the ſame author, and publiſhed at the charge of Marcus Antonius Bernia; the Dendrology is the work of Ovidius Montalbanus. Mercklinus in Lindeno renovato, p. 1047.

plan

plan of Aldrovandus (*b*); a moſt extenſive plan, wherein he not only relates what he has read in naturaliſts, but remarks alſo what hiſtorians have written, legiſlators ordained, and poets feigned: he explains alſo the different uſes which may be made of the things he treats of, in common life, in medicine, architecture and other arts; in ſhort, he ſpeaks of morality, proverbs, devices, riddles, hieroglyphics, and many other things which relate to his ſubject. Mapheus Barberini, afterwards pope Urban VIII. has celebrated Aldrovandus in the following lines: Journal des Savans, ib.

Multiplices rerum formas, quas pontus et æther
Exhibet et quicquid promit et abdit humus,
Mens haurit, ſpectant oculi, dum cuncta ſagaci
Aldobrande tuus digerit arte liber.
Miratur proprios ſolers induſtria fœtus
Quamque tulit mali ſe negat eſſe parem
Obſtupet ipſa ſimul rerum fœcunda creatrix.
Et cupet eſſe ſuum quod vidit artis opus.

Lorenzo Craſſo Elogii d'Huom Letterati, tom. i. p. 137.

The various forms that ſwim the watry plains,
Whate'er the earth's capacious womb contains,
The trees and herbs that on her face appear,
And all the wing'd inhabitants of air,
In thy ſtupendous work collected lie,
To feaſt the ſoul, and ſtrike th' aſtoniſh'd eye:
Her own productions induſtry no more
Dares own, but wonders at the fruit ſhe bore;
And fruitful nature, at thy deeds amaz'd,
Wiſhes her own thoſe works thy art has rais'd.

(*b*) "Aldrovandus (ſays M. l'Abbe Gallois) is not the author of ſeveral books publiſhed under his name; but it has happened to the collection of natural hiſtory, of which thoſe books are part, as it does to thoſe great rivers which retain, during their whole courſe, the name they bore at their firſt riſe, though in the end the greateſt part of the water which they carry into the ſea does not belong to them, but to other rivers which they receive: for as the firſt ſix volumes of this great work were Aldrovandus's, although the others were compoſed ſince his death, by different authors, they have ſtill been attributed to him, either becauſe they were a continuance of his deſign, or becauſe the writers of them uſe his memoirs, or becauſe his method was followed, or perhaps that theſe laſt volumes might be the better received under ſo celebrated a name." Journal des Savans, Nov. 12, 1668. p. 425.

ALEANDER (Jerome) archbiſhop of Brindiſi and a cardinal, was born at a little village on the confines of Iſtria, the 13th of February, 1480. His father, Francis Aleander, a phyſician, educated him with great care, and ſent him to Venice,

Venice, where he made conſiderable proficiency in all branches of learning: he ſtudied the mathematics, natural philoſophy, and phyſic. He alſo applied with great aſſiduity to the Greek and Hebrew languages, in which he made ſo great a progreſs, with the aſſiſtance of an excellent memory, that he ſpoke and wrote them with fluency. Pope Alexander VI. being informed of his great abilities, intended to have made him ſecretary to his ſon, and had afterwards ſome thoughts of ſending him his nuncio to Hungary, but Aleander being taken ill, could not at that time leave Venice. In 1508, at the invitation of Lewis XII. Aleander went to France, where he taught the belles lettres in the univerſity of Paris. He entered afterwards into the ſervice of Everard de la Mark biſhop of Liege, who ſent him to Rome, to facilitate his promotion to a cadinal's hat. Leo X. found him a man of ſuch capacity, that he was deſirous to retain him in his ſervice, to which the biſhop of Liege conſented, and his holineſs ſent him nuncio to Germany, in 1519; and in 1520, though abſent, he was appointed librarian of the Vatican, upon the death of Acciaoli. He gained a conſiderable character as nuncio, and made a great figure for his eloquence in the diet of Worms, where he harangued three hours againſt the doctrine of Luther: he could not, however, prevent Luther from being heard in that diet; and though he refuſed to diſpute with him, he obtained an order that his books ſhould be burnt, and his perſon proſcribed, and he himſelf drew up the edict againſt him.

Pallavicini Hiſt. Conc. Trident.

Ibid. lib. i. cap. 28.

Upon his return to Rome, Clement VIII. made him archbiſhop of Brindiſi, and appointed him nuncio to France; and he was in this capacity with Francis I. when he beſieged Pavia, where he fell into the hands of ſome ſoldiers, who uſed him pretty roughly (*a*). He was ſent nuncio a ſecond time

(*a*) *Hieronymus Negro* thus mentions that affair in a letter to Marcus Antonius Michieli: "The archbiſhop of Capua (ſays he) relates a ſtrange adventure of Aleander the biſhop elect of Brindiſi and nuncio from his holineſs to the moſt chriſtian king, which is this: that in the utmoſt fury of the battle, and in ſuch confuſion as you may imagine the poor gentleman, as he was running away, dreſſed in a manner ſuitable to his dignity of a biſhop, fell into the hands of three Spaniards, who laying hold of him, without knowing who he was, conſtrained him, by bullying and threatening, to promiſe a ranſom of three thouſand ducats; and they led him along in that dreſs through the camp, often turning back and preſſing him with the moſt harſh expreſſions to follow them. The affrighted biſhop ran after them like a laquey, without daring to ſay he was the apoſtolic nuncio. But being got into Pavia, he was known by the viceroy of Naples, and by the marqueſs de Peſcara, who, with great trouble and difficulty, delivered him from that confinement and ſlavery: nevertheleſs,

time into Germany, in 1531, where he found a great change in affairs; the people in the proteſtant cities, as he ſays, were no longer animated againſt the holy ſee as formerly, but in the catholic towns they ſhewed an extreme deſire to throw off their allegiance to Rome, and to enrich themſelves with the ſpoils of the church as the proteſtants had done: the alterations in the latter was owing to this reaſon, that having hoped for greater liberty by ſhaking off the papal yoke, they now found by experience that that of the ſecular power, under which they were obliged to live, proved no leſs heavy. Aleander exerted his utmoſt endeavours, but without ſucceſs, to hinder Charles V. from making a truce with the proteſtants in Germany. In 1536, he went to Rome, where he was created a cardinal by Paul III. and was intended to be preſident at the council of Trent; in the mean time he went into Germany legate from the pope, in 1538, and here he continued a year. His death, which happened the 1ſt of February, 1542, prevented his preſiding at the council: ſome ſay that he died by a miſtake of his phyſician (*b*).

Luther and his followers have thrown great reproaches againſt Aleander: they have alſo aſſerted that he was a Jew; but this we believe to be a miſtake, eſpecially as Ulric Hutten, who publiſhed an invective againſt him, ſpeaks as if there was no truth in this matter. Eraſmus has frequently made mention of him, and in ſeveral places to his diſadvantage: in one place he ſays that Aleander was not only of a warm and ſimple, but alſo of a credulous diſpoſition; in another place he gives him the title of bull-carrier; and he ſays alſo, that he was not a man too much addicted to truth.

nevertheleſs, to be releaſed from his oath, he was obliged to give the ſoldiers two hundred ducats a man, to make them eaſy. I hear he is going to Venice; he will give you himſelf an account of his diſgraces and miſfortunes." Lettres de Prince tranſlated by Belleforet, fol. 96.

(*b*) Mr. De la Rochepozai tells us that Aleander wrote a vaſt work againſt all the profeſſors of literature: tables for a Greek grammar, or rather a grammar for the Greek language; two very witty dialogues, one of which is called Cicero relegatus, and the other Cicero revocatus: ſome verſes, which are put amongſt thoſe of the moſt celebrated Italian poets: ſeveral epiſtles, four of which we have amongſt the letters of Fredericus Nauſea, and others, in which he treats of eccleſiaſtical affairs: alſo ſome annotations, which are kept in the library of cardinal Sirletti. Nomenclator Cardinalium, p. 131. edit. 1614.

ALEANDER (Jerome) a learned man of the ſeventeenth century, born in the principality of Friuli, of the ſame family with the preceding. When he went to Rome, he was employed as ſecretary under cardinal Octavius Bandini, and he diſcharged

discharged this office with great honour for almost twenty years. He began betimes to venture his reputation as an author, for no sooner had he received his degrees in law, than he published a Commentary on the Institutions of Caius. He was one of the first members of the Academy of Humorists, and he wrote a learned treatise in Italian on the device of the society. He displayed his genius on many different subjects. He published a treatise on two antiques (*a*); he wrote also on the question of the suburbian churches, and he was the author of a piece against an anonymous writer on that subject in favour of the protestants. He printed also a volume of verses, which was followed with a vindication of the Adonis of the cavalier Marino, against the violent attacks of the cavalier Stiliani.

Nicius Erythræus, Pinacoth. i.

Urban VIII. had a great esteem for Aleander, and took all manner of pains to draw him from the service of cardinal Bandini, and to engage him with the Barberini; in this he at length succeeded, and Aleander became secretary to cardinal Francis Barberini, whom he accompanied to Rome when he went there in the character of legate a latere. He bore the fatigues of this long journey with great alacrity, notwithstanding his delicate constitution and infirm state of health. He did not escape so well from good chear; he had entered into an agreement with some of his intimate friends, that they should treat one another by turns every three days: at one of these entertainments he indulged to excess, which threw him into a disorder, of which he died. Cardinal Barberini gave him a magnificent funeral, at the Academy of Humorists, and the academists carried his corpse to the grave; Gaspar de Simeonibus made his funeral oration there the 31st of December, 1631. Aleander had so neat and easy a manner of writing, that the compliment which Nicius Erythræus often paid him on this account, may not improperly be mentioned: "When I read your works (said he) I think myself a learned man; but when I read those of some others who affect to be eloquent, I think myself very ignorant, for I understand not what they write."

Baillet Jugement sur les Poetes, num. 1426.

(*a*) These were two marbles, a table and a statue, the former containing the figure and symbols of the sun, the latter girt with a zone full of sculptures. The title of Aleander's work is as follows, Explicatio antiquæ tabulæ marmoreæ, solis effigie symbolisque exsculptæ, explicatio sigillorum zonæ veterem statuam marmoream cingentis. It was printed in quarto at Rome in 1616, and at Paris in 1617.

ALEGAMBE (Philip) a Flemiſh Jeſuit, born at Bruſſels the 22d of January, 1592. He ſtudied polite literature in his own country, and went afterwards to Spain, where he entered into the ſervice of the duke of Oſſuna, whom he attended to Sicily, when the duke went there as viceroy. Alegambe being inclined to a religious life, took the habit of a Jeſuit at Palermo, the 7th of September, 1613, where he went through his probation and read his courſe of philoſophy. He purſued his ſtudy of divinity at Rome, from whence he was ſent to Auſtria, to teach philoſophy in the univerſity of Gratz. Having diſcharged the duties of this function to the ſatisfaction of his ſuperiors, he was choſen profeſſor of ſchool-divinity, and promoted in form to the doctorſhip in 1629.

About this time the prince of Eggemberg, who was in high favour with the emperor Ferdinand II. having reſolved that his ſon ſhould travel, and being deſirous he ſhould be attended by ſome learned and prudent Jeſuit, Alegambe was judged a proper perſon, and he accordingly travelled with him five years, during which time he viſited Germany, France, Spain, Portugal, and Italy. Upon his return to Gratz, he taught moral divinity. In 1658, the young prince with whom he travelled, being appointed by the emperor Ferdinand III. embaſſador of obedience to the pope, invited Alegambe to go with him, who accordingly accompanied him to Rome, in quality of his confeſſor. After he had diſcharged this office, the general of the Jeſuits retained him as ſecretary of the Latin diſpatches for Germany. Alegambe having ſpent four years in the diſcharge of this laborious office, was obliged to reſign it, the continual application to writing having conſiderably weakened his ſight. He was now appointed preſident of ſpiritual affairs in the profeſſed houſe, and had the office alſo of hearing confeſſions in the church, in which capacity he acquitted himſelf with great honour. He died of the dropſy at Rome, the 6th of September, 1652. He was reputed an excellent writer, though he wrote but few books (*a*).

Sotuel. Biblioth. Script. Soc. Jeſu, Romæ 1675, folio, p. 706, etc.

(*a*) All the Jeſuit Sotuel allows to be his, are theſe:

1. Bibliotheca ſcriptorum ſocietatis Jeſu, Antwerpiæ, 1643, in folio. His Bibliotheca of the writers of the Jeſuit Order.

2. Vita P. Joannis Cardin, Luſitani, ex ſocietate Jeſu, Romæ 1649, in 12mo. The Life of Father John Cardin the Portugueſe, of the Order of Jeſus.

3. Heroes et victimæ charitatis ſocietatis Jeſu, Romæ 1658, in 4to. The Heroes and Martyrs, etc. of the Order of Jeſus.

4. Mortes illuſtres et geſta eorum de ſocietate Jeſu, qui in odium fidei ab hæreticis vel aliis occiſi ſunt, Romæ 1657, in folio. The illuſtrious Deaths and Actions of thoſe of the Order of Jeſus, who have ſuffered for the Faith by the cruelty of Heretics.

ALENIO

Sotuel. Biblioth. Script. Soc. Jeſu.

ALENIO (Julius) a Jeſuit, born in Breſcia, in the republic of Venice. He travelled into the eaſtern countries, and arrived at Maca in 1610, where he taught mathematics. From thence he went to the empire of China, where he continued to propagate the Chriſtian religion for thirty-ſix years. He was the firſt who planted the faith in the province of Xanſi, and he built ſeveral churches in the province of Fokien. He died in Auguſt, 1649 (*a*).

(*a*) He left ſeveral works in the Chineſe language:

1. The Life of Jeſus Chriſt, in eight volumes.
2. The Incarnation of Jeſus Chriſt.
3. Of the Sacrifice of the Maſs.
4. The Sacrament of Penitence.
5. The Orignal of the World.
6. Proof of the Exiſtence of a Deity.
7. Dialogues.
8. The Dialogue of St. Bernard betwixt the ſoul and body, in Chineſe Verſe.
9. A Treatiſe on the Sciences of Europe.
10. Practical Geometry, in four books.
11. The Life of P. Matthew Ricci.
12. The Life of Dr. Michael Yam, a Chineſe Convert.
13. The Theatre of the World, or Coſmography.

ALES (Alexander) a celebrated divine of the confeſſion of Augſbourg, born at Edinburgh the 23d of April, 1500. He ſoon made a conſiderable progreſs in ſchool-divinity, and entered the liſts very early againſt Luther, this being then the great controverſy in faſhion, and the grand field wherein all authors, young and old, uſed to diſplay their abilities. Soon after he had a ſhare in the diſpute which Patrick Hamilton maintained againſt the eccleſiaſtics, in favour of the new faith he had imbibed at Marpurgh: he endeavoured to bring him back to the catholic religion, but this he could not effect, and even began himſelf to doubt about his own religion, being much affected by the diſcourſe of this gentleman, and more ſtill by the conſtancy he ſhewed at the ſtake, where David Beton archbiſhop of St. Andrew's cauſed him to be burnt. The doubts of Ales would perhaps have been carried no further, if he had been left unmoleſted to enjoy his canonry in the metropolitan church of St. Andrew's; but he was perſecuted with ſo much violence (*a*), that he was obliged to retire

(*a*) This perſecution was raiſed againſt him becauſe he had preached before the provincial ſynod in 1529, a very ſevere ſermon againſt prieſts who were guilty of fornication. The provoſt of St. Andrew's, whoſe lewd intrigues were known to every body, knew that he himſelf was laſhed in this diſcourſe, and imagined that it was on purpoſe to expoſe him to all the audience; he therefore reſolved to revenge himſelf the firſt opportunity,

tire into Germany, where he became at length a perfect convert to the proteſtant religion, and perſevered therein till his death. In the different parties which were formed, he ſometimes joined with thoſe that were leaſt orthodox, for in 1560, he maintained the doctrine of George Major, concerning the neceſſity of good works. The change of religion which happened in England after the marriage of Henry VIII. with Anna Boulen, induced Ales to go to London, in 1535: he was highly eſteemed by Cranmer archbiſhop of Canterbury, Latimer, and Thomas Cromwel, who were at that time in high favour with the king. Upon the fall of theſe favourites he was obliged to return to Germany, where the elector of Brandenburgh appointed him profeſſor of divinity at Francfort upon the Oder, in 1540. Two years afterwards he had a diſpute there upon the queſtion, Whether the magiſtrate can and ought to puniſh fornication? and he maintained the affirmative, with Melancthon. He was greatly offended at their not deciding this diſpute; and perhaps his diſcontent was the reaſon of his quitting Francfort in a hurry; and it is certain that the court of Brandenburgh complained of him, and wrote to the univerſity of Wittemberg to have him puniſhed. He retired to Leipſic, and while he was there, he refuſed a profeſſor's chair which Albert duke of Pruſſia intended to erect at Koningſberg, and which was erected the year following. Soon after, he was choſen profeſſor of divinity at Leipſic, which he ejoyed till his death, which happened on the 17th of March, 1565 (*b*).

nity, and being informed that the chapter was aſſembled to ſend complaints againſt him to king James V. he repaired thither with a body of armed men, and ordered them to ſeize Ales, who, with the other canons, was thrown into priſon; all the reſt however were diſcharged, but Ales was confined in a dungeon for twenty days, and the provoſt repreſented him to the biſhop as a man who had broached his heretical notions before the ſynod. Jacob. Thomaſius in Oratione de Aleſio.

(*b*) The following are the titles of his principal works:

1. De neceſſitate et merito bonorum operum diſputatio propoſita in celebri academia Lipſica ad 29 Nov. 1560. Concerning the Neceſſity and Merit of good Works, a Diſputation held in the Academy of Leipſic.

2. Commentarii in evangelium Joannis, et in utramque epiſtolam ad Timotheum. Commentaries on the Goſpel of St. John, and the two Epiſtles to Timothy.

3. Expoſitio in Pſalmos Davidis, Expoſition of the Pſalms of David.

4. De juſtificatione, contra Oſiandrum. Of Juſtification, againſt Oſiander.

5. De ſancta Trinitate, cum confutatione erroris Valentini. Of the holy Trinity, with a Confutation of Valentin.

6. Reſponſio ad triginta et duos articulos theologorum Lovanienſium, An Anſwer to the thirty-two Articles of the Divines of Louvain.

ALEXANDER (Neckam) an eminent Engliſh writer in the twelfth and thirteenth centuries, born at St. Alban's in Hertfordſhire. After having finiſhed his ſtudies in his native country, he went abroad to the univerſities of France and Italy, where he applied with great aſſiduity. He reſided chiefly at Paris, which was at that time the moſt celebrated univerſity of Europe, where he greatly diſtinguiſhed himſelf for his genius and learning, being conſidered as an excellent philoſopher, a profound divine, and a good rhetorician and poet, for the age wherein he lived. In the year 1180, he read lectures at Paris with general applauſe. About the year 1186, he returned to England, and the year following, at his deſire, Guarinus abbot of St Alban's entruſted him with the care of the ſchools belonging to that abbey. He was afterwards made canon of Chicheſter, from whence he ſoon after removed to Exeter, where he became a canon regular of the order of St. Auguſtin. In 1215, he was made abbot of Exeter, and died in 1227. He wrote ſeveral works, which were never publiſhed (*a*); but they are to be found in manuſcript in the libraries of England and other countries.

Cave's Hiſt. Lit.

Oudin Comment. de Script. Eccl.

(*a*) They are as follow:

1. Commentaria ſupra quatuor evangelia. Commentaries upon the four Goſpels.

2. Expoſitio ſuper Eccleſiaſten. An Expoſition of Eccleſiaſtes.

3. Expoſitio ſuper Cantica. An Expoſition of the Canticles.

4. Laudes divinæ ſapientiæ: The Praiſes of the divine Wiſdom. This work is the ſame with that De naturis rerum, Of the Nature of Things, as Oudin aſſures us from his own reading (Comment. de Script. Eccleſ. tom. iii.) It is a large poetical work, and treats of various ſubjects, as well profane as ſacred; of angels, the heavens, of natural things, particularly birds, beaſts, trees, and plants, which are diſcourſed of in a phyſical and moral way. It was intitled Of the Nature of Things, becauſe it treats for the moſt part of the nature of created things; it was likewiſe called The Praiſes of Divine Wiſdom, becauſe the explication of the natural world ſhews the infinite wiſdom of the Deity. This (ſays Mr. Bayle) conſiſts of a great many verſes, which have no ſmall ſhare of elegance and harmony, if we conſider the barbarous and Gothic age in which they were written. In this piece the author gives a large account of the three cities which were moſt eminent for learning, Athens, Rome, and Paris.

ALEXANDER AB ALEXANDRO, a Neapolitan lawyer, of great learning, who flouriſhed towards the end of the fifteenth and beginning of the ſixteenth century. He followed the profeſſion of the law firſt at Naples, afterwards at Rome; but he devoted all the time he could ſpare to the ſtudy of polite literature, and at length he entirely left the bar, that he might lead a more eaſy and agreeable life with the Muſes.

"When

"When I ſaw (ſays he) that the counſellors could not defend nor aſſiſt any one againſt the power or favour of the mighty, I ſaid it was in vain we took ſo much pains, and fatigued ourſelves with ſo much ſtudy in controverſies of law, and learning ſuch a variety of caſes ſo exactly reported; when I ſaw the judgments paſſed according to the temerity of every remiſs and corrupt perſon who preſided over the laws, and gave determinations not according to equity, but favour and affection." The particulars of his life are to be gathered from his work intitled Genialium dierum: we are there informed, that he lodged at Rome in a houſe that was haunted, and he relates many ſurprizing particulars about the ghoſt; he ſays alſo that when he was very young, he went to the lectures of Philelphus, who explained at Rome the Tuſculan Queſtions of Cicero; he was there alſo when Nicholas Perot and Domitius Calderinus read their public lectures upon Martial. Some ſay that he acted as prothonotary of the kingdom of Naples, and that he diſcharged this office with great honour; but this is not mentioned in his work. The particular time when he died is not known, but he was buried in the monaſtery of the Olivets. Tiraqueau wrote a learned commentary upon his work, which was printed at Lyons in 1587, and reprinted at Leyden in 1673, with the notes of Denis Godfrey, Chriſtopher Colerus, and Nicholas Mercerus.

Alexand. ab Alex. Gen. Dierum, lib. ii. cap. 2.

Ibid. lib. vi. cap. 7.

ALEXANDER (Noel) one of the moſt indefatigable writers of the ſeventeenth century, born at Roan in Normandy the 19th of January, 1639. After he had finiſhed his ſtudies at Roan, he entered into the order of Dominican friers, and was profeſſed there the 9th of May, 1655. Soon after he went to Paris, to go through a courſe of philoſophy and divinity in the great convent, where he diſtinguiſhed himſelf in ſuch a manner, that he was appointed to teach philoſophy there, in which office he continued for twelve years. This however did not ſo much engage his attention as to make him neglect preaching, which is the chief buſineſs of the order he profeſſed. His ſermons were elegantly compoſed and full of ſolidity, but as he had not that eaſe and fluency of ſpeech requiſite in a preacher, he ſoon forſook the pulpit; and his ſuperiors being of opinion that he ſhould apply himſelf wholly to the ſtudy of the Scriptures and eccleſiaſtical hiſtory, he followed their advice, and was created a doctor of the Sorbonne the 21ſt of February, 1675, and the year following one of the conventuals of St. James. Mr. Colbert ſhewed him many marks of his eſteem; and being determined to

Memoires pour ſervir a l'Hiſtoire des Hommes illuſtres, tom. iii.

omit nothing to perfect the education of his ſon, afterwards archbiſhop of Roan, he formed an aſſembly of perſons of the moſt diſtinguiſhed learning, whoſe conferences upon eccleſiaſtical hiſtory might be of advantage to him. Father Alexander was invited to this aſſembly, where he exerted himſelf with ſo much genius and ability, that he gained the particular friendſhip of young Colbert, who ſhewed him the utmoſt regard as long as he lived. Theſe conferences gave riſe to Alexander's deſign of writing an eccleſiaſtical hiſtory; for being deſired to reduce what was material in theſe conferences to writing, he did it with ſo much accuracy, that the learned men who compoſed this aſſembly, adviſed him to undertake a complete body of church-hiſtory. This he executed with great aſſiduity, collecting and digeſting the materials himſelf, and writing even the tables with his own hand. His firſt work is that wherein he endeavours to prove, againſt M. de Launoi, that St. Thomas Aquinas is the real author of the Sum, aſcribed to him. It was printed at Paris in 1675, in octavo. The year following he publiſhed the firſt volume of a large work in Latin, upon the principal points of eccleſiaſtical hiſtory: this work contains twenty-ſix volumes in octavo. The firſt volume treats of the hiſtory of the firſt ages of the church, and gives an account of the perſecutions which it ſuffered, the ſucceſſion of popes, the hereſies which aroſe, the councils which condemned them, the writers in favour of Chriſtianity, and the kings and emperors who reigned during the firſt century; to this are ſubjoined diſſertations upon ſuch points as have been the occaſion of diſpute in hiſtory, chronology, criticiſm, or doctrine. The hiſtory of the ſecond century, with ſome diſſertations, was publiſhed in two volumes, in the year 1677. The third century came out in 1678; in this he treats largely of public penance, and examines into the origin and progreſs of the famous diſpute between pope Stephen and St. Cyprian, concerning the rebaptizing of thoſe who had been baptized by heretics; and he has added three diſſertations, wherein he has collected what relates to the life, manners, errors, and defenders of St. Cyprian. The hiſtory of the fourth century is ſo very extenſive that Alexander has found matter for three volumes, and forty-five diſſertations; they were printed at Paris in 1679. In the three following years he publiſhed his hiſtory of the fifth, ſixth, ſeventh, eighth, ninth, and tenth centuries; and that of the eleventh and twelfth centuries in 1683: in theſe volumes are ſeveral diſſertations againſt Mr. Daille, and in ſome of them he treats of the diſputes between the princes and popes

Du Pin Biblioth. des Auteurs Eccleſ. tom. xix.

Ibid.

popes in such a manner as drew upon him the resentment of the court of Rome, which issued out a decree against his writings in 1684. However he published the same year the history of the thirteenth and fourteenth centuries, in which he continued to defend the rights of kings against the pretensions of that court. He at last completed his work in 1686, by publishing four volumes, which contained the history of the fifteenth and sixteenth centuries. In 1689, he published a work after the same method as the other, upon the Old Testament, in six volumes octavo. In 1678, he published three dissertations, the first concerning the superiority of bishops over presbyters, against Blondel; the second concerning the celibacy of the clergy, and reconciling the history of Paphnutius with the canon of the council of Nice; and the third containing the Vulgate version of the Scriptures. The same year he printed a dissertation concerning sacramental confession, against Mr. Daille, in octavo. In 1682, he wrote an apology for his dissertation upon the Vulgate translation, against Claudius Frassen. He published likewise about this time, or some time before, three dissertations in defence of St. Thomas Aquinas; the first against Henschenius and Papebroch, to shew that the office of the holy sacrament was written by him; the second was in form of a dialogue between a Dominican and a Franciscan, to confute the common opinion that Alexander of Hales was St. Thomas Aquinas's master, and that the latter borrowed his Secunda Secundæ from the former: the third is a panegyric upon Aquinas. In 1693, he published his Theologia dogmatica, in five books, or Positive and moral Divinity, according to the Order of the Catechism of the Council of Trent. This Latin work, consisting of ten octavo volumes, was printed at Paris, and at Venice in 1698: in 1701, he added another volume; and they were all printed together at Paris, in two volumes folio, in 1703, with a collection of Latin letters, which had been printed separately. In 1703, he published a commentary upon the four Gospels, in folio; and in 1710, he published another at Roan upon St. Paul's and the seven canonical epistles. He wrote also a commentary upon the prophets Isaiah, Jeremiah, and Baruch, which was never printed: we shall mention the rest of his works in a note (*a*). In the year 1706, he

(*a*) 1. Statuta facultatis artium Thomisticæ collegio Parisiensi fratrum prædicatorum instituta, Paris. 1683, in duodecimo.

2. Institutio concionatorum tripartita, seu præcepta et regulæ ad prædicatores informandos, cum ideis seu rudimentis concionum per totum annum.

he was made provincial for the province of Paris. Towards the latter part of his life, he was afflicted with the loſs of his ſight; a moſt inexpreſſible misfortune to one whoſe whole pleaſure was in ſtudy, yet he bore it with great patience and reſignation. He died merely of a decay of nature, the 21ſt of Auguſt, 1724, in the eighty-ſixth year of his age.

Ibid. p. 343.

3. Abrege de la foy et de la moral de l' egliſe tiree de l' Ecriture ſainte, Paris, 1686, in duodecimo

4. Eclairciſſement des pretendues difficultez propoſees a monſeigneur l'archeveque de Rouen, ſur pluſieurs points importans de la morale de Jeſus Chriſt, 1697, in duodecimo.

5. A Letter to a Doctor of Sorbonne, upon the Diſpute concerning Probability, and the Errors in a Theſis in Divinity maintained by the Jeſuits in their college at Lyons, the 26th of Auguſt, printed at Mons, 1697, in duodecimo.

6. A ſecond Letter, upon the ſame ſubject, 1697, in duodecimo.

7. An Apology for the Dominican Miſſionaries in China, or an Anſwer to a Book of Father Tellier the Jeſuit, intitled a Defence of the new Chriſtians; and to an Explanation publiſhed by Father Gobien of the ſame Society, concerning the Honours which the Chineſe pay to Confucius and to the Dead, printed at Cologn, 1699, in duodecimo.

8. A Latin tract, intitled Documenta controverſiam miſſionariorum apoſtolicorum imperii Sinici de cultu præſertim Confucii philoſophi et progenitorum defunctorum ſpectantia, ac apologiam Dominicanorum miſſionis Sinicæ miniſtrorum adverſus RR. PP. le Tellier et le Gobien ſocietatis Jeſu confirmantia.

9. A Treatiſe on the Conformity between the Chineſe Ceremonies and the Greek and Roman Idolatry, in order to confirm the Apology of the Dominican Miſſionaries in China, 1700, in duodecimo. Tranſlated into Italian, and printed at Cologn, in octavo.

He wrote likewiſe ſeven letters to the Jeſuits Le Comte and Dez, upon the ſame ſubject.

ALEXANDER (William) an eminent ſtateſman and poet of Scotland, who was born in 1580, and lived in the reigns of king James I. and king Charles I. After having received a liberal education, he travelled with the duke of Argyle as his tutor or companion. Upon his return from foreign parts he went to Scotland, and betook himſelf for ſome time to a rural retirement, where he finiſhed his Aurora, a poetical complaint on the unſucceſsful addreſs he had made to his miſtreſs; for before he went abroad, when he was but fifteen years of age, he had ſeen ſome beauty, who had ſmitten him ſo deeply, that neither amuſement of travelling, nor the ſight of ſo many fair foreigners, as he calls the river Loir to witneſs he had there met with, could remove his affection. Upon his return he renewed his courtſhip, and wrote above an hundred love-ſonnets, till matrimony diſpoſing of his miſtreſs to another perſon, he alſo married, as a remedy for his paſſion. The lady who proved ſo cruel to him, was, it ſeems, married to an old man; for Alexander tells us that ſhe had

See his Aurora, printed in quarto at Lond. 1604. Sonnet ii.

had matched her morning to one in the evening of his age: that he himſelf would now change the myrtle-tree for the laurel, and the bird of Venus for that of Juno: that the torch of Hymen had burnt out the darts of Cupid; and that he had thus ſpent the ſpring of his age, which his ſummer muſt redeem. He now removed to the court of king James VI. where he applied himſelf to the more ſolid and uſeful ſpecies of poetry: he endeavoured to form himſelf upon the plan of the ancient Greek and Roman tragedies, and accordingly we find a tragedy of his publiſhed upon the ſtory of Darius, at Edinburgh, in 1603. The year following it was reprinted at London, with ſome verſes prefixed in praiſe of the author, by T. Murray and Walter Quin; at the end of this edition there are alſo added two poems of his, the one congratulating his majeſty upon his entry into England, and the other upon the inundation of Doven, where the king uſed to recreate himſelf with the diverſion of hawking. The ſame year his Aurora was printed in London, dedicated to Agnes Douglas counteſs of Argyle; and his Paræneſis, to prince Henry. In this laſt piece he gives many excellent inſtructions, and ſhews that the happineſs of a prince depends on chuſing truly worthy, diſintereſted, and public ſpirited counſellors: he ſets forth how the lives of eminent men are to be read to the greateſt advantage; he lays open the characters of vicious kings, diſplays the glory of martial atchievements, and hopes, if the prince ſhould ever make an expedition to Spain, that he might attend him, and be his Homer to ſing his acts there.

Ib. Son. c.

Ib. Son. cvi.

Ib. Son. z.

In 1607, his dramatic performances, intitled The Monarchic Tragedies, were publiſhed, containing beſides Darius already mentioned, Crœſus, the Alexandræan, and Julius Cæſar: they are dedicated to king James, in a poem of thirteen ſtanzas; and his majeſty is ſaid to have been pleaſed with them, and to have called him his philoſophical poet. John Davis of Hereford, in his book of Epigrams publiſhed in the year 1611, has one to our author, in praiſe of his tragedies; in this he ſays, that Alexander the Great had not gained more glory with his ſword, than this Alexander had acquired by his pen. Michael Drayton ſpeaks of him too with great affection and eſteem. Not long after Alexander is ſaid to have wrote a ſupplement to complete the third part of ſir Philip Sidney's Arcadia. In 1613, he wrote a poem called Doom's Day, or the great Day of Judgment; it is divided into twelve hours, as the author calls them, or books. This ſame year Mr. Alexander was ſworn in one of the gentlemen-uſhers of the preſence to prince Charles; and

Crawford's Peerage of Scotland, p. 463.

Ibid.

the king appointed him maſter of the requeſts, and conferred upon him the honour of knighthood; ſo that he now appeared more in the character of a ſtateſman than a poet. He projected the ſettlement of a colony at Nova Scotia, to be carried on at his own expence, and of ſuch adventurers as would be engaged in the undertaking. His majeſty gave him a grant of that country in 1621, and did intend to have created an order of baronets, for encouraging and ſupporting ſo grand a work, but the king died before he put this in execution. His ſon Charles I. was ſo fond of the ſcheme, that ſoon after his acceſſion to the throne, he appointed ſir William Alexander lieutenant of Nova Scotia, and founded the order of knights baronet in Scotland, who were to contribute their aid to the ſaid plantation and ſettlement, upon the conſideration of each having a liberal portion of land alloted him there. The number of theſe baronets were not to exceed one hundred and fifty, and they were to be endowed with ample privileges, and pre-eminence before all knights called equites aurati: but none of them were to be created baronets, either of Scotland or Nova Scotia, till they had fulfilled the conditions deſigned by his majeſty, and till the ſame were confirmed to the king by his lieutenant there. The patents were ratified in parliament; but after ſir William ſold Nova Scotia to the French, they were made ſhorter, and granted in general terms, with all the privileges of former baronets; and it is now an honourable title in Scotland, conferred at the king's pleaſure, without limitation of numbers. This ſcheme and enterprize of ſir William Alexander's was inveighed againſt by many perſons; ſir Thomas Urquhart, his own countryman, has particularly cenſured him upon this account (*a*). The king, however, ſtill continued his favour to ſir William, and, in the year 1626, appointed him ſecretary of ſtate for Scotland; and in September 1630, created him a peer of that kingdom, by the title of viſcount Stirling; and in leſs than three years after, he

(*a*) "It did not ſatisfy his ambition (ſays he) to have a laurel from the Muſes, and be eſteemed a king among poets; but he muſt be a king of ſome new-found-land, and, like another Alexander indeed, ſearching after new worlds, have the ſovereignty of Nova Scotia! He was born a poet, and aimed to be a king; therefore would he have his royal title from king James, who was born a king, and aimed to be a poet: had he ſtopped there, it had been well; but the flame of his honour muſt have ſome oil wherewith to nouriſh it; like another king Arthur, he muſt have his knights, though nothing limited to ſo ſmall a number." The Diſcovery of a moſt exquiſite Jewel, etc. found in the Kennel of Worceſter-ſtreets, the Day after the Fight, octavo, 1652, p. 207.

made

made him earl of Stirling, by his letters patent bearing date the 14th of June, 1633. He diſcharged the office of ſecretary of ſtate with great reputation near fifteen years, to the time of his death, which happened on the 12th of February, 1640 (*b*).

(*b*) About three years before Mr. Alexander's deceaſe, a new edition of his poetical works, or the greateſt part of them, was publiſhed, containing the four Monarchic Tragedies.

2. Doomſday; with ſome verſes prefixed by William Drummond.

3. The Paranæſis, to prince Henry.

4. Jonathan, an heroic poem intended, the firſt book, now firſt publiſhed. The author's ſtyle and verſification are much poliſhed in this edition, eſpecially of the plays.

ALEXIS, a Piedmonteſe. There is a book of Secrets, which for a long time has gone under his name; it was printed at Baſil in octavo, in 1536, and tranſlated from Italian into Latin by Wecher: it has alſo been tranſlated into French, and printed ſeveral times with additions. There is a preface to the piece, wherein Alexis informs us, that he was born of a noble family; that he had from his moſt early years applied himſelf to ſtudy, and that he had learned the Greek, the Latin, the Hebrew, the Chaldean, the Arabian, and ſeveral other languages; that having an extreme curioſity to be acquainted with the ſecrets of nature, he had collected as much as he could during his travels for fifty-ſeven years; and that he piqued himſelf upon not communicating his ſecrets to any perſon: but that when he was eighty-two years of age, having ſeen a poor man who had died of a ſickneſs, which might have been cured, had he communicated his ſecret to the ſurgeon who took care of him, he was touched with ſuch a remorſe of conſcience, that he lived almoſt like a hermit; and it was in this ſolitude that he ranged his ſecrets in ſuch an order as to make them fit to be publiſhed. The hawkers generally carry them, with other books, to the country-fairs; theſe, however, which they carry, contain only the ſelect remedies of ſeignor Alexis of Piedmont: the entire collection would make too large a volume for them.

Mercklin. in Lindenio renovato, p. 28.

ALEYN (Charles) an Engliſh poet who lived in the reign of Charles I. He received his education at Sidney college in Cambridge; and when he went to London, he became aſſiſtant to Thomas Farnaby the famous grammarian, at his great ſchool in Goldſmith's-rents, in the pariſh of St Giles's Cripple-gate. In the year 1631, he publiſhed two poems on the

Wood's Athen. Oxon. vol. ii

the famous victories of Creſci and Poictiers, obtained by the Engliſh in France, under king Edward III. and his martial ſon the Black Prince; they are written in ſtanzas of ſix lines: we hope it will not be unentertaining to our readers, if we give ſome ſpecimens of his poetry from theſe two pieces. The Black Prince is thus deſcribed ſpiriting up his army at the battle of Creſci:

Courageous Edward ſpurs their valour on,
And cheers his ſprightly ſoldiers: where he came,
His breath did kindle valour, where was none;
And where it found a ſpark, it made a flame:
Armies of fearful harts will ſcorn to yield,
If lions be their captains in the field.

Battle of Creſcey, 8vo 1633. p. 35.

Then in the engagement, by his ſhowers of arrows, the enemies drop like ripe grapes in a ſhower of hail:

As when the colder region of the air
Moulds rain or hail-ſhot, the relenting tree
Of the plump god, luſty before and fair,
Loſeth her rubies with heav'n's battery,
Thus fell the foe; for ſhoot, tho' in the dark,
'Tis hard to miſs when the whole field's a mark.

Ibid. p. 42.

After the engagement, the miſerable condition of the French is deſcribed in the following lines:

Here a hand ſever'd, there an ear was cropp'd,
Here a chap fal'n, and there an eye put out,
Here was an arm lopp'd off, there a noſe dropp'd,
Here half a man, and there a leſs piece fought:
Like to diſmember'd ſtatues they did ſtand,
Which had been mangled by time's iron hand.

Ibid. p. 50.

And then what a condition the Engliſh pikes and lances were in:

The artificial wood of ſpears was wet
With yet warm blood, and trembling in the wind,
Did rattle like the thorns which nature ſet
On the rough hide of an arm'd porcupine;
Or looked like the trees which dropped gore,
Pluck'd from the tomb of ſlaughter'd Polydore.

Ibid. p. 49.

And in the battle of Poictiers, the poet ſpeaks thus again of the Black Prince:

And

And now my fancy ſees great Edward riſe,
Mars his enthuſiaſt: his actions were
Raptures of valour, and deep extacies
Of man above himſelf; for drawing here
His ſpirits from their matter, paſſed more
Himſelf, than he ſurpaſs'd the world before.

He, on the ſtage of Aquitane, did play
That part, which none beſides can perſonate:
In ev'ry courſe, or found, or made a way,
And proſtrate, as infallible as fate,
Like to death's harbinger his paſſage made,
And there death lodged, where he lodg'd his blade. Ibid. p. 82.

When Mr. Aleyn left Mr. Farnaby, he went into the family of Edward Sherburne, eſq. to be tutor to his ſon, who ſucceeded his father as clerk of the ordnance, and was alſo commiſſary-general of the artillery to king Charles I. at the battle of Edgehill. The next piece which our author produced, was a poem in honour of king Henry VII. and that important battle which gained him the crown of England: it was publiſhed in the year 1638, under the title of The Hiſtorie of that wiſe and fortunate prince Henrie, of that Name the ſeventh, King of England; with that famed Battaile fought between the ſaid King Henry and Richard III. named Crook-back, upon Redmore near Boſworth. There are ſeveral poetical eulogiums prefixed to this poem, amongſt which is one by Edward Sherburne, his pupil, in which he tells him, that his words yield Henry more honour than did his own weapons: and the following lines on this occaſion by his friend Edward Prideaux;

When Fame had ſaid thy poem ſhould come out
Without a dedication, ſome did doubt
If Fame in that had told the truth; but I,
Who knew her falſe, boldly gave Fame the lye:
For I was certain, that this book by thee
Was dedicated to eternity.

Beſides thoſe three poems, there are in print ſome little copies of commendatory verſes aſcribed to him, and prefixed to the works of other writers, particularly before the earlieſt editions of Beaumont and Fletcher's plays. In 1639, he publiſhed the Hiſtory of Eurialus and Lucretia; this was a tranſlation: the ſtory is to be found among the Latin epiſtles of Æneas Sylvius. The year after he is ſaid to have died, and to have been buried in the pariſh of St. Andrew's Holborn. Id. ibid.

ALLATIUS

ALLATIUS (Leo) keeper of the Vatican library, a native of the iſland of Scio, and a celebrated writer of the ſeventeenth century. At nine years of age he was removed from his native country to Calabria; ſome time after he was ſent to Rome, and admitted into the Greek college, where he applied himſelf to the ſtudy of polite learning, philoſophy, and divinity. From thence he went to Naples, and was choſen great vicar to Bernard Juſtiniani biſhop of Anglona. From Naples he returned to his own country, but went ſoon from thence to Rome, where he ſtudied phyſic under Julius Cæſar Lagalla, and took a degree in that profeſſion. He afterwards made the belles letters his chief ſtudy, and taught in the Greek college at Rome. Pope Gregory XV. ſent him to Germany in the year 1622, in order to get the elector Palatine's library removed to Rome; but by the death of that pope he loſt the reward he might have expected for his trouble in that affair. He lived ſome time after with cardinal Bichi, and then with cardinal Francis Barberini; and was at laſt, by pope Alexander VII, appointed keeper of the Vatican library. Allatius was of great ſervice to the gentlemen of Port Royal in the controverſy they had with Mr. Claude, touching the belief of the Greeks in regard to the Euchariſt: Mr. Claude often calls him Mr. Arnaud's great author, and has given him but an indifferent character (*a*). No Latin ever ſhewed himſelf more incenſed againſt the Greek ſchiſmatics than Allatius, or more devoted to the ſee of Rome. He never engaged in matrimony, nor was he ever in orders; and pope Alexander having aſked him one day, why he did not enter into orders? "Becauſe (anſwered he) I would be free to marry." "But if ſo (replied the pope) why don't you marry?" "Becauſe I would be at liberty (anſwered Allatius) to take

Lorenzo Criſſo Iſtoria de Poeti Greci, p. 306.

Mabillon Muſæum Ital. tom. i. p. 61.

(*a*) "Allatius (ſays he) was a Greek, who had renounced his own religion to embrace that of Rome; a Greek whom the pope had choſen his librarian; a man the moſt devoted to the intereſts of the court of Rome, a man extremely outragious in his diſpoſition; he ſhews his attachment to the court of Rome in the very beginning of his book De perpetua conſenſione, where he writes in favour of the pope thus: "The Roman pontiff (ſays he) is quite independent, judges the world without being liable to be judged; we are bound to obey his commands, even when he governs unjuſtly; he gives laws without receiving any; he changes them as he thinks fit; appoints magiſtrates; decides all queſtions as to matters of faith, and orders all affairs of importance in the church as ſeems to him good. He cannot err, being out of the power of all hereſy and illuſion; and as he is armed with the authority of Chriſt, not even an angel from heaven could make him alter his opinion." M. Claude's Anſwer to M. Arnaud's book, lib. iii. cap. 12.

orders."

orders (*b*)." If we chuſe to believe John Patricius, Allatius had a very extraordinary pen, with which, and no other, he wrote Greek for forty years; and we need not be ſurprized, that when he loſt it, he was ſo grieved, that he could ſcarce forbear crying. He publiſhed ſeveral manuſcripts, ſeveral tranſlations of Greek authors, and ſeveral pieces of his own compoſing (*c*). In his compoſitions he is thought to ſhew more erudition than judgment: he uſed alſo to make frequent digreſſions frome one ſubject to another. Mr. de Sallo has cenſured him upon this account. This author, after having taken notice of a lamentation of the Virgin Mary as a remarkable piece inſerted in one of Allatius's works, goes on thus: "This lamentation was compoſed by Metaphraſt, and that was ſufficient for Allatius to inſert a panegyric upon Metaphraſt, written by Pſellus. As Metaphraſt's name was Simeon, he took an opportunity from thence of making a long diſſertation upon the lives and works of ſuch celebrated men of the ſame name. From the Simeons he paſſes to the Simons, from them to the Simonideſes, and laſtly to the Simonachides." Allatius died at Rome in January, 1669, being in the eighty-third year of his age. He wrote ſeveral Greek poems, one upon the birth of Lewis XIV. in which he introduces Greece ſpeaking: he printed this poem, and prefixed it to his book De perpetua conſenſione, which he dedicated to that prince.

Journal des Savans, 13 Nov. 1666.

(*b*) "Thus he paſſed his whole life (ſays Mr. Bayle) wavering betwixt a pariſh and a wife; forty perhaps at his death for having choſe neither of them: but had he fixed upon either, he might perhaps have repented his choice for thirty or forty years together.

(*c*) Moreri mentions the following books publiſhed by Allatius:

1. Catena SS. Petrum in Jeremiam.
2. Euſtathius Antiochenus in hexameron, et de engaſtrimytho.
3. Monumentum Adulitanum Ptolomai III.
4. Confutatio fabulæ de Joanna papiſſa.
5. Libanii orationes.
6. Apes Urbanæ.
7. De Pſellis.
8. De Georgiis.
9. De Simeonibus.
13. Procli Diadochi paraphraſis in Ptolemæi lib. iv.
11. Socratis, Antiſthenis, etc. epiſtolæ.
12. Salluſtii philoſophi opuſculum, de diis et mundo.
13. De patria Homeri.
14. Philo Byzantin. de ſeptem orbis ſpectaculis.
15. Excerpta varia Græcorum ſophiſtarum et rhetorum.
16. De libris eccleſiaſt. Græcorum.
17. De menſura temporum antiquorum.
18. De Eccleſiæ occidentalis atque orientalis perpetua conſenſione.
19. Orthodoxæ Græciæ ſcriptorum, 2 vol.
23. Symmictica.
21. Vindiciæ ſynodi Epheſinæ.
22. Nili opera.
23. Appendix ad opera S. Anſelmi.
24. Concordia nationum chriſtianarum Aſiæ, Africæ, et Europæ, in fide catholica.
25. De octava ſynodo Photii.
26. De interſtitiis Græcorum ad ordines.
27. De templis Græcorum.

ALLEN

ALLEN (John) archbiſhop of Dublin in the reign of king Henry VIII. He received the firſt part of his academical education in the univerſity of Oxford; from thence he removed to Cambridge, where he took the degree of bachelor of laws. He was afterwards ſent to Rome, by Dr. Warham archbiſhop of Canterbury, to manage ſome affairs relating to the church. He remained there about nine years, and was created doctor of laws. Upon his return he was appointed chaplain to cardinal Wolſey, and commiſſary or judge of his court as legate a latere; in the diſcharge of which office he was ſuſpected of great diſhoneſty, and even perjury. He aſſiſted the cardinal in viſiting, and afterwards diſſolving forty little monaſteries, for the erection of his college at Oxford, and that of Ipſwich. The cardinal procured him the living of Dalby in Leiceſterſhire. About the end of the year 1525, he was incorporated doctor of laws of the univerſity of Oxford. On the 13th of March, 1528, he was conſecrated archbiſhop of Dublin; and about the ſame time was made chancellor of Ireland. He wrote a Latin piece intitled Epiſtola de pallii ſignificatione activa et paſſiva; and another, De conſuetudinibus ac ſtatutis in tuitoriis cauſis obſervandis. He wrote alſo ſeveral other pieces relating to the church. His death, which happened in 1534, was very tragical; for being taken, in a time of rebellion, by Thomas Fitzgerald, eldeſt ſon to the earl of Kildare, he was, by his command, moſt inhumanly murdered, being brained like an ox, at Tartane in Ireland, in the fifty-eighth year of his age: the place where the bloody act was committed was afterwards hedged in, in deteſtation of the horrid deed.

Wood's Athenæ Oxon. vol. i.

Ibid.

Hiſtory of Ireland, p. 120.

ALLEN (Thomas) a famous mathematician of the ſixteenth century, born at Utoxeter in Staffordſhire, the 21ſt of December, 1542. He was admitted ſcholar of Trinity college Oxford, the 4th of June, 1561; and in 1567, took his degree of maſter of arts. In 1570, he quitted his college and fellowſhip, and retired to Gloceſter hall, where he ſtudied very cloſely, and became famous for his knowledge in antiquity, philoſophy, and mathematics. Having received an invitation from Henry earl of Northumberland, a great friend and patron of the mathematicians, he ſpent ſome time at the earl's houſe, where he became acquainted with thoſe celebrated mathematicians Thomas Harriot, John Dee, Walter Warner, and Nathaniel Torporley. Robert earl of Leiceſter had a particular eſteem for Mr. Allen, and would have conferred

conferred a biſhopric upon him, but his love of ſolitude and retirement made him decline the offer. His great ſkill in the mathematics, made the ignorant and vulgar look upon him as a magician or conjurer: the author of a book intitled Leiceſter's Commonwealth, has accordingly accuſed him with uſing the art of figuring, to procure the earl of Leiceſter's unlawful deſigns, and endeavouring by the black art to bring about a match betwixt him and queen Elizabeth. But without pretending to point out the abſurdity of the charge, it is certain that the earl placed ſuch confidence in Allen, that nothing material in the ſtate was tranſacted without his knowledge; and the earl had conſtant information, by letter, from Mr. Allen of what paſſed in the univerſity. Mr. Allen was very curious and indefatigable in collecting ſcattered manuſcripts relating to hiſtory, antiquity, aſtronomy, philoſophy, and mathematics: theſe collections have been quoted by ſeveral learned authors, etc. and mentioned to have been in the Bibliotheca Alleniana. He publiſhed in Latin the ſecond and third books of Claudius Ptolemy of Peluſium, Concerning the Judgment of the Stars, or, as it is commonly called, of the quadripartite conſtruction, with an expoſition. He wrote alſo notes on many of Lilly's books, and ſome on John Bale's work De ſcriptoribus Maj. Britanniæ. Having lived to a great age, he died at Gloceſter hall, the 30th of September, 1632. Mr. Burton, the author of his funeral oration, calls him not only the Coryphæus, but the very ſoul and ſun of all the mathematicians of his time. Mr. Selden calls him, "Omni eruditionis genere ſummoque judicio ornatiſſimus, celeberrimæ academiæ Oxonienſis decus inſigniſſimum: a perſon of the moſt extenſive learning and conſummate judgment, the brighteſt ornament of the univerſity of Oxford." Camden ſays he was "Plurimis optimiſque artibus ornatiſſimus: ſkilled in moſt of the beſt arts and ſciences." Mr. Wood has tranſcribed part of his character from a manuſcript in the library of Trinity college, in theſe words; "He ſtudied polite literature with great application; he was ſtrictly tenacious of academic diſcipline, always highly eſteemed both by foreigners and thoſe of the univerſity, and by all in the higheſt ſtations in the church of England and the univerſity of Oxford. He was a ſagacious obſerver, an agreeable companion (*a*)," etc.

Wood's Athenæ Oxon. vol. 1.

Ibid.

Ibid.

In notis ad Eadmerum edit. 1623. p. 200.

(*a*) Vir fuit elegantium literarum ſtudioſiſſimus, academicæ diſciplinæ tenaciſſimus, apud exteros et academicos ſemper in magno pretio, eorumque qui in eccleſia Anglicana atque in univerſitate Oxonienſi pro meritis ſuis ad dignitates aut præfecturas ſubinde proventi fuerunt. Fuit ſagaciſſimus obſervator, familiariſſimus conviva, etc.

ALLESTRY,

Wood's Athenæ Oxon. vol. ii.

ALLESTRY, or ALLESTREE (Richard) an eminent Engliſh divine, born in March 1619, at Uppington near the Wreken in Shropſhire. He was at firſt educated at a free-ſchool in that neighbourhood, and afterwards removed to one at Coventry, taught by Philemon Holland. In 1636, he was ſent to Oxford, and entered a commoner in Chriſt-church, under the tuition of Mr. Richard Buſby, afterwards maſter of Weſtminſter ſchool. Six months after his ſettlement in the univerſity, Dr. Fell, dean of Chriſt-church, having obſerved the parts and induſtry of young Alleſtry, made him a ſtudent of that college, where he applied himſelf to his ſtudies with great aſſiduity and ſucceſs. When he had taken the degree of bachelor of arts, he was choſen moderator in philoſophy, in which office he continued till the diſturbances of the kingdom interrupted the ſtudies and repoſe of the univerſity. In 1641, Mr. Alleſtry, amongſt others of the Oxford ſtudents, took arms for the king, under ſir John Biron, and continued therein till that gentleman withdrew from Oxford, when he returned to his ſtudies. Soon after, a party of the parliament forces having entered Oxford and plundered the colleges, Mr. Alleſtry narrowly eſcaped being ſeverely handled by them (*a*). In October following he took arms again, and was at the battle fought betwixt king Charles I. and the parliament forces under the command of the earl of Eſſex, in Keinton field in Warwickſhire; after which, underſtanding that the king deſigned immediately to march to Oxford, and take up his reſidence at the deanry of Chriſt-church, he haſtened thither to make preparations for his majeſty's reception, but in his way he was taken priſoner by a party of horſe from Broughton-houſe, which was gariſoned by lord Say for the parliament; but his confinement however was but ſhort, for the garriſon ſurrendered to the king. And now Mr. Alleſtry ſettled again

(*a*) Some of the parliament forces having attempted to break into the treaſury of Chriſt-church, and having forced a paſſage into it, met with nothing but a ſingle groat and a halfer, at the bottom of a large iron cheſt. Enraged at their diſappointment, they went to the deanry, where having plundered as much as they thought fit, they put it altogether in a chamber, locked it up, and retired to their quarters, intending next day to return and diſpoſe of their prize: but when they came, they found themſelves diſappointed and every thing removed out of the chamber. Upon examination it was diſcovered that Mr. Alleſtry had a key to the lodgings, and that this key had been made uſe of upon this occaſion; whereupon he was ſeized, and would probably have been very ſeverely handled had not the earl of Eſſex called away the forces on a ſudden, and by that means reſcued him from their fury. Preface to Dr. Alleſtry's Sermons, printed at Oxford, 1684.

to his ſtudies, and the ſpring following took his degree of maſter of arts. The ſame year he was in extreme danger of his life by a peſtilential diſtemper which raged in the garriſon at Oxford. As ſoon as he recovered, he entered again into his majeſty's ſervice, and carried a muſquet in a regiment formed out of the Oxford ſcholars. Nor did he in the mean time neglect his ſtudies, "but frequently (as the author of the preface to Dr. Alleſtry's Sermons expreſſes it) holding the muſquet in one hand and the book in the other, and making the watchfulneſs of a ſoldier the lucubrations of a ſtudent." In this ſervice he continued till the end of the war: he then went into holy orders, and was choſen cenſor of his college. He had a conſiderable ſhare in that teſt of loyalty which the univerſity of Oxford gave in their decree and judgment againſt the Solemn League and Covenant. In 1648, the parliament ſent viſitors to Oxford, to demand the ſubmiſſion of that body to their authority; thoſe who refuſed to comply were immediately proſcribed; this was done by writing their names on a paper, and affixing it on the door of St. Mary's church, ſignifying that ſuch perſons were, by the authority of the viſitors, baniſhed the univerſity, and required to depart the precincts thereof within three days, upon pain of being taken for ſpies of war, and proceeded againſt as ſuch. Mr. Alleſtry, amongſt many others, was accordingly expelled the univerſity. He now retired into Shropſhire, and was entertained as chaplain to the honourable Francis Newport, eſq. and upon the death of Richard lord Newport, that gentleman's father, in France, whither he had fled to avoid the violence of the prevailing party, Mr. Alleſtry was ſent over to France, to take care of that nobleman's effects. Having diſpatched this affair with ſucceſs, he returned to his employment, in which he continued till the defeat of king Charles II. at Worceſter. At this time the royaliſts wanting an intelligent and faithful perſon to ſend over to his majeſty, Mr. Alleſtry was ſollicited to undertake the journey, which he accordingly did; and having attended the king at Roan, and received his diſpatches, returned to England. In 1659, he went over again to his majeſty in Flanders; but upon his return was ſeized at Dover by a party of ſoldiers; he had the addreſs however to ſecure his letters, by conveying them to a faithful hand. The ſoldiers guarded him to London, where he was examined by a committee of the council of ſafety, and ſent priſoner to Lambeth-houſe, where he contracted a dangerous ſickneſs. After ſix or eight weeks confinement, he was ſet at liberty: and this enlargement was perhaps owing to the pro-

Wood's Faſti Oxon. vol. ii. col. 33

Preface to Dr. Alleſtry's Serms.

ſpect of an approaching revolution; for ſome of the heads of the republican party ſeeing things tend towards his majeſty's reſtoration, were willing by kindneſſes to recommend themſelves to the royal party, in caſe things ſhould take that turn.

Soon after the reſtoration, Mr. Alleſtry was made a canon of Chriſt-church: at the ſame time he undertook one of the lectureſhips of the city of Oxford, but he never received any part of the ſalary, for he ordered it to be diſtributed amongſt the poor. In October 1660, he took the degree of doctor of divinity, and was appointed one of the king's chaplains in ordinary, and ſoon after regius profeſſor of divinity. In 1665, he was made provoſt of Eton college; but it was with ſome difficulty that he was prevailed upon to accept of this benefice (*b*). In 1679, finding his health and ſight much impaired, he reſigned his profeſſorſhip of divinity to Dr. Jane. And now the decay of his conſtitution terminating in a dropſy, he removed to London, to have the advice of phyſicians; but medicines proving ineffectual, he died in January, 1681, and was buried in Eton chapel, where a marble monument was erected to his memory, with a Latin inſcription (*c*), to the

(*b*) Dr. Fell gives us the following account of this affair: "That great intereſt was made by a layman, who probably might ſucceed upon his refuſal, notwithſtanding that the provoſt there be actually the parſon of Eton pariſh, and preſented to the cure, and inſtituted by the biſhop of Lincoln the dioceſan, as all other pariſh-prieſts are; ſo that nothing could be more plainly ſacrilegious and irregular in itſelf, than ſuch an uſurpation by a lay perſon; ſo nothing could be a greater diſſervice to the church than by an unſeaſonable modeſty to make way for it. Upon theſe motives it was that Dr. Alleſtry became provoſt of Eton; and for the ſame reaſon it was that during his life he continued ſo, never hearkening to any offer of preferment which might make a vacancy, and repeat the former hazard. And it may be truly ſaid, that this was the greateſt ſecular care that he carried with him into the other world, it being his dying requeſt unto his friends, to interpoſe with his ſacred majeſty, that he might have a ſucceſſor lawfully capable, and who would promote the welfare of the college." Life of Alleſtry prefixed to his Sermons.

(*c*) The original is as follows:

H. S. I.
Richardus Alleſtree
Cathedræ Theologicæ in Univerſitate Oxonienſi
Profeſſor Regius,
Eccleſiæ Chriſti ibidem Præbendarius,
et
Collegii hujus Ætonenſis Præpoſitus.
Munis iſtis ſingulis ita par, ut et omnibus major.
In
Diſputationibus irrefragabilis, Concionibus flexanimus,

Negoti

the following purpoſe: "Here lies Richard Alleſtree, regius profeſſor of divinity in the univerſity of Oxford, canon of Chriſt-church, and provoſt of this college of Eton; in the ſeparate diſcharge of which offices he ſhewed himſelf ſuperior to the execution of them altogether. In diſputations invincible, pathetic in his ſermons, ſkillful in the management of affairs, a man of integrity and ſanctity. He declined the epiſcopal character as induſtriouſly as others purſue it, thinking it a more noble employ to defend, inſtruct, and adorn the church, than to govern it. Worn out at length with continual labour and ſtudy, this worthy man was carried off by an untimely death, on the 27th of January, 1680, in the ſixtieth year of his age. In his life-time he erected to himſelf a noble monument, in building, at his own expence, the weſt ſide of the adjacent quadrangle. His heirs erected this ſmall monument to his memory." The author of the preface to his ſermons ſpeaks thus of Dr. Alleſtry: "His mind (ſays he) that nobler part of him, was compoſed by an extraordinary indulgence of nature; thoſe faculties which in others uſe to be ſingle, and are thought neceſſarily to be ſo, were united in him; memory, fancy, judgment, elocution, great modeſty, and no leſs aſſurance, a comprehenſion of things and fluency of words; an aptneſs for the pleaſant, and ſufficiency of the rugged parts of knowledge; a courage to encounter, and an induſtry to maſter all things, make up the character of his happy genius. — In the managery of the buſineſs of the chair of divinity, as he performed the ſcholaſtic part with great ſufficiency, in exact and dextrous untying the knots of arguments, and ſolid determination of controverted points; ſo he was not oppreſſed by the fame of any of his moſt eminent predeceſſors; his prudence was very remark-

Negotii ſolers, Vitæ integer, Pietate ſanctus,
Epiſcopales inſulas eadem induſtria evitavit
Qua alii ambiunt
Cui rectius viſum
Eccleſiam defendere, inſtruere, ornare,
Quam regere.
Laboribus ſtudiiſque perpetuis exhauſtus
Morte, ſi quis alius, præmatura,
Obiit Vir deſideratiſſimus
Januarii XXVII, An. MDCLXXX,
Ætatis LX.
Nobilis ſibi monumentum
Aræ adjacentis latus occidentale,
Quod a fundamentis propriis impensis struxit
Vivus ſibi ſtatuit.
Brevem hanc Tabellam Hæredes defuncto poſuere.

able in the choice of ſubjects to be treated on; for he waſted no time and opportunity in the inſignificant parts of ſchool-divinity, but inſiſted on the fundamental grounds of controverſy between the church of England, and the moſt formidable enemies thereof." He was a conſiderable benefactor to Eton college, and he raiſed the character and reputation of the ſchool. There are extant forty ſermons of Dr. Alleſtry's, whereof the greateſt part were preached before the king, upon ſolemn occaſions. Mr. Wood likewiſe mentions a ſmall tract written by him, intitled The Privileges of the Univerſity of Oxford in point of Viſitation, in a Letter to an honourable Perſonage.

ALLESTRY (Jacob) an Engliſh poet of the laſt century. He was educated at Weſtminſter ſchool, and entered at Chriſt-church, Oxford, in the act-term 1671, being then eighteen years of age. He afterwards took the degrees of bachelor and maſter of arts; was muſic-reader in 1679, and terræ filius in 1682, both which offices he executed with great applauſe, being eſteemed a good philologiſt and poet. He wrote ſeveral pieces of poetry, one of which, intitled What art thou, Love? we ſhall tranſcribe, as a ſpecimen of his talent.

Wood's Athenæ Oxon. vol. ii. col. 800.

I.

What art thou, love? whence are thoſe charms,
That thus thou bear'ſt an univerſal rule?
For thee the ſoldier quits his arms,
The king turns ſlave, the wiſe man fool.

II.

In vain we chaſe thee from the field,
And with cool thoughts reſiſt thy yoke;
Next tide of blood, alas! we yield,
And all thoſe high reſolves are broke.

III.

Can we e'er hope thou ſhould'ſt be true,
Whom we have found ſo often baſe?
Cozen'd, and cheated, ſtill we view
And fawn upon the treach'rous face.

IV.

In vain our nature we accuſe,
And doat, becauſe ſhe ſays we muſt:
This for a brute were an excuſe,
Whoſe very ſoul and life is luſt.

V. To

V.

To get our likeneſs! what is that?
Our likeneſs is but miſery:
Why ſhould I toil to propagate
Another thing as vile as I.

VI.

From hands divine our ſpirits came,
And God, that made us, did inſpire
Something more noble in our frame,
Above the dregs of earthly fire.

He had a chief hand in the verſes and paſtorals ſpoken in the theatre at Oxford, May 21, 1681, by Mr. William Savile, ſecond ſon of the marquis of Halifax, and George Cholmondeley, ſecond ſon of Robert viſcount Kells (both of Chriſt church) before James duke of York, his ducheſs, and the lady Anne; which verſes and paſtorals were afterwards printed in the Examen Poeticum. He died the 15th of October, 1686, and was buried in the church of St. Thomas at Oxford, near the eaſt end of the chancel. Ibid.

ALLEYN (Edward) a celebrated Engliſh player in the reigns of queen Elizabeth and king James, and founder of the college at Dulwich in the county of Surry. He was born in the city of London, in the pariſh of St. Botolph without Biſhops-gate, on the 1ſt of September, 1566, as appears from a memorandum of his own writing. Dr. Fuller ſays that he was bred a ſtage-player; that his father would have given him a liberal education, but Edward was not turned for a ſerious courſe of life. He was, however, a youth of an excellent capacity, a chearful temper, a tenacious memory, and a ſweet elocution, and in his perſon of a ſtately port and aſpect; all which advantages might well induce a young man to take to the theatrical profeſſion. By ſeveral authorities we find he muſt have been on the ſtage ſome time before the year 1592; for at this time he was in high favour with the town, and greatly applauded by the beſt judges, particularly by Ben Johnſon, who thus addreſſes him in the following lines: MS. papers of his in Dulwich college. Fuller's Worthies of England, fol. 1662.

If Rome ſo great, and in her wiſeſt age,
Fear'd not to boaſt the glories of her ſtage,
As ſkillful Roſcius and great Æſop; men
Yet crown'd with honours, as with riches then,

Who had no leſs a trumpet to their name,
Than Cicero, whoſe very breath was fame:
How can ſo great example die in me,
That, Alleyn, I ſhould pauſe to publiſh thee?
Who, both their graces, in thyſelf haſt more
Outſtrip'd, than they did all who went before:
And, preſent worth, in all doſt ſo contract,
As others ſpake, but only thou doſt act;
Wear this renown: 'tis juſt that who did give
So many poets life, by one ſhould live.

Johnſon's Epigram. numb. 89.

Haywood, in his prologue to Marloe's Jew of Malta, calls him Proteus for ſhapes, and Roſcius for a tongue. He uſually played the capital parts in the moſt excellent dramatic pieces, and was one of the original actors in Shakeſpeare's plays; in ſome of Ben Johnſon's he was alſo a principal performer: but what characters he perſonated in either of theſe poets, is difficult how to determine, which is owing to the inaccuracy of their editors, who printed not the names of the players oppoſite to the characters they performed, as the modern cuſtom is, but gave one general liſt of actors to the whole ſet of plays, as in the old folio edition of Shakeſpeare; or divided one from the other, ſetting the dramatis perſonæ before the plays, and the catalogue of performers after them, as in Johnſon's.

It may appear ſomewhat ſurprizing, how one of Mr. Alleyn's profeſſion ſhould be enabled to erect ſuch an edifice as Dulwich college, and ſo liberally to endow it for the maintenance of ſo many perſons. In anſwer to this it muſt be obſerved that he had ſome paternal fortune, which, though ſmall, might lay a foundation for his future affluence; and it is to be preſumed that the profits he received from acting, to one of his provident and managing diſpoſition, and one who by his excellence in playing drew after him ſuch crowds of ſpectators, muſt have conſiderably improved his fortune: beſides, he was not only an actor, but maſter of a playhouſe, built at his own expence, by which he is ſaid to have amaſſed conſiderable wealth (*a*). He was alſo keeper of the king's wild

(*a*) This was the Fortune playhouſe, near White-croſs-ſtreet, by Moorfields. There is a tradition in the neighbourhood of this place, that in digging the foundation of this houſe, there was found a conſiderable treaſure; ſo that it is probable the whole or greateſt part of it might fall to Mr. Alleyn. At this time they always acted by day-light, and they had neither ſcenes nor actreſſes. Sir William Davenant opened the duke of York's theatre in 1662, with his play of the Siege of Rhodes, and then it was that ſcenes firſt appeared. About the ſame time two women-players were firſt introduced, who grew ſo expert, not only in their own parts, but thoſe of the actors, that before the end of king Charles II.'s reign, ſome plays (particularly the Parſon's Wedding) were acted wholly

wild beaſts, or maſter of the royal bear-garden, which was frequented by vaſt crowds of ſpectators, and the profits ariſing from theſe ſports are ſaid to have amounted to five hundred pounds per annum. He was thrice married, and the portions of his two firſt wives, they leaving him no iſſue to inherit, might probably contribute to this benefaction. Such kind of donations have been frequently thought to proceed more from vanity and oſtentation than real piety; but this of Mr. Alleyn has been aſcribed to a very ſingular cauſe, for the devil has been ſaid to be the firſt promoter of his deſign: Mr. Aubrey ſays, that the tradition was, "that Mr. Alleyn playing a demon with ſix others, in one of Shakeſpeare's plays, he was, in the midſt of the play, ſurprized by an apparition of the devil; which ſo worked on his fancy, that he made a vow, which he performed by building Dulwich college. Mr. Alleyn began the foundation of this college, under the direction of Inigo Jones, in the year 1614; and the buildings, gardens, etc. were finiſhed in 1617, in which he is ſaid to have expended about ten thouſand pounds. After the college was built, he met with ſome difficulty in obtaining a charter for ſettling his lands in mortmain; for he propoſed to endow it with eight hundred pounds per annum, for the maintenance of one maſter, one warden, and four fellows, three whereof were to be clergymen, and the fourth a ſkilful organiſt; alſo ſix poor men, and as many women, beſides twelve poor boys, to be educated till the age of fourteen or ſixteen, and then put out to ſome trade or calling. The obſtruction he met

Nat. Hiſt. and Antiq. of Surry, vol. i. p. 190.

Edw. Howe's Continuat. of Stowe's Annals of Engl.

ly by women. At the time of the Fortune playhouſe, there were four companies more, who all got money, and lived in repuation. Mr. Langbaine, in anſwer to the queſtion, How five companies could then be maintained by the town, when in his time two could hardly ſubſiſt? has made the following reply: 1. "That though the town was then perhaps not much more than half as populous, yet then the prices were ſmall, there being no ſcenes; and better order kept amongſt the company that came, which made very good people think a play an innocent diverſion for an idle hour or two, the plays themſelves being then more inſtructive and moral: whereas of late the playhouſes are ſo extremely peſtered with vizard maſks, and their trade occaſioning continual quarrels and abuſes, that many of the more civilized part of the town are uneaſy in the company, and ſhun the theatre as they would a houſe of ſcandal. It is an argument of the worth of the plays and players of the laſt age, and eaſily inferred that they were much beyond ours in this, to conſider that they could ſupport themſelves merely from their own merit, the weight of the matter, and the goodneſs of the action, without ſcenes and machines; whereas the preſent plays, with all their ſhow, can hardly draw an audience, unleſs there be the additional invitation of a ſignior Fideli, a monſieur l'Abbe, or ſome ſuch foreign regale expreſſed in the bills." Langbain's Hiſtoria Hiſtrionica, octavo, 1662.

with, aroſe from the lord chancellor Bacon, who would have had king James ſettle part of thoſe lands for the ſupport of two academical lectures; and he wrote a letter to the marquis of Buckingham, dated from York-houſe in the Strand, Auguſt 18, 1618, entreating him to uſe his intereſt with his majeſty for that purpoſe (*b*). Mr. Alleyn's ſollicitation was however at laſt complied with, and he obtained the royal licence, giving him full power to eſtabliſh his foundation, by his majeſty's letters patent under the great ſeal, bearing date at Weſtminſter the 21ſt of June, 1619; by virtue whereof he did, in the chapel of the ſaid new hoſpital at Dulwich, called the College of God's Gift, on the 13th of September following, publicly read and publiſh a quadrupartite writing in parchment, whereby he created and eſtabliſhed the ſaid college: he then ſubſcribed it with his name, and fixed his ſeal to ſeveral parts thereof, in preſence of ſeveral honourable perſons, and ordered copies of the writings to four different pariſhes (*c*). He

Ibid. p. 765.

(*b*) The letter is as follows: "I now write to give the king an account of a patent I have ſtayed at the ſeal: it is of licence to give in mortmain eight hundred pound land, though it be of tenure in chief, to Allen that was the player, for an hoſpital. I like well that Allen playeth the laſt act of his life ſo well; but if his majeſty give away thus to amortize his tenures, his court of wards will decay; which I had well hoped ſhould improve. But that which moved me chiefly, is that his majeſty now lately did abſolutely deny ſir Henry Savile for two hundred pounds, and ſir Edward Sandys for one hundred pounds, to the perpetuating of two lectures, the one in Oxford the other in Cambridge, foundations of ſingular honour to his majeſty, and of which there is great want; whereas hoſpitals abound, and beggars abound never a whit the leſs. If his majeſty do like to paſs the book at all, yet if he would be pleaſed to abridge the eight hundred pounds to five hundred pounds, and then give way to the other two books for the univerſity, it were a princely work; and I would make an humble ſuit to the king, and deſire your lordſhip to join in it, that it might be ſo." The Works of Francis Lord Bacon, vol. iv. fol. 1740. p. 685

(*c*) Thoſe honourable perſons were Francis lord Verulam, lord chancellor; Thomas earl of Arundel, earl marſhal of England; ſir Edward Cecil, ſecond ſon to the earl of Exeter; ſir John Howland, high ſheriff of Suſſex and Surry; ſir Edward Bowyer, of Camberwell; ſir Thomas Grymes, of Peckham; ſir John Bodly, of Stretham; ſir John Tonſtal, of Caſhalton; and divers other perſons of great worth and reſpect. The pariſhes in which the ſaid writings were depoſited, were St. Botolph's without Biſhops-gate, St. Giles's without Cripple-gate, St. Saviour's in Southwark, and the pariſh of Camberwell in Surry. The contents or heads of the ſaid ſtatutes, or quadrupartite writings, containing the laws and rules of this foundation, are as follow: 1. A recital of king James's letters patent. 2. Recital of the founder's deed quadrupartite. 3. Ordination of the maſter, warden, etc. 4. Ordination of the aſſiſtant members, etc. 5. The maſter and warden to be unmarried, and always to be of the name of Alleyn or Allen. 6. The maſter and warden to be twenty-one years of age at leaſt. 7. Of

He was himſelf the firſt maſter of his college, ſo that to make uſe of the words of Mr. Haywood, one of his contemporaries, "He was ſo mingled with humility and charity, that he became his own penſioner, humbly ſubmitting himſelf to that proportion of diet and cloaths which he had beſtowed on others." The Actor's Vindication, 4to, p. 28. We have no reaſon to think he ever repented of this diſtribution of his ſubſtance, but on the contrary, that he was entirely ſatisfied, as appears from the following memorial in his own writing, found amongſt his papers: "May 26, 1620, my wife and I acknowledged the fine at the common pleas bar, of all our lands to the college: bleſſed be God, that has given us life to do it." His wife died in the year 1623: and about two years afterwards he married Conſtance Kinchtoe, who ſurvived him, and received remarkable proofs of his affection, at leaſt it would appear ſo by his will, wherein he left her conſiderably. He died on the 25th of November, 1626, in the ſixty-firſt year of his age, and was buried in the chapel of his new college, where there is a tomb-ſtone over his grave, with an inſcription.

7. Of what degree the fellows to be. 8. Of what degree the poor brothers and ſiſters to be. 9. Of what condition the poor ſcholars are to be. 10. Of what pariſhes the aſſiſtants are to be. 11. From what pariſhes the poor are to be choſen, and the members of this college. 12. The form of their election. 13. The warden to ſupply when the maſter's place is void. 14. The election of the warden. 15. The warden to be bound by recognizance. 16. The warden to provide a dinner for the college upon his election. 17. The form of admitting the fellows. 18. The manner of electing the ſcholars. 19. Election of the poor of Camberwell. 20. The maſter and warden's oath. 21. The fellows oath. 22. The poor brothers and ſiſters oath. 23. The aſſiſtants oath. 24. The pronunciation of admiſſion. 25. The maſter's office. 26. The warden's office. 27. The fellows office. 28. The poor brothers and ſiſters office. 29. That of the matron of the poor ſcholars. 30. The porter's office. 31. The office of the thirty members. 32. Of reſidence. 33. Orders of the poor and their goods. 34. Of Obedience. 35. Orders for the chapel and burial. 36. Orders for the ſchool and ſcholars, and putting them forth apprentice. 37. Order of diet. 38. The ſcholars ſurplices and coats. 39. Time for viewing expences. 40. Public audit and private ſitting days. 41. Audit and ſitting chamber. 42. Of lodgings. 43. Orders for the lands and woods. 44. Allowance to the maſter and warden of diet for one man a piece, with the number and wages of the college ſervants. 45. Diſpoſition and diviſion of the revenues. 46. Diſpoſition of the rent of the Blue-houſe. 47. The poor to be admitted out of other places, in caſe of deficiency in the pariſhes preſcribed. 48. The diſpoſition of forfeitures. 49. The ſtatutes to be read over four ſeveral times in the year. 50. The diſpoſitions of certain tenements in St. Saviour's pariſh Southwark. Stowe's Survey, p. 759, 760.

Nouvelles Literaires, tom. v. p. 226.

ALLIX (Peter) a learned and eminent proteſtant divine, born in France in the year 1641, at Alençon, where he received a liberal education. He became miniſter of the reformed church at Rouen, where he publiſhed many learned and curious pieces. His great reputation induced the reformed to call him from Rouen to Charenton, which was the principal church they had in France; the village lies about a league from Paris, at the confluence of the rivers Seine and Marne, and to this place the moſt conſiderable perſons in France, of the proteſtant religion, conſtantly reſorted. Here he preached ſeveral excellent ſermons in defence of the proteſtant religion, which were afterwards printed in Holland. Upon the revocation of the edict of Nantes, Mr. Allix found himſelf obliged to quit France; he had prepared a moſt pathetic diſcourſe, which he intended to have delivered as his farewel to his congregation, which however he was obliged to omit; but the ſermon was afterwards printed. In 1685, by the advice of his friends, he retired into England, where he met with a moſt favourable reception, on account of his extenſive learning, and his ſingular knowledge in eccleſiaſtical hiſtory. Upon his arrival here, he applied very cloſely to the ſtudy of the Engliſh language, which he attained to a great degree of perfection, as appeared by a book he publiſhed in defence of the Chriſtian religion, dedicated to king James II. acknowledging his obligations to that prince, and his kind behaviour to the diſtreſſed refugees in general. He was ſoon complimented with the degree of doctor in divinity, and in the year 1690, had the treaſurerſhip of the church of Saliſbury given him. He wrote in Engliſh ſeveral treatiſes relating to eccleſiaſtical hiſtory, which proved very uſeful to the proteſtant cauſe, and in a ſhort time became as famous in England as he had been in France, for his ingenious and ſolid defences of the reformed religion, from reaſon and authority, from the practice of early ages, and from the precepts of the Goſpel (*a*). Dr. Allix died at London, February 21, 1717, in the ſeventy-ſixth year of age.

Wood's Faſt. Oxon. vol. ii.

(*a*) *His works are as follow;*

1. Reſponſe a la diſſertation ſur Bertram et Jean Scot, ou Erigene qui eſt a la fin du premier tome De la perpetuite de M. Arnaud. An Anſwer to a Diſſertation on Bertram and John Scot, which is at the end of the Perpetuity of the Faith, by Mr. Arnaud.

2. Diſſertatio de triſagii origine, 1674, octavo. A Diſſertation on the firſt Riſe of the Triſagium or Doxology.

3. Diſſertatio de ſanguine D. N. J. C. ad epiſtolam S. Auguſtini qua num adhuc exiſtat inquiritur, octavo. A Diſſertation on the Blood of our Lord Jeſus Chriſt, etc.

4. Diſſertatio de Tertulliani vita et

et ſcriptis, octavo. A Diſſertation on the Life and Writings of Tertullian.

5. Diſſertatio de conciliorum quorumvis definitionibus ad examen revocandis, octavo.

6. Anaſtaſii Sinaitæ anagogicarum contemplationum in hexahemeron, liber xii. hactenus deſideratus, Græce et Latine ex verſione et cum notis Andreæ Dacerii. Præmiſſa expoſtulatio de S. Joannis Chryſoſtomi epiſtola ad Cæſarium a Pariſienſibus theologis ſuper ſuppreſſa, Londini 1682, quarto. Anaſtaſius's twelfth Book of Contemplations on the ſix Days Work of the Creation, which has been hitherto ſo much deſired, in Greek and Latin, from the Verſion and with the Notes of Andrew Dacer; to which is prefixed an expoſtulatory Preface, in relation to an Epiſtle of St. John Chryſoſtom to Cæſarius, lately ſuppreſſed by ſome Pariſian Divines.

7. Douze ſermons de P. A. miniſter du S. Evangile ſur divers textes, a Rotterdam, chez Reinier Leers 1685. Twelve Sermons upon ſeveral Texts.

8. Lex maximes du vrai chretien. The Maxims of a good Chriſtian, Amſterdam, 1687.

9. L'adieu de S. Paul aux Epheſiens, ſermon ſur le verſets 26, 27, 28 du xx. chapitre des Actes, Amſterdam, 1688, duodecimo. St. Paul's Farewell to the Epheſians, a Sermon upon Acts xx. 26, 27, 28.

10. Reflections upon the Books in the holy Scripture, to eſtabliſh the Truth of the Chriſtian Religion, vol. ii. London, 1688. This is the treatiſe that was dedicated to king James.

11. Some Remarks upon the eccleſiaſtical Hiſtory of the ancient Churches of Piedmont, London, 1690, quarto. He dedicates this work to king William, and pays him very high compliments on his zeal for the proteſtant religion; to ſupport and defend which, he tells him, God had raiſed his majeſty up in that critical conjuncture.

12. Remarks upon the eccleſiaſtical Hiſtory of the ancient Churches of the Albigenſes, London 1692, quarto.

13. The Judgment of the ancient Jewiſh Church againſt the Unitarians, in the Controverſy upon the holy Trinity and the Divinity of our Saviour, London, 1689, octavo.

14. De Meſſiæ duplici adventu diſſertationes duæ adverſus Judæos, Londini, 1701, duodecimo. Of the two Advents of the Meſſiah, againſt the Jews.

15. Preface and Arguments on the Pſalms.

16. Nectarii patriarchæ Hieroſolymitani confutatio imperii papæ in eccleſiam, Londini, 1702, octavo. Nectarius patriarch of Jeruſalem, his Confutation of the Pope's Authority in the Church. This was a tranſlation into Latin from the Greek original printed in 1672, in Moldavia.

17. Diſſertatio de Jeſu Chriſti noſtri anno et menſa natali, Londini, 1707, 1710, octavo. A Diſſertation on the Year and Month of the Nativity of our Lord Jeſus Chriſt.

18. The Prophecies which Mr. Whiſton applies to the Times immediately following the Appearance of the Meſſiah, conſidered and examined, London, 1707, octavo.

19. Preparations a la cene, octavo. Preparations for the Lord's Supper.

20. Remarks upon ſome Places of Mr. Whiſton's Book, either printed or in manuſcript.

ALPINI (Proſpero) a famous phyſician and botaniſt of the ſixteenth century, born the 23d of November, 1553, at Maroſtica, in the republic of Venice. In his early years he was inclined to the profeſſion of arms, and accordingly ſerved in the Milaneſe; but being at length perſuaded by his father, who was a phyſician, to apply himſelf to learning, he went to Padua, where, in a little time he was choſen deputy to the

Memoires des Hommes illuſtres, tom. ii. p. 176.

the rector, and ſyndic to the ſtudents, which offices he diſcharged with great prudence and addreſs. This, however, did not hinder him from purſuing his ſtudy of phyſic, for he was admitted doctor thereof in 1578. Nor did he remain long without practice, for he was ſoon after invited to Campo San Pietro, a little town in the territories of Padua. But ſuch a ſituation was too confined for one of his extenſive views; he was deſirous of gaining a perfect knowledge of exotic plants. He thought the beſt way to ſucceed in his enquiries, was, after Galen's example, to viſit the countries where they grow. He ſoon had an opportunity of gratifying his curioſity, for George Emo, or Hemi, being appointed conſul for the republic of Venice in Egypt, choſe him for his phyſician. They left Venice the 12th of September, 1580, and, after a tedious and dangerous voyage, arrived at Grand Cairo the beginning of July the year following. Alpini continued three years in this country, where he omitted no opportunity of improving his knowledge in botany. He travelled along the banks of the river Nile, and went as far as Alexandria, and other parts of Egypt, conſulting every perſon who could give any account of what he was deſirous to know. None of Alpini's contemporaries underſtood properly the doctrine of the generation of plants; but he ſettled the matter beyond diſpute: he aſſures us, "that the female date-trees, or palms, do not conceive or bear fuit, unleſs ſome one mixes the branches of the male and female together; or, as is generally done, inſtead of mixing the branches, to take the duſt found in the male ſheath, or the male flowers, and ſprinkle them over the females." Upon Alpini's return to Venice, in 1586, Andrea Doria, prince of Melfi, appointed him his phyſician; and he diſtinguiſhed himſelf ſo much in this capacity, that he was eſteemed the firſt phyſician of his age. The republic of Venice began to be uneaſy, that a ſubject of theirs, of ſo much merit as Alpini, ſhould continue at Genoa, when he might be of ſo much ſervice and honour to their ſtate: they therefore recalled him in 1593, to fill the profeſſorſhip of botany at Padua, and he had a ſalary of two hundred florins, which was afterwards raiſed to ſeven hundred and fifty. He diſcharged this office with great reputation; but his health became very precarious, having been much broke by the voyages he had made. According to the regiſters of the univerſity of Padua, he died the 5th of February, 1617, in the ſixty-fourth year of his age, and was buried the day after, without any funeral pomp, in the church of St. Anthony (*a*).

Ibid. p. 177.

Alpini, De plantis Ægypti, p. 10.

(*a*) Alpini

(z) Alpini left the following works:

1. De medicina Ægyptiorum, libri iv. in quibus multa cum de vario mittendi ſanguinis uſu per venas, arterias, cucurbitulas, ac ſcarificationes noſtris inuſitatas, deque Inuſtionibus et aliis chirurgicis, operationibus tum de quamplurimis medicamentis apud Ægyptios frequentioribus eluceſcunt. Of the Phyſic of the Egyptians, in four Books; in which a particular Account is given of the various Uſes of letting blood by the Veins, Arteries, Cupping-glaſſes, and Scarifications, not practiſed amongſt us; and of Cauteries and other chirurgical Operations, and of a great many other Medicines very frequent among the Egyptians. Printed at Venice, 1591, in quarto.

2. De plantis Ægypti liber, in quo non pauci, qui circa herbarum materiam irrepſerunt, errores deprehenduntur, quorum cauſa hactenus multa medicamenta ad uſum medicinæ admodum expetenda, pleriſque medicorum, non ſine artis jactura occulta atque obſoleta jacuerunt. A Treatiſe concerning the Plants of Ægypt; in which many Errors are diſcovered, which have crept in with regard to Plants, on account of which a great Number of Medicines of conſiderable Uſe in Phyſic have continued unknown and neglected by moſt of the Phyſicians, to the Detriment of that Art. Printed at Venice, 1592, in quarto.

3. De balſamo dialogus, in quo veriſſima balſami plantæ, opobalſami, carpobalſami, et xylobalſami cognitio pleriſque antiquorum atque juniorum medicorum occulta, nunc eluceſcit. A Dialogue concerning Balſamum, in which is explained the true Nature of the Plant Balſamum, Opobalſamum, Carpobalſamum, and Xylobalſamum, which has hitherto been unknown to moſt of the ancient and modern Phyſicians. Printed at Venice, 1592, in quarto.

4. De præſagienda vita et morte ægrotantium libri vii. in quibus ars tota Hypocratica prædicendi in ægrotis varios morborum eventus, cum ex veterum medicorum dogmatis, tum ex longa accurataque obſervatione nova methodo eluceſcit. Seven Books concerning the Method of forming a Judgment of the Life or Death of Patients, in which is explained in a new Method the whole Hypocratic Art of foretelling the various Events of Diſeaſes in ſick Perſons, as well from the Opinions of ancient Phyſicians, as from a long and accurate Obſervation. Venice, 1691, in quarto.

This work of Alpini being the moſt conſiderable of all his writings, we ſhall here give ſome account of it: the firſt book turns upon thoſe predictions which are grounded in general on the ſtrength of ſick people. The ſecond treats of thoſe which are particularly grounded upon the ſtate of the brain, the heat or coldneſs of the body, pain, etc. The third ſhews what the ſeveral motions and ſituations of ſick people foretel. The fourth, what inferences may be drawn from the pulſe, the reſpiration, hunger, thirſt, or the privation of both of them. The fifth, what the leanneſs of the body, the colour of the ſkin, and the air of the face ſignify; what indications ariſe from the noſe, the eyes, the tongue, etc. The ſixth, the ſigns which appear before a criſis. The ſeventh, what each ſort of criſis does commonly foretel. The author is very particular upon theſe heads: we ſhall give an example of what he obſerves. A ſick perſon is tormented with a delirium; what does this ſymptom foretel? he makes the following obſervations upon it, after Hippocrates, Galen, and the beſt obſervators: "A delirium is not mortal, when the pulſe is ſtrong and the reſpiration free; it is alſo harmleſs when the head ſweats plentifully with the reſt of the body, when the hæmorrhoids come upon it, when the ſick perſon feels a great pain in his hips, thighs, feet, or hands; when, after ſleep, or after ſome evacuation, ſuch as bleeding of the noſe, a flux of urine, or the voiding of ſtools, he recovers his ſenſes, or ſeems to be more eaſy; when he laughs in his raving; when, having ſtill ſtrength enough, he raves only by intervals. But

But a delirium is mortal when the ſtrength is very much exhauſted, when it increaſes after ſleep, when it occaſions a profound ſilence, whether the perſon will not ſpeak or cannot do it; for if he will not ſpeak, it is a ſign the melancholy humour prevails in the higheſt degree; if he cannot ſpeak, it is becauſe the organs are obſtructed by a thick humour, ſo that he cannot articulate his words; or becauſe he has no voice to form them, which is equally dangerous, eſpecially when this accident is attended with a weak motion of the hands; and when the ſick perſon opens his eyes ſlowly and not fully. A delirium is alſo mortal when a trembling comes upon it; for though a trembling be not mortal in itſelf, it proves ſo moſt commonly when it happens to meet with the ſymptoms above-mentioned: when ſick people in a delirium gather motes, or pluck out the down of their blankets, death is near at hand; if their ſtools are white and their urine very clear, it is another pernicious ſign." Alpini confirms all this by ſeveral examples taken from Hippocrates and Galen, to which he adds ſeveral explications founded upon the ſtructure and œconomy of the body. The writers of the Acta eruditorum at Leipſic, are of opinion that this is the beſt book which phyſicians can read, in order to qualify them for the practice of phyſic.

5. De medicina methodica libri tredecim, in quibus medendi ars methodica vocata olim maxime celebris, quæ hac ætate non ſine magno ſtudioſorum medicinæ et dedecore et damno plane deſiiſſe viſa eſt, denuo reſtituitur, atque in medicorum commodum quadantenus ad medicinam dogmaticam conformatur. Thirteen Books concerning methodical Phyſic, in which the Art of Phyſic, called Methodical, anciently very famous, but now fallen into Neglect, to the great Diſadvantage and Diſgrace of Students in Phyſic, is again reſtored, and adapted in ſome meaſure to the Dogmatic Phyſic, for the Uſe of Phyſicians. Padua, 1611, folio; Leyden, 1719, in quarto.

6. De raphontico, diſputatio in gymnaſio Patavino habita, in qua raphontici planta, quam hactenus nulli viderunt, medicinæ ſtudioſis ob oculos ponitur, ipſiuſque cognitio accuratius expenditur atque proponitur. A Diſputation held in the School at Padua, concerning the Rhaphonticum, in which that Plant, which was never yet ſeen by any Perſon, is preſented to the Students in Phyſic, and the Knowledge of it accurately conſidered and propoſed. Padua, 1612, and 1629, quarto.

7. De plantis exoticis libri duo. Of exotic Plants, in two Books. Venice, 1699, in quarto. This work was not publiſhed till about twelve years after the death of the author, by his ſon Alpino Alpini.

Alpini left ſeveral other works, which have never been printed, particularly,

8. De medicina Ægyptiorum liber quintus. The fifth book concerning the Phyſic of the Ægyptians.

9. De naturali rerum in Ægypto obſervatarum hiſtoria libri v. variis plantarum, lapidum, et animalibus iconibus exornati. Five Books concerning the natural Hiſtory of Things obſerved in Ægypt, adorned with a Variety of Draughts of Plants, and Stones, and Animals.

Pits, De illuſtr. Angl. Script. p. 204.

ALREDUS, ALFREDUS, or ALUREDUS, an ancient Engliſh hiſtorian; he was born at Beverley in Yorkſhire, and received his education at Cambridge. He returned afterwards to the place of his nativity, where he became a ſecular prieſt, one of the canons, and treaſurer to the church dedicated to St. John of Beverley. According to Bale and Pits, he flouriſhed under king Stephen, and continued his annals to the year 1136. Voſſius is ſuppoſed to come nearer the truth,

Ibid.

truth, who tells us that he flouriſhed in the reign of Henry I. and died in 1126, and in this ſame ſame year ended his annals. His hiſtory, however, agrees with none of theſe authors; and it ſeems probable from thence, that he died in 1128 or 1129. He intended at firſt no more than an abridgment of the hiſtory of the ancient Britons; but a deſire of purſuing the thread of his ſtory led him to add the Saxon, and then the Norman hiſtory, and at length he brought it down to his own times. This epitome of our hiſtory from Brutus to Henry I. is eſteemed a valuable performance; it is written in Latin, in a conciſe and elegant ſtyle, with great perſpicuity, and a ſtrict attention to dates and authorities: he has been not improperly ſtyled our Engliſh Florus; his plan and execution thereof very much reſembling that of the Roman hiſtorian. It is ſomewhat ſurprizing that Leland has not given him a place amongſt the Britiſh writers: the reaſon ſeems to have been that Leland, through a miſtake, conſiders him only as the author of an abridgment of Geoffrey of Monmouth's hiſtory; but moſt of the ancient authors having placed Geoffrey's hiſtory later in point of time than that of Alredus, we have reaſon to conclude that Alredus compoſed his compendium before he ever ſaw the hiſtory compoſed by Geoffrey of Monmouth. We have alſo the authority of John Wilhamſted, an ancient writer of the fifteenth century, who, ſpeaking of our author, ſays, that he wrote a chronicle of what happened from the ſettlement of Brutus to the time of the Normans, in which he alſo treated of the cities anciently founded in this kingdom, and mentioned the names by which London, Canterbury, and York were called in old times, when the Britons inhabited them. This teſtimony agrees exactly with the book, as we now have it. Some other pieces have been aſcribed to Alredus, but this hiſtory, and that of St John of Beverley, ſeem to have been all that he wrote. This laſt performance was never printed, but it is to be found in the Cotton library, though not ſet down in the catalogues, as being contained in a volume of tracts: it is intitled Libertates eccleſiæ S. Johannis de Beverlik, cum privilegiis apoſtolicis et epiſcopalibus, quas magiſter Alueredus ſacriſta ejuſdem eccleſiæ, de Anglico in Latinum tranſtulit: in hoc tractatulo dantur cartæ Saxonicæ RR. Adelſtani, Eadwardi Confeſſoris, et Willelmi, quas fecerunt eidem eccleſiæ, ſed ad imperito exſcriptore mendoſe ſcriptæ. The Liberties of the Church of St. John of Beverley, with the Privileges granted by the Apoſtolic See, or by Biſhops, tranſlated out of Saxon into Latin, by Maſter Alured, Sacriſt of the ſaid Church:

Voſſius, De Hiſt. Lat. edit. 1674.

Ibid.

Church: in this Treatiſe is contained the Saxon Charters of the Kings Adelſtan, Edward the Confeſſor, and William the Conqueror, granted by them to this Church, but, through Want of Skill in the Tranſcriber, full of Miſtakes. Mr. Hearne publiſhed an edition of Alredus's Annals of the Britiſh Hiſtory, at Oxford, in 1716, with a preface prefixed to it.

ALSTEDIUS (John-Henry) a German proteſtant divine, and one of the moſt indefatigable writers of the ſeventeenth century. He was ſome time profeſſor of philoſophy and divinity at Herborn in the county of Naſſau; from thence he went into Tranſylvania, to be profeſſor at Alba Julia, where he continued till his death, which happened in 1638, being then fifty years of age. He applied himſelf chiefly to compoſe methods, and to reduce the ſeveral branches of arts and ſciences into certain ſyſtems. His Encyclopædia has been much eſteemed even by the Roman catholics; it was printed at Lyons, and ſold very well throughout all France. His Theſaurus Chronologicus is by ſome eſteemed one of his beſt works, though others ſpeak of it with contempt. Voſſius mentions the Encyclopædia in general, but ſpeaks of his treatiſe Of Arithmetic more particularly, and allows the author to have been a man of great reading and univerſal learning. Baillet has the following quotation from a German author, in regard to this writer: "Alſtedius has indeed many good things, but he is not ſufficiently accurate in many places; nevertheleſs his Encyclopædia was received with general applauſe, when it firſt appeared; it may be of uſe to thoſe, who being deſtitute of other helps, and not having the authors, are deſirous of acquiring ſome knowledge of the terms of each profeſſion and ſcience. Nor can we praiſe too much his patience and labour, his judgment, and his choice of good authors; and the abſtracts he has made are not mere ſcraps and unconnected rhapſodies, ſince he digeſts the principles of arts and ſciences into a regular and uniform order. Some parts are indeed better than others, ſome being inſignificant and of little value, as his hiſtory and chronology. It muſt be allowed too, that he is often confuſed by endeavouring to be too clear; that he is too full of diviſions and ſubdiviſions; and that he affects too conſtrained a method." Lorenzo Braſſo ſays, "that though there is more labour than genius in Alſtedius's works, yet they are eſteemed, and his induſtry being admired, this has gained him admittance into the temple of fame." Alſtedius, in his Triumphus Biblicus, endeavours to prove, that the materials and principles of all the arts and ſciences

Witte Diar. Biograph. tom. i.

De Scient. Mathem. p. 326.

Jugemens de Savans, tom. ii. p. 328.

Elogii d'Huomini Litterati, p. 214.

ſciences may be found in the Scriptures; but he gained very few to his opinion. John Himmelius wrote a piece againſt his Theologia Polemica, which was one of the beſt performances of Alſtedius. We muſt not omit, that he was a millenarian, having publiſhed in 1672, a treatiſe intitled De mille annis, wherein he aſſerts that the faithful ſhall reign with Jeſus Chriſt upon earth a thouſand years; after which will be the general reſurrection, and the laſt judgment; and he pretended that this reign would commence in the year 1694.

ALTILIUS (Gabriel) a native of the kingdom of Naples, who lived towards the end of the fifteenth century. He was chiefly eſteemed for his Latin poetry, which contributed to his advancement at the court of Ferdinand king of Naples, where there ſtill remained ſomewhat of the good taſte which had been introduced there in the reign of Alphonſo. He was appointed preceptor to the young prince Ferdinand; and was employed alſo in ſtate affairs, having accompanied Jovian Pontanus to Rome, upon a negociation of peace between king Ferdinand and pope Innocent VIII. Pontanus had a great friendſhip and affection for Altilius, as appears from his works: Sannazarius has alſo given him marks of his eſteem in his poems. Baſil Zanchius and John Matthæus Tuſcanus have likewiſe paid him ſeveral compliments in their works. The poem called Epithalamium, which Altilius compoſed on the marriage of Iſabella of Arragon, is accounted one of the fineſt of his poems; Julius Scaliger however thinks there is too great a profuſion of thought and expreſſion in this performance: "Gabriel Altilius (ſays he) compoſed an excellent epithalamium, which would have been ſtill better had he reſtrained his genius; but by endeavouring to ſay every thing upon the ſubject, he diſguſts the reader as much in ſome places, as he gives him pleaſure in others: he ſays too much, which is a fault peculiar to his nation, for in all that tract of Italy they have a continual deſire for talking." It may appear ſomewhat ſurprizing, that his Latin poetry ſhould have raiſed him to the dignity of a prelate; but however it is certain that it helped him in a great meaſure to the biſhopric of Policaſtro. Some have reproached him for neglecting the Muſes after his preferment, though they proved ſo ſerviceable to him: "When he was made biſhop (ſays Paulus Jovius) he ſoon and impudently left the Muſes, by whoſe means he had been promoted: a moſt heinous ingratitude, if there was not ſome hope of excuſing his crime by alledging, that,

Tractat. de Magnificent.

Eleg. II. ver. 17. Epigram vii.

Poetices, lib. vi. p. 736.

in conſideration of his order, he was obliged to apply himſelf to the ſtudy of the holy Scriptures (*a*). The four following verſes of Latomus were made on this occaſion:

Audiit Altilius deſertis transfuga muſis,
In quorum tabulis nobile nomen erat;
Sed quid peccavit, ſi demereatur ut olim
Carminibus Phœbum, nunc pietate deum?

When from the Muſes' court Altilius came,
He was reproach'd with a deſerter's name;
What harm, if he who could Apollo pleaſe
With verſe, th'Almighty ſhould with pray'rs appeaſe?

The abbot Ughelli ſays that Altilius died in the year 1484; but Mr. Bayle proves this to be a miſtake, and that he did not die till about the year 1501. The Epithalamium is only to be met with in the collection of Gruterus, intitled Deliciæ C.C. Italorum poetarum, and the Carmina illuſtrium poetarum Italorum of John Matthæus Tuſcanus: moſt of his other verſes are ſuppoſed to be loſt.

(*a*) "Is virtutis merito Policaſtri (ea urbs enim Buxentum fuit) antiſtes factus, a Muſis per quas profecerat, celeriter impudenterque diſceſſit, magno hercle ingrati animi piaculo, niſi ad ſpem non injuſtæ veniæ ob id culpa tegeretur, quod ad literas ſacras nequaquam oblitus ordinis oblitus tempeſtive confugiſſet." Paulus Jovius Elog. cap. 155. Mr. Bayle is of opinion, that Paul Jovius was miſtaken in pretending that Altilius left off writing upon his promotion to the biſhopric, ſince his Epithalamium on Iſabella of Arragon, the fineſt of his poem was written after his advancement. "I make no doubt (ſays he) but this Iſabella is ſhe who was contracted the 1ſt of November, 1473, to John Galeas Sforza Duke of Milan: I cannot therefore believe that Altilius is guilty of the deſertion with which he is charged. He was made a biſhop in 1471, and the beſt of all his poems was compoſed after this time; ought we then to complain that the mitre made him abandon Parnaſſus. He wrote this Epithalamium, not at the time of the contract, but upon the nuptials of Iſabella of Arragon, that is in the year 1489. This is proved from the firſt lines of the poem:

Purpureos jam læta ſinus Tithonia conjux
Extulerat roſeoque diem pateſecerat ortu,
Cærulæum tremulo precurrens lumine pontum,
Qui cupido ſua vota viro deſponſaque dudum,
Connubi optatoſque locos et gaudia ferret.

Her purple breaſt Aurora did diſplay,
And with her roſy fingers gave the day;
The trembling light danc'd o'er the curling wave,
And to your longing ſpouſe new tranſport gave,
For now his promis'd bride he was to meet,
And long expected joys receive complete.

ALTING (Henry) profeſſor of divinity at Heidelberg and at Groningen, born at Embden the 17th of February, 1583. He was ſent very early to ſchool, and after having gone through his claſſical ſtudies and a courſe of philoſophy at Groningen, he was ſent into Germany in 1602. He remained three years at Herborn, in which time he made ſuch proficiency under the famous Piſcator, Mathias Martinius, and William Zepperus, that he was allowed to teach philoſophy and divinity. When he was preparing to ſet out upon his travels to Switzerland and France, he was choſen preceptor to the three young counts of Naſſau, Solmes, and Iſſenberg, who ſtudied at Sedan with the electoral prince Palatin; he took upon him this charge the beginning of September, 1605. The electoral prince left Sedan, with the three young noblemen, in 1606, and Alting accompanied them to Heidelberg, where he continued to inſtruct his three noble pupils. He was alſo admitted to read ſome lectures in geography and hiſtory to the electoral prince till the year 1608, when he was appointed his preceptor: the prince's exerciſes, corrected by Alting, are preſerved in the Vatican library, and ſhewn to travellers, as we are informed by the author of Alting's life; who adds, that they are as much worth ſeeing as moſt of the reliques commonly ſhewn to the curious. In this capacity Alting accompanied him to Sedan, and inſtructed him ſo carefully, that the prince, upon his return to Heidelberg in 1610, being examined on all points of religion, before the duke of Deux Ponts, adminiſtrator of the electorate, and ſeveral other perſons of diſtinction, anſwered very judiciouſly, and in Latin.

Vit. Hen. Alting, Ubbo Emmius.

Ibid.

Alting was one of the perſons appointed to attend the young elector into England in 1612, where he became acquainted with George Abbot archbiſhop of Canterbury, Dr. King biſhop of London, and Dr. Hackwell preceptor to the prince of Wales, and had alſo the honour of converſing with king James. The marriage betwixt the elector and the princeſs of England being ſolemnized at London in February, 1613, Alting left England, and arrived at Heidelberg the 1ſt of April. The following Auguſt he was appointed profeſſor of the common places of divinity; and as he could not preſide in the diſputes without being a doctor of divinity, he took that degree in November, with the uſual ceremonies. In 1616, he had a troubleſome office conferred upon him, which was the direction of the collegium ſapientiæ of Heidelberg. In 1618, he was offered the ſecond profeſſorſhip of divinity, vacant by the death of Coppenius, which he refuſed,

Ibid.

but obtained it for Scultetus. He greatly diſtinguiſhed himſelf for his learning at the ſynod of Dort, when he was ſent there with two other deputies of the Palatinate. It was at this time that the univerſity of Leyden had the power of conferring the degree of doctor reſtored to them, which they had ſuffered to be extinguiſhed. John Polyander, profeſſor in Leyden, was firſt created licenciate in divinity by Alting, and afterwards doctor by Scultetus, by which means he became inveſted with the power of conferring the degree of doctor upon his collegues. Alting entertained great expectations upon his return to Heidelberg, the elector Palatine having gained a crown by the troubles of Bohemia; but this ſucceſsful beginning was ſoon followed by a dreadful change, count Tilli took Heidelberg by ſtorm, in September, 1622, and allowed his ſoldiers to commit all manner of devaſtations: Alting had a miraculous eſcape, and retired to his family, which he had removed ſometime before to Heilbron; he met them at Schorndorff, but he was allowed to ſtay there only a few months. He went with his family to Embden in 1622, and from thence to wait upon the king of Bohemia at the Hague, who retained him to inſtruct his eldeſt ſon, and would not allow him to accept of the church of Embden, the pariſh of which ſollicited him to be their miniſter; nor of the profeſſorſhip of divinity which the univerſity of Franeker offered him, upon the death of Sibrant Lubbert. this prince however gave him leave, the year following, to accept of a profeſſorſhip of divinity at Groningen, which he entered upon the 16th of June, 1627, and kept it till his death. He did indeed intend, in 1633, to quit Groningen for Leyden, but it was upon condition that the ſtates of Groningen gave their conſent, which they refuſed to do. It is certain likewiſe that he liſtened to the propoſals which prince Lewis Philip offered him in 1634, of going to re-eſtabliſh the univerſity of Heidelberg, and the churches of the Palatinate; he went as far as Francfort, amidſt a thouſand dangers, but the battle of Norlingen, gained by the imperialiſts, having rendered this undertaking abortive, he was obliged to return through many bye roads to Groningen, and it does not appear that he had any thoughts of removing to any other place. The laſt years of his life proved very painful, being afflicted with grief and bodily diſtempers. He was ſo affected with the death of his eldeſt daughter in 1639, that he fell into a deep melancholy, which threw him into a quartan ague; of this he was cured with great difficulty, but not perfectly, for the remains of it turned to a dangerous lethargy

Ibid.

Ibid.

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in 1641. The phyſicians had ſcarce removed this diſtemper by their utmoſt ſkill and art, when meeting with a freſh domeſtic affliction, it threw him into a worſe ſtate of health than ever, for he loſt his wife in 1643, and never after could get the better of his melancholy. From this time to the day of his death his infirmities continued to increaſe; he died the 25th of Auguſt, 1644. He was a man of great merit. The books he wrote (*a*) ſhew his learning, and the application he gave to the diſcharge of his academical duties; and we have many proofs of his public ſpirit and benevolence to mankind. Whilſt he lived, he went yearly to wait upon the king of Bohemia, and to inſpect the ſtudies of the royal family. He was extremely active in raiſing the collections which were made throughout all the proteſtant countries for the churches of Germany, and chiefly of the Palatinate; he acted alſo as one of the three diſtributors of the collections from England; and was almoner to Lewis de Geer. He was alſo employed in two other important commiſſions; one was in the reviſal made at Leyden of the new Dutch tranſlation of the Bible, and the viſitation of the county of Steinfurt: in the firſt office he had collegues, but he was ſole general inſpector in the ſecond, the count of Bentheim having ſent for him to make inquiſition againſt Socinianiſm which the country was threatned with, and to eſtabliſh good order in the churches. Alting, as we are told in his elogy, was no quarrelſome divine: he did not ſpend his time in trifling inſignificant ſcruples; he was not fond of novelty, but zealous for the ancient doctrine; an enemy to the ſubtilties of the ſchools, and one who kept cloſe to the ſcriptures.

(*a*) The books which he publiſhed are theſe:

1. Notæ in decadem problematum Johannis Behm de glorioſo Dei et beatorum cælo. Heidelbergæ, 1688.
2. Loci communes cum didactici, tum elenctici.
3. Problemata, tam theoretica quam practica.
4. Explicatio catecheſeos Palatinæ cum vindiciis ab Arminianis et Socinianis. Amſt. 1646. 3 vol.
5. Exegeſis Auguſtanæ confeſſionis, una cum ſyllabo controverſiarum Lutheranarum. Amſt. 1647.
6. Methodus theologiæ didacticæ et catecheticæ. Amſt. 1650.

But moſt of his works were never publiſhed.

ALTING (James) ſon of the preceding, and profeſſor of divinity at Groningen. He was born at Heidelberg the 27th of September, 1618, at which time his father was deputy at the ſynod of Dort. He went through his ſtudies at Groningen with great ſucceſs, and being deſirous to acquire knowledge in the oriental languages, he removed to Embden in

1638, to improve himſelf under the rabbi Gamprecht Ben Abraham. He went over to England in 1640, where he became acquainted with many perſons of the greateſt note; he preached here, and was ordained a prieſt of the church of England by the learned Dr. Prideaux biſhop of Worceſter. He had once reſolved to paſs his life in England, but afterwards accepted the Hebrew profeſſorſhip at Groningen, offered him upon the death of Gomarus. He entered upon this office the 13th of January, 1643, the very day that Samuel des Marets was inſtalled in the profeſſorſhip of divinity, which had been held by the ſame Gomarus. Alting was admitted doctor of philoſophy the 21ſt of October, 1645, preacher to the academy in 1647, and doctor and profeſſor of divinity in 1667. He viſited Heidelberg in 1662, where he received many marks of eſteem from the elector Palatine, Charles Lewis, who often ſollicited him to accept of the profeſſorſhip of divinity, but he declined this offer. In a little time a miſunderſtanding aroſe betwixt him and Samuel des Marets, his collegue, which indeed could hardly be avoided, ſince they differed as to their method of teaching, and in many points as to their principles. Alting kept to the Scriptures, without meddling with ſcholaſtic divinity: the firſt lectures which he read at his houſe upon the catechiſm, drew ſuch vaſt crowds of hearers, that, for want of room in is own chamber, he was obliged to make uſe of the univerſity hall. His collegue was accuſtomed to the method and logical diſtinctions of the ſchoolmen, had been a long time in great eſteem, he had publiſhed ſeveral books, and to a ſprightly genius had added a good ſtock of learning; the ſtudents who were of that country, adhered to him, as the ſureſt way to obtain church-preferment, for the pariſhes were generally filled up with ſuch as had ſtudied according to his method. This was ſufficient to raiſe and keep up a miſunderſtanding betwixt the two profeſſors. Alting had great obſtacles to ſurmount; a majority of voices and the authority of age were on his adverſary's ſide; Des Marets gave out that Alting was an innovator, and one who endeavoured to root up the boundaries which our wiſe forefathers had placed on the confines of truth and falſhood: he accordingly ſet up as his accuſer, and charged him with one-and-thirty erroneous propoſitions. The curators of the univerſity, without acquainting the parties, ſent the information and the anſwers to the divines of Leyden, deſiring their opinion. The judgment they gave is pretty remarkable: Alting was acquitted of all hereſy, but his imprudence was blamed in broaching new hypotheſes; on the other hand, Des Marets

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was cenſured for acting contrary to the laws of charity and moderation. The latter would not ſubmit to this judgment, nor accept of the ſilence which was propoſed. He inſiſted on the cauſe being heard before the conſiſtories, the claſſes, and the ſynods; but the heads would not conſent to this, forbidding all writings, either for or againſt the judgment of the divines of Leyden; and thus the work of Des Marets, intitled Audi et alteram partem, was ſuppreſſed. This conteſt made a great noiſe, and might have been attended with bad conſequences, when Des Marets was called to Leyden; but he died at Groningen, before he could take poſſeſſion of that employment. There was ſome ſort of reconciliation made betwixt him and Alting before his death: a clergyman of Groningen ſeeing Mr. Des Marets paſt all hopes of recovery, propoſed it to him, and, having his conſent, made the ſame propoſal to Alting, who anſwered, that the ſilence he had obſerved, notwithſtanding the clamours and writings of his adverſary, ſhewed his peaceable diſpoſition; that he was ready to come to an agreement upon reaſonable terms, but that he required ſatisfaction for the injurious reports ſpread againſt his honour and reputation; and that he could not conceive how any one ſhould deſire his friendſhip, whilſt he thought him ſuch a man as he had repreſented him to be. The perſon, who acted as mediator, ſome time after returned, with another clergyman, to Alting, and obtained from him a formulary of the ſatisfaction he deſired. This formulary was not liked by Mr. Des Marets, who drew up another, but this did not pleaſe Mr. Alting: at laſt however, after ſome alterations, the reconciliation was effected; the parties only retracted the perſonal injuries, and as to the accuſations in point of doctrine, the accuſer left them to the judgment of the church. Alting however thought he had reaſon to complain, even after he was delivered from ſo formidable an adverſary. His complaint was occaſioned by the laſt edition of Des Marets's ſyſtem, in which he was very ill treated: he ſaid, his adverſary ſhould have left no monuments of the quarrel; and that his reconciliation had not been ſincere, ſince he had not ſuppreſſed ſuch an injurious book. The clergy were continually murmuring againſt what they called innovations, but the ſecular power wiſely calmed thoſe ſtorms, which the convocations and ſynods would have raiſed, threatning to interdict thoſe who ſhould revive the quarrel. Alting enjoyed but little health the laſt three years of his life; and being at length ſeized with a violent fever, it carried him off in nine days, on the 20th of Auguſt, 1679. He recommended the care of an edition of

Vit. Jacobi Alting.

Ibid.

all his works to his couſin Menſo Alting, burgo-maſter of Groningen; they were accordingly printed at Amſterdam, in 1687, in five volumes in folio: they contain ſeveral analytical, exegetical, practical, problematical, and philoſophical tracts.

ALVARES (Francis) a Portugueſe prieſt, who was chaplain to Emanuel king of Portugal, and embaſſador from that prince to David king of Æthiopia or Abyſſinia. David had ſent Matthew embaſſador to Emanuel, who in return thought proper to ſend Alvares and Edward Galvanus to the Æthiopian prince, but the latter died before he arrived in Æthiopia; Alvares continued ſix years in this country, and when he returned he brought letters to king John, who ſucceeded Emanuel, and to pope Clement VII. to whom he gave an account of his embaſſy, at Bologna, in January 153 , in the preſence of the emperor Charles V. Alvares died in 15 0; he left behind him an account of his embaſſy, with a deſcription of the manners and cuſtoms of the Æthiopians; it was printed at Liſbon the ſame year in which the author died: it was tranſlated into French, and publiſhed at Antwerp in 1558. The work was abridged by Ramuſius. Bodinus ſays, that Alvares was the firſt who gave a true and accurate account of Æthiopia, it being approved by the beſt writers, and read with the greateſt ſatisfaction.

Nic. Antonio Bibl. Script. Hiſpaniæ, p. 305.

Method. Hiſtoriæ.

AMAMA (Sixtinus) profeſſor of the Hebrew tongue in the univerſity of Franeker, a man of great learning. He was born in Frieſland, and had ſtudied under Druſius. The univerſity of Leyden endeavoured, by offering him a larger ſalary, to draw him from the univerſity of Franeker, in order to ſucceed Erpenius, who had been one of the moſt learned men of his age, in the oriental languages. Amama did not abſolutely refuſe this offer, yet would not accept of it unleſs he obtained permiſſion from his ſuperiors of Frieſland, which they refuſed, and no doubt gave him ſuch additional encouragement that he had no reaſon to repent his not going to Leyden. The firſt book he publiſhed was a ſpecimen of a great deſign he intended: he had undertaken to cenſure the Vulgate tranſlation, which the council of Trent has declared authentic; but before he had finiſhed this work, he publiſhed a criticiſm upon the tranſlation of the Pentateuch, which made him firſt known as an author. Whilſt he was carrying on this criticiſm, he was obliged to engage in another work, which was to collate the Dutch tranſlation of the Scripture

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with the originals and the exacteſt tranſlations: this Dutch tranſlation had been done from Luther's verſion. He gave the public an account of this labour, in a work which appeared at Amſterdam, intitled Bybelche conferentie. This employment of collating ſo much engaged Amama, that he was hindered for a conſiderable time from applying to the cenſure of the Vulgate. However he reſumed his work upon hearing that father Merſennus had endeavoured to refute his critical remarks on the firſt ſix chapters of Geneſis, and he gave himſelf up entirely to vindicate his criticiſms againſt that author: his anſwer is one of the pieces contained in the Anti-barbarus Biblicus, which he publiſhed in 1628; the other pieces are his cenſure of the Vulgate on the hiſtorical books of the Old Teſtament, on Job, the Pſalms, and the Books of Solomon, with ſome particular diſſertations, one of which is on the famous paſſage in the proverbs, "The Lord created me in the beginning of all his ways," wherein he ſhews that thoſe who accuſed Druſius of favouring Arianiſm were notorious calumniators. The Anti-barbarus Biblicus was to have conſiſted of two parts, each containing three books; the author however only publiſhed the firſt part. It was reprinted after his death, and a fourth book was added, containing the criticiſm of the Vulgate upon Iſaiah and Jeremiah. It is impoſſible to anſwer the reaſons whereby he ſhews the neceſſity of conſulting the originals. This he recommended ſo earneſtly, that ſome ſynods, being influenced by his reaſons, decreed that none ſhould be admitted into the miniſtry but ſuch as had a competent knowledge of the Hebrew and Greek text of the Scripture. When Sixtinus came to Franeker, drunkenneſs and debauchery reigned in that univerſity to a very great degree: he tells us that all the new ſtudents were immediately enrolled in the ſervice of Bacchus, and obliged to ſwear, with certain ceremonies, by a wooden ſtatue of St. Stephen, that they would ſpend all their money: if any one had more regard to the oath he had taken to the rector of the univerſity than to this Bacchanalian oath, he was ſo perſecuted by the other ſtudents, that he was obliged either to leave the univerſity, or comply with the reſt. Sixtinus contributed greatly to root out this vice of drunkenneſs, and he inveighed againſt it with great energy in a public ſpeech which he made in 1621. He was ſo much beloved by the people of Frieſland, that after his death, which happened in December 1629, they ſhewed themſelves very generous to his children, as Nicholas Amama, who was one of them, acknowledges

Sixt. Amama Anti-barbarus Biblicus, p. 160.

ledges in the epiſtle dedicatory to his Diſſertationum marinarum decas.

AMAND (Mark-Anthony-Gerard, ſieur de St.) a French poet of the ſeventeenth century, born at Roan in Normandy, about the end of the year 1594. In the epiſtle dedicatory to the third part of his works, he tells us, that his father commanded a ſquadron of ſhips in the ſervice of Elizabeth queen of England for two and-twenty years, and that he was for three years priſoner in the Black Tower at Conſtantinople. He mentions alſo, that two brothers of his had been killed in a battle againſt the Turks. His whole life was ſpent in a continual ſucceſſion of travels, which, if we believe Mr. Boileau, was no advantage to the improvement of his fortune (*a*). There are ſeveral miſcellaneous poems of this author, the greateſt part of which are of the comic or burleſque, and the amorous kind. The firſt volume of his works was printed at Paris in 1627, the ſecond in 1643, and the third in 1649. Theſe poems have been reprinted ſeveral times. Solitude, an ode, which is one of the firſt of them, is his beſt piece in the opinion of Mr. Boileau: one defect

Reflex. crit. ſur Longin.

(*a*) Saint Amand n'eut du ciel que ſa veine en partage,
L'habit qu'il eut ſur lui fut ſon ſeul heritage;
Un lit et deux placets compoſoient tout ſon bien,
Ou pour en mieux parler, Saint Amand n'avoit rien.
Mais quoi, las de trainer une vie importune,
Il engagea ce rien pour chercher la fortune;
Et tout chargé de vers, qu'il devoit mettre au jour,
Conduit d'un vain eſpoir il parut à la cour.
Qu'arriva t'il enfin de ſa Muſe abuſée?
Il en revint couvert de honte et de riſée,
Et la fievre au retour terminant ſon deſtin,
Fit per avance an lui ce qu'auroit fait la faim.

What but his vein had St. Amand from fate?
The cloaths he'ad on him were his whole eſtate;
A bed, and two or three old ſtools were all
The goods he properly his own could call.
But in a fitter phraſe I might have ſaid,
He'ad nothing of his own, nor ever had;
Yet tir'd with a vexatious life, he pawns
That nothing, and for court-preferment yawns;
Thither, to make his fortune, he repairs,
And loads of rhymes, to recommend him, bears:
But how came off the bubbl'd Muſe at laſt?
Why badly, and the future's like the paſt.
Cover'd with ſhame and laughter, he returns,
In vain his loſs of time and trouble mourns;
A fever ſeizes him, and ends his days,
Which hunger elſe had done, with all his bays.

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in it, is, that amidſt a number of very agreeable images, he preſents to the reader, very unſeaſonably, the moſt ſhocking objects in nature, toads, ſnails, the ſkeleton of a man who had hanged himſelf, and other things of that kind:

La banle la ſquelete horrible
D'un pauvre amant qui ſe pendit.

There ſhakes the dreadful ſkeleton
Of a poor lover, who had hung himſelf.

Though there are many blemiſhes in his poems, yet he had the talent of reading them in ſo agreeable a manner, that every one was charmed with them; and it is to him whom Gombaud ſpeaks in theſe verſes:

Tes vers ſont beaux, quand tu les dis,
Mais ce n'eſt rien quand je les lis;
Tu ne peux pas toujours en dire,
Fais-en donc que je puiſſe lire.

Sweet is your verſe, when by yourſelf 'tis read;
But when I read it, all its charms are fled:
Since you're not always preſent to rehearſe,
To make me read, give ſpirit to your verſe.

In 1650, he publiſhed Stances ſur la groſſeſſe de la reine de Pologne et de Suede, Stanzas upon the Pregnancy of the Queen of Poland and Sweden. There are ſix ſtanzas of nine verſes each. In 1653, he printed his Moiſe ſauvé, idyle heroique; Moſes ſaved, an heroic Idyllium. This poem had at firſt many admirers: monſieur Chapelain called it a ſpeaking picture; but it has ſince fallen into contempt, and Mr. Boileau had it in view in the following lines: Preface to Pucelle.

N'imitez pas ce fou, qui decrivant les mers,
Et peignant, milieu de leurs flots entrouverts,
L'Hebreu ſauvé du joug de ces injuſtes maitres,
Met pour les voir paſſer les poiſon aux fenetres,
Peint le petit enfant qui va, ſaute, revient.
Et joyeux à ſa mere offre un caillou qu'il tient
Sur de trop vains objets c'eſt arreter la vûe.

Nor imitate that fool, who, to deſcribe
The wond'rous marches of the choſen tribe,
Plac'd on the ſides, to ſee their army paſs,
The fiſhes, ſtaring thro' the liquid glaſs,
Deſcrib'd a child, who, with his little hand,
Pick'd up the ſhining pebbles from the ſand.
Such objects are too mean to ſtay our ſight.

Amand wrote alſo a very devout piece intitled Stances a M. Corneille, ſur ſon imitation de Jeſus Chriſt; Stanzas to Mr. Corneille, on his Imitation of Jeſus Chriſt; which was printed at Paris in 1656. Mr. Broſſette ſays that he wrote alſo a poem upon the moon, wherein he paid a compliment to Lewis XIV. and particularly upon his ſkill in ſwimming, in which he uſed often to exerciſe himſelf when he was young, in the river Seine; but the king could not bear this poem to be read to him, which is ſaid to have affected the author to ſuch a degree, that he did not ſurvive it long. He died in 1661, being ſixty-ſeven years of age. He was admitted a member of the French academy when it was firſt founded by cardinal Richlieu, in the year 1633; and Mr. Pleiſſon informs us, that in 1637, at his own deſire, he was excuſed from the obligation of making a ſpeech in his turn, on condition that he would compile the comic part of the dictionary which the academy had undertaken, and ſhould collect the groteſque and burleſque terms. This was a taſk well ſuited to him, for it appears by his writings that he was extremely converſant in that kind of language, of which he ſeems to have made a complete collection from the markets and other places where the lower people reſort.

Hiſtoire de l'Academie Franc. p. 101.

AMBROSE (St.) biſhop of Milan, one of the moſt eminent fathers of the fourth century, born in Gaul, in the year 333, according to Dr. Cave, or in 340, as Mr. Du Pin affirms. His father was at this time præfectus prætorio in Gaul, and reſided at Arles, the capital of Gallia Narbonenſis. The birth of Ambroſe is ſaid to have been followed with a remarkable preſage of his future eloquence; for we are told that a ſwarm of bees came and ſettled upon his mouth, as he lay in his cradle. He ſoon made himſelf maſter of the ſeveral parts of ſecular learning, and pleaded cauſes before Probus with ſo much eloquence, that he was appointed his aſſeſſor, and ſoon after governor of the provinces of Liguria and Æmilia. He ſettled at Milan, where, in the year 374, upon the death of Auxentius biſhop of that city, there was a great conteſt between the catholics and Arians concerning the choice of a new biſhop; Ambroſe thought it his duty, as governor, to go to the church, in order to compoſe the tumult: he accordingly addreſſed himſelf to the people in a gentle pathetic ſpeech, exhorting them to proceed to their choice in a calm and friendly manner: while he was ſpeaking to them, the whole aſſembly cried out with one voice, "Let Ambroſe be biſhop!" Such a ſudden and unexpected incident

Hiſt. Lit. ſæc. iv. ad ann. 374.

dent surprised him extremely, so that he retired immediately, and used every method to divert them from their resolution of chusing him; but at last he was obliged to comply, and was baptized, being but a catechumen before, and ordained bishop towards the latter end of the year 374, or beginning of 375. About the year 377, the barbarous nations making an incursion into the Roman empire, he fled to Illyricum, and afterwards to Rome. In the year 384, he was sent to the tyrant Maximus, who had usurped the empire, and prevailed upon him not to pass over into Italy. The heathens being encouraged by these intestine commotions in the empire, attempted to restore their religion, and employed Q. Aurelius Symmachus, prefect of Rome, a man of great eloquence, to plead their cause. This gave rise to the famous contest between St. Ambrose and him, about repairing the altar of Victory. But Symmachus having lost his cause, was expelled the city, and commanded not to approach within an hundred miles of it. The petition which he presented to the emperor Valentinian the Younger, is still extant; we find in it the strongest figures of rhetoric and the greatest force of eloquence. St. Ambrose wrote a confutation of this petition, but he has been thought guilty of many paralogisms; and yet he protests, "that he endeavoured only after the solidity of reasoning, leaving Symmachus all the glory of eloquence and politeness, it being (says he) the peculiar privilege of the pagan philosophers to amuse the mind with colours as false as their idols; and to say great things, not being capable of saying true ones." Ambrose met with a good deal of opposition from the Arians against whom he acted with great spirit and intrepidity. Justina the empress, and mother of Valentinian, who was an Arian, resolving to restore Arianism at Milan, began with demanding of St. Ambrose one of the churches, which was called the Portian church; but he refused it, and the people surrounding the palace in a body, she was obliged to leave him in possession of his church, and even desire him to pacify the people. Some time after, the empress sent and required of him, in the emperor's name, not only that church, but the new church likewise: he refused to obey this order, and answered with such spirit and resolution as astonished those who came with the emperor's orders.

Ibid. p. 166.

Ibid.

Flechier, Vie de Theodose, lib. iii. numb. 31.

Ambrose was a second time sent to the tyrant Maximus, for Valentinian found no person so proper to negotiate with him. He spoke to him with great courage and boldness, but could obtain nothing, for Maximus soon after marched into Italy, and made himself master of the western empire; so

that

that Valentinian was obliged to retire, with his mother Juſtina and his ſiſter Galla, to Theſſalonica in Illyricum, in order to deſire Theodoſius's aſſiſtance, who defeated Maximus, and reſtored Valentinian to the empire.

While Theodoſius continued in Italy, after the defeat of Maximus, an inſurrection happened at Theſſalonica, upon the following occaſion: there was a charioteer, who had a violent affection for the butler of Buthericus, the emperor's lieutenant in Illyricum, and having ſollicited him to the gratification of his deſires, he was thrown into priſon. Soon after there being to be a race, the people demanded that the charioteer ſhould be at liberty, becauſe he was a neceſſary perſon upon that occaſion. This being refuſed, they raiſed a ſedition, wherein they killed Buthericus himſelf, ſtoned ſeveral of the magiſtrates, and dragged them along the ſtreets. Theodoſius being informed of this, commanded a certain number of the inhabitants to be put to death promiſcuouſly; by which means the city was filled with the blood of many innocent perſons, and amongſt the reſt ſeveral ſtrangers who were but juſt come to the city; no regard was had to any diſtinction of perſons, no form of trial was obſerved, but they were cut down like corn in the harveſt, as Theodoret expreſſes it, to the number of ſeven thouſand (*a*). At this time an aſſembly of biſhop was held at Milan, who all expreſſed an abhorrence of ſuch cruelty in the emperor: Ambroſe wrote a letter to him, in which he repreſented the enormity of his crime, and exhorted him to make ſatisfaction by a ſincere ſubmiſſion and repentance. Theodoſius, upon his arrival at Milan, was going to perform his devotions in the great church, when Ambroſe met him at the door, and denied him entrance in theſe terms: "You do not, I believe, conſider, O emperor! the guilt of the maſſacre which you have committed; and though the violence of your paſſion be now over, yet your reaſon has not ſuggeſted to you the full extent of your crime. Perhaps your imperial dignity may prevent you from perceiving it, and caſt a cloud over your underſtanding;

Theodorit. Eccleſ. Hiſt. lib. v. cap. 17.

(*a*) Sozomen tells a remarkable ſtory which happened in this maſſacre. A merchant came and offered himſelf to death, to ſave his two ſons who were ſeized, and promiſed all the gold that he had, in reward for the favour. The ſoldiers being touched with pity, gave him leave to chuſe one of his ſons; for they declared that they could not diſmiſs them both, becauſe they wanted to fill up their number. The father ſtood in a dreadful ſuſpence, looking ſometimes at one, and ſometimes at the other, with all the agony that can be imagined, and incapable of determining which to chuſe, till they were both put to death before his eyes. Hiſt. Eccleſ. lib. vii. cap. 25.

however

however, you ought to reflect upon the conſtitution of human nature, which is very weak and obnoxious to mortality, and that we are derived from duſt, and muſt neceſſarily be reſolved into it at laſt. Let not the ſplendor of the purple, which inveſts you, deceive you ſo far as not to conſider the infirmity of the body which it covers. They are men of the ſame nature of yourſelf, nay they are your fellow-ſervants, whom you govern; for there is one Lord and Sovereign of all, he who created the univerſe: with what eyes will you, therefore, view the temple of our common Sovereign, and with what feet will you tread the ſacred floor? how can you ſtretch out thoſe hands, which have been defiled with ſo much innocent blood? how can you receive the holy body of our Lord in ſuch polluted hands, or touch with your mouth his precious blood, when you have commanded in your paſſion the blood of ſo many perſons to be unjuſtly ſhed? depart therefore, and do not aggravate your former guilt by new provocations: receive the bond which God himſelf, the Lord of all nature, approves and recommends, for it has a ſalutary power in it." Ibid. c. xviii. The emperor, ſtruck with theſe words, returned to his palace in great uneaſineſs of mind, ſaying he was extremely unhappy, that when the church was open to the loweſt orders of men, it ſhould be ſhut to him. About a year afterwards however he was admitted into the church by Ambroſe, but not till after he had made attonement for his cruelty, and had given marks of a ſincere repentance.

In 392, Valentinian the emperor being aſſaſſinated by the contrivance of Argobaſtes, and Eugenius uſurping the empire, Ambroſe was obliged to leave Milan, but he returned the year following, when Eugenius was defeated. He died at Milan the 4th of April, 397, being fifty-ſeven years of age, according to Mr. Du Pin and ſome other writers, but Dr. Cave and Olearius ſay he was ſixty-four years old at his death. He was buried in the great church at Milan. He wrote ſeveral works, the moſt conſiderable of which is that De officiis (*b*). He is conciſe and ſententious in his manner of writing, and full of turns of wit; his terms are well choſen, and

Biblioth. des Auteurs Eccleſ. tom. ii. p. 291, 292.

(*b*) This is a diſcourſe divided into three books, upon the duties of the clergy. It appears to have been written ſeveral years after he had been biſhop, and very probably about the year 390 or 391, when peace was reſtored to the church, after the death of the tyrant Maximus. He has imitated, in theſe three books, the deſign and diſpoſition of Cicero's piece De officiis. He confirms, ſays Mr. Du Pin, the good maxims which that orator has advances, he corrects thoſe which are imperfect, he refutes thoſe which are falſe, and adds a great many others which are more excellent, pure, and elevated. Du Pin, p. 258.

his

his expreſſions noble; he diverſifies his ſubject by an admirable copiouſneſs of thought and language. He is very ingenious in giving an eaſy and natural turn to every thing which he treats of, and is not without ſtrength and pathos when there is occaſion for it. This is part of the character which Du Pin gives him as a writer; but Eraſmus tells us that he has many quaint and affected ſentences, and frequently very obſcure ones; and it is certain that his writings are intermixed with many ſtrange and peculiar opinions: he maintained that all men indifferently are to paſs through a fiery trial at the laſt day; that even the juſt are to ſuffer it, and to be purged from their ſins, but the unjuſt are to continue in it for ever; that the faithful will be raiſed gradually at the laſt day, according to the degree of their particular merit: that the bow which God promiſed Noah to place in the firmament after the deluge, as a ſign that he never intended to drown the world again, was not to be underſtood of the rainbow, which can never appear in the night, but ſome viſible token of the Almighty. He carries the eſteem of virginity and celibacy ſo far, that he ſeems to regard matrimony as an indecent thing. It is ſaid that Ambroſe borrowed many things from the writings of the Greek fathers, and eſpecially St. Baſil biſhop of Cæſarea. However, the ancients in general had a great opinion of him as a writer, particularly St. Auguſtin. Pelagius alſo extols him very highly in a paſſage quoted by St. Auguſtin, where he ſays that the Roman faith ſhines forth with a peculiar luſtre in his writings, and that he is the flower of the Latin writers; and that his doctrine and exact knowledge of the Scriptures could never be attacked by his enemies themſelves. Paulinus wrote his life, and dedicated it to St. Auguſtin: this life is prefixed to St. Ambroſe's works, the beſt edition of which is reckoned to be that publiſhed by the Benedictine monks, in two volumes in folio, at Paris, in 1686 and 1690.

Dallæus, De vero uſu patrium, p. 279.

De gratia Chriſti, cap. xiii.

AMBROSIUS AURELIANUS, or AURELIUS AMBROSIUS, a famous general of the ancient Britons, of Roman extraction. He was educated at the court of Aldroen of Amorica, who, at the requeſt of the Britons, ſent him over with ten thouſand men, to aſſiſt them againſt the Saxons, whom Vortigern had invited into Britain. Ambroſius had ſuch ſucceſs againſt the Saxons, that the Britons choſe him for their king, and compelled Vortigern to give up to him all the weſtern part of the kingdom, divided by the Roman highway called Watling-ſtreet. Some time after, the Britons being diſcon-

Galfr. Mon. Hiſt. Reg. Britan. lib. viii. cap. 1.

tented

tented with Vortigern, and having withdrawn their allegiance from him, he retired to a caſtle in Wales, where being beſieged by Ambroſius, and the caſtle taking fire, he periſhed in the flames, and left his rival ſole monarch of Britain, who now took upon him the imperial purple, after the manner of the Roman emperors. Geoffrey of Monmouth tells us that Ambroſius built Stonehenge near Saliſbury, in Wiltſhire, Ambroſius, according to this hiſtorian, coming to a monaſtery near Caercaradoc, now Saliſbury, where three hundred Britiſh lords, maſſacred by Hengiſt, lay buried, and reſolving to perpetuate the memory of this action, he ordered his workmen to prepare a large quantity of ſtones and other materials. But having, at the inſtigation of Tremounus archbiſhop of Caerleon, conſulted the famous Merlin, this magician adviſed him to ſend over to Ireland for certain great ſtones, called Chorea gigantum, the Giant's Dance, placed in a circle on a hill called Killair, having been brought thither by giants from the fartheſt borders of Africa. Uther Pendragon, Ambroſius's brother, and a body of forces were accordingly ſent into Ireland, to fetch theſe ſtones, but were oppoſed in their attempt by Gilliomanus king of the country, who derided the folly of the Britons in undertaking ſo ridiculous an expedition. Nevertheleſs, the Britons having vanquiſhed this prince in battle, brought away the ſtones; and by the direction and aſſiſtance of Merlin, who had accompanied them, theſe wonderful ſtones, by order of Ambroſius, were placed over the graves of the Britiſh lords, and are now what is called Stonehenge. Alexander Mecham celebrates this fable in his poem De divinæ ſapientiæ laudibus (*a*). Polydore Virgil aſſigns another origin of Stonehenge, he tells us it was

Ibid. cap. 9, 10, etc.

(*a*) Nobilis eſt lapidum ſtructura, chorea gigantum,
Ars experta ſuum poſſe peregit opus.
Quod ne prodiret in lucem ſegnius artem
Se, vireſque ſuas conſuluiſſe reor.
Hoc opus adſcribit Merlino garrula fama;
Filia figmenti fabula vana refert.
Illa congerie fertur decorata fuiſſe
Tellus, quæ mittit tot Palamedis aves.
Hinc tantum munus ſuſcepit Hibernia gaudens;
Nam virtus lapidi cuilibet ampla ſatis.
Nam reſperſus aquis magnam transfudit in illas
Vim, queis curari ſæpius æger eget.
Uther Pendragon molem tranſvexit ad Ambri
Fines, de victo victor ab hoſte means.
O quot nobilium, quot corpora ſacra virorum
Illic Hengiſti proditione jacent:
Intercepta fuit gens inclyta, gens generoſa;
Intercepta, nimis credula, cauta nimis.

erected by the Britons as a monument to their general Ambroſius, on the place where he fell in battle, to perpetuate the memory of his glorious actions and ſervices done to his country. Both theſe ſtories are rejected by our beſt antiquarians; but they are by no means agreed as to the true origin of this famous piece of antiquity.

After the Britons had defeated the Saxons, and obliged them to retire northward, Ambroſius is ſaid to have convened the princes and great men at York, where he gave orders for repairing the churches deſtroyed by the Saxons, and reſtoring the exerciſe of religion to its former luſtre. This is confirmed by Matthew of Weſtminſter, who highly applauds the great zeal of Ambroſius in repairing the churches, encouraging the clergy, and reſtoring the honour of religion. The Monmouth hiſtorian gives this prince a very high character: "He was a man (ſays he) of ſuch bravery and courage, that when he was in Gaul no one durſt enter the liſts with him, for he was ſure to unhorſe his antagoniſt, or to break his ſpear into ſhivers. He was, moreover, generous in beſtowing, careful in performing religious duties, moderate in all things, and more eſpecially abhorred a lye. He was ſtrong on foot, ſtronger on horſeback, and perfectly qualified to command an army (*b*)." The ſame author tells us he was poiſoned at Wincheſter by one Eopa a Saxon, diſguiſed as a phyſician, and hired for that purpoſe by Paſcentius, one of the ſons of Vortigern; but the general received opinion is, that he was killed in a battle which he loſt in the year 508, againſt Cerdric, one of the Saxon generals.

Ibid.

(*b*) Tanta virtus et audacia viro inerat; quod cum Galliarum partes frequentaret, non erat alter qui cum illo congredi auderet. Nam ſi congreſſum feciſſet, vel hoſtem ex equo proſternabat, vel haſtam in fruſta conſringebat. Præterea largus erat in dandis, ſedulus in divinis obſequiis, modeſtus in cunctis, et ſuper omnia mendacium vitans. Fortis pedes, fortior eques, et ad regendum exercitum doctus. Galf. Monumeth. ubi ſupra, cap. 3.

AMELOT DE LA HOUSSAI (Abraham Nicholas) born at Orleans in February 1634. He was much eſteemed at the court of France, and was appointed ſecretary of an embaſſy, which that court ſent to the commonwealth of Venice, as appears by the title of his tranſlation of father Paul's Hiſtory of the Council of Trent; but he afterwards publiſhed ſome pieces which gave ſuch offence that he was impriſoned in the Baſtile. The firſt works he printed were the Hiſtory of the Government of Venice, and that of the Uſcocks, a people of

Bayle. Nouvel. de la Repub. des Lettres, 1684. tom. i. p. 457.

Croatia. In the year 1683, he publiſhed his tranſlations in French of Machiavel's Prince, and father Paul's Hiſtory of the Council of Trent, and Political Diſcourſes, in the ſame language, upon Tacitus. Theſe performances were well received by the public. He did not prefix his own name to the two laſt mentioned works, but concealed himſelf under the name of La Mothe Joſſeval. His tranſlation of father Paul was attacked by the partizans of the pope's unbounded power and authority. In France, however, it met with great ſucceſs; all the advocates for the liberty of the Gallican church promoting the ſucceſs of it to the utmoſt of their power, though at the ſame time there were three memorials preſented to have it ſuppreſſed. When the ſecond edition of this tranſlation was publiſhed, it was violently attacked by the abbe St. Real, in a letter he wrote to Mr. Bayle, dated October 17, 1685; Amelot defended himſelf alſo, in a letter to the ſame gentleman. In 1684, he printed, at Paris, a French tranſlation of Baltaſar Gracian's Oraculo manual, with the title of l'Homme de cour. In his preface he defends Gracian againſt father Bohour's Critique, and tells us why he aſcribes this book to Baltaſar and not to Laurence Gracian. He alſo mentions that he hath altered the title, becauſe it appeared too oſtentatious and hyperbolical, that of l'Homme de cour, the Courtier, being more proper to expreſs the ſubject of the book, which contains a collection of the fineſt maxims for regulating a court-life. In 1686, he printed La Morale de Tacite, De la flaterie. In this work he has collected ſeveral particular facts and maxims, which repreſent in a ſtrong light the artifices of court-flatterers, and the miſchievous effect of their poiſonous diſcourſes. In 1690, he publiſhed at Paris a French tranſlation of the firſt ſix books of Tacitus's Annals, with his hiſtorical and political remarks, ſome of which, according to Mr. Gordon, are pertinent and uſeful, but many of them inſipid and trifling. Amelot having employed his pen for ſeveral years in writing on hiſtorical and political ſubjects, began now to try his genius on religious matters, and in 1691, he printed at Paris a tranſlation of Palafox's Theological and moral Homilies upon the Paſſion of our Lord. Frederic Leonard, a bookſeller at Paris, having propoſed in the year 1692, to print a collection of all the treaties of peace between the kings of France and all the other princes of Europe, ſince the reign of Charles VII. to the year 1690, Amelot publiſhed a ſmall volume in duodecimo, containing a preliminary diſcourſe upon theſe treatiſes, wherein he endeavours to ſhew, that moſt princes, when they en-

Ibid. Oct. 1685 p. 1170.

Diſcourſes prefixed to his tranſlat. vol. i. diſ. ii. §12, p. 28.

ter into a treaty, think more how they may evade the performance of what they agree to, than how they ſhall accompliſh their promiſes. He publiſhed alſo an edition of cardinal d'Oſſat's Letters in 1697, with ſeveral obſervations of his own, which, as he himſelf tells us in his advertiſement or preface, may ſerve as a ſupplement to the hiſtory of the reigns of Henry III. and Henry IV. kings of France. Amelot died at Paris in December 1706, being then almoſt ſeventy-three years of age.

AMELOTE (Dennis) a celebrated writer amongſt the Roman catholics, born at Saintes in France in the year 1606. He maintained a cloſe correſpondence with the fathers of the Oratory, a congregation of prieſts founded by Philip of Neri. He wrote the life of Charles de Gondren, ſecond ſuperior of this congregation, and publiſhed it at Paris in 1643. In this piece he ſaid ſomething of the famous abbot of St. Cyran, which greatly diſpleaſed the gentlemen of Port Royal, who, to be revenged of him, publiſhed a libel againſt him, intitled Idee general de l'eſprit et de livre de P. Amelote, A general Repreſentation of F. Amelote's Genius and of his Book. He was ſo much provoked by this ſatire, that he did all in his power to injure them. They had finiſhed a tranſlation of the New Teſtament, and were deſirous to have it publiſhed; for this purpoſe they endeavoured to procure an approbation from the doctors of the Sorbonne, and a privilege from the king. They had ſome friends in the Sorbonne, but at the ſame time very powerful enemies; and as to the privilege, it was impoſſible to prevail with the chancellor Seguier to grant them one, for he hated them; ſo that father Amelote, whoſe advice the chancellor generally followed in matters of religion, eaſily thwarted all their meaſures, not only out of zeal for what he thought the true doctrine, or out of averſion to the Port Royaliſts, but alſo from a view to his own intereſt, for he was about to publiſh a tranſlation of his own of the New Teſtament. Amelote's tranſlation, with annotations, in four volumes octavo, was printed in the years 1666, 1667, and 1668. It is not very exact, according to F. Simon, who tells us that it contains ſome very groſs blunders. It was dedicated to M. de Perefixe archbiſhop of Paris; and the tranſlator uſes the gentlemen of Port Royal very ill in his dedication: "You will be confirmed (ſays father Amelote to this prelate) in that zeal which obliged you to take up the holy arms to defend the true grace of God, and the decrees of the holy ſee, againſt the new hereſy: you will

Biblioth. Critique, tom. iii. chap. 16.

will daily ſtrengthen yourſelf againſt theſe blind rebels, whoſe fury, impoſtures, and calumnies add new ſplendor to your glory, which they endeavour to caſt a blemiſh upon. They place you in the ſame rank with the Athanaſiuſes and Hillarys, when they abuſe you in the ſame manner as the Arians did thoſe great and holy biſhops." In this tranſlation he has been at great pains to find expreſſions more proper and elegant than thoſe of the former verſions; for which reaſon he committed his work into Mr. Conrart's hands, to poliſh and correct whatever he ſhould judge inelegant or improper. Amelote wrote alſo an Abridgment of Divinity, a Catechiſm for the Jubilee, and a kind of Chriſtian Manual for every Day (Journee Chretiéne). Though he had always been a very zealous Anti-Port-Royaliſt, yet he was but poorly rewarded for all his labour and trouble: ſince towards the end of his life he ſued for a very ſmall biſhopric, and met with a refuſal, though he had all the qualities requiſite to a biſhop. He could not forbear complaining of this uſage to his friends, telling them that thoſe whom he had often ſerved very effectually, had been very cold to him on this occaſion. He entered into the congregation of the Oratory in 1650, and continued amongſt them till his death, which happened in 1678. Ibid. ch. 17. Ibid.

AMES (William) an Engliſh divine, famous for his controverſial writings; but much more ſo abroad than in his native country, for he lived many years in foreign parts, and there ended his days. He was deſcended from an ancient family in Norfolk, where he was born in the year 1576. He was educated at Chriſt-church college, Cambridge, under the famous Mr. William Perkins, from whom probably imbibing ſome Calviniſtical principles, he became a ſtrenuous aſſertor of the ſame tenets, inſomuch that he gave ſome diſguſt to certain perſons in the univerſity, one inſtance whereof is given us by Dr. Fuller, who informs us, that about the year 1610-11, "Mr. Ames preaching at St. Mary's, or, to uſe his own expreſſion, having the place of a watchman for an hour in the tower of the univerſity, took occaſion to inveigh againſt the liberty taken at that time, eſpecially in thoſe colleges which had Lords of Miſrule, a pagan relique, which he ſaid, as Polydore Virgil obſerved, remains only in England. Hence he proceeded to condemn all playing at cards and dice, affirming that the latter in all ages was accounted the device of the devil; and that as God invented the one-and-twenty letters whereof he made the Bible, the devil found out the one-and-twenty ſpots on the die; that canon-law forbad the uſe Hiſt. of the Univerſity of Cambridge, folio, 1655. p. 159.

thereof, ſeeing, Inventio diaboli nulla conſuetudine poteſt validari. His ſermon (continues Mr. Fuller) gave great offence to many of his auditors, the rather becauſe in him there was a concurrence of much nonconformity, inſomuch, that to prevent an expulſion from Dr. Val. Cary, the maſter, he forſook the college, which proved unto him neither loſs nor diſgrace, being choſen afterwards, by the ſtates of Frieſland, profeſſor of their univerſity." In 1613, his diſpute with Grevinchovius, miniſter at Rotterdam, appeared in print. He was at the ſynod of Dort, in 1618, and informed king James's embaſſador from time to time of the debates of that aſſembly.

Neal's Hiſt. of the Puritans, 1733, vol. ii. p. 47.

When he had been twelve years in the doctor's chair at Franeker, he reſigned his profeſſorſhip, and accepted of an invitation to the Engliſh congregation at Rotterdam, the air of Franeker being too ſharp for him, as he was troubled with a great difficulty of breathing. Upon his removal to Rotterdam, he wrote his Freſh Suit againſt Ceremonies, but did not live to publiſh it himſelf, for his conſtitution was ſo ſhattered that the air of Holland did him no ſervice; he had determined to remove to New England, but his aſthma returning at the beginning of the winter, put an end to his life at Rotterdam, where he was buried on the 14th of November, 1633. He was a very learned divine, a ſtrict Calviniſt in doctrine, and of the perſuaſion of the independents with regard to the ſubordination and power of the claſſes and ſynods. The ſame year he died, the laſt book he wrote above-mentioned was publiſhed; the editor informs us, that "With the coming forth of this book into the light, the learned and famous author Dr. Ames left the light or darkneſs rather of this world. And though his name in this controverſy was hitherto concealed, yet that which was generally but imagined but before (that the Reply and this Freſh Suit, to Dr. Burgeſs's Rejoinder, were his work) is now certainly known to be his; it pleads truth ſuccinctly and perſpicuouſly, as indeed his vein in all his writings and diſcourſes did moſt admirably lead him to do; that he ſhewed himſelf a pattern of holineſs, a burning and ſhining light, a lamp of learning and arts, a champion of truth, eſpecially while he was, for the ſpace of twelve years at leaſt, in the doctor's chair a Franeker (*a*)."

Ibid.

(*a*) The works of Ames are as follow:

1. Sermons preached at St. Mary's in Cambridge; but when or whether printed, is not known.

2. Puritaniſmus Anglicanus; octavo, 1610. And in Engliſh, at London, quarto, 1641, containing the chief doctrines of the Puritans.

3. Diſceptatio ſcholaſtica inter Nic. Grevinchonium et Gul. Ameſium, etc. octavo, Amſt. 1613, concerning Arminius's opinions of election, etc.

4. Diſ-

4. Disputatio inter Amesium et N. Grevinchovium, etc. Rotterd. octavo, 1615, L. Bat. 1617, 1633, etc. About reconciliation by the death of Christ, etc.

5. Coronis ad collationem Hagiensem, duodecimo, Lugd. Bat. 1618, 1628, 1630. Confuting the Answers given by the Armenians to the Dutch pastors.

6. Medulla theologica, duodecimo, Franek. 1623, Amst. 1628, 1628, 1634, 1641. Also in English, London, duodecimo.

7. Explicatio utriusque Epistolæ S. Petri, duodecimo, Amst. 1625, 1635. The same in English, Lond. quarto.

8. De incarnatione Verbi, octavo, Franek. 626. Against the Socinians.

9. Bellarminus enervatus, etc. octavo, Amst. 1627, 1628. Oxon. 1629. Lond. 1633, etc.

10. De conscientia, etc. duodecimo, Amst. 1630, 1631, 1643. And in English, with this title, A Treatise on Conscience, with the Power and Cases thereof, quarto, Lond. 1643.

11. Antisynodalia, etc. duodecimo, Franek. 1692. Amst. 1633. Against the Remonstrants.

12. Demonstratio logicæ veræ, duodecimo, L. Bat. 1632.

13. Disputatio theologica, ibid. Against metaphysics.

14. Technometria, etc. octavo, Amst. 1632; or, The Purpose and Bounds of Art.

15. A Reply to Bishop Moreton.

16. A fresh Suit against human Ceremonies in God's Worship; or, a Treplication upon Dr. Burgess's Rejoynder, for Dr. Morton, quarto, 1633.

17. A first and second Manuduction.

18. Rescriptio ad responsum Grevinchovii de redemtione generali, octavo, L. Bat. 1634.

19. Christianæ catecheseos sciographia, octavo, Franek. 1635.

20. Lectiones in omnes Psalmos Davidis, etc. octavo, Amst. 1635, and London, 1647. He wrote also some prefaces, etc. to the writings of others; and a few scattered pieces, not mentioned in any catalogue of his books. His Latin works were reprinted at Amsterdam, in 1658, in five volumes, with a preface by Matthias Netherius.

AMMIRATO, or AMMIRATI (Scipio) an eminent historian of the sixteenth century, born at Lecca, in the kingdom of Naples, the 27th of September, 1531. He studied first at Poggiardo, afterwards at Brundusium, and in 1547, he went to Naples, in order to go through a course of civil law. When he was at Barri with his father, he was deputed by that city to manage some affairs at Naples, which he executed with great success. Some time after, he determined to enter into the church, and was accordingly ordained by the bishop of Lecca, who conceived a high esteem for him, and gave him a canonry in his church; but Ammirato not meeting afterwards with the preferment he expected, he formed a design of going to Venice, and entering into the service of some embassador, in order to see the several courts of Europe. Alexander Contarini however persuaded him to change his resolution of travelling, and engaged him to continue with him at Venice, where he had an opportunity of contracting a friendship with many learned men. But fortune, which had been hitherto very unfavourable to him, would not permit him to continue

Mem. pour servir a l'histoire des hommes illustres, tom. IV.

long in that eaſe which he enjoyed with his patron: the wife of the latter, who uſed to take great pleaſure in Ammirato's converſation, having ſent him a preſent as a token of her friendſhip; ſome ill-natured perſons went to the huſband, and repreſented this civility of the lady in ſuch a light, as was ſufficient to excite the reſentment of a jealous huſband. Ammirato was obliged to fly away immediately, in order to ſave his life. He returned to Lecca, and his father being then at Barri, he went thither to him, but he met with a very cool reception, the old gentleman being extremely angry to find him him in no probable way of making a fortune, becauſe he had neglected the ſtudy of the law, which he reproached him with very frequently.

Marcellus Marcini being choſen pope in 1555, under the name of Marcellus II. Ammirato, who knew that Nicolao Majorano biſhop of Molfetta, a city near Barri, had been formerly a friend of the pope's, perſuaded him to go to Rome, and congratulate him upon his election, being in hopes that by attending the biſhop in his journey, he might procure ſome place under the nephews of that pope: but as they were preparing for this journey, the death of Marcellus put a ſtop to their intended ſcheme, and deſtroyed their hopes: upon this Ammirato retired to a country-ſeat of his father's, where he applied himſelf cloſely to his ſtudies. At laſt he was determined to return to Naples, in order to engage again in the ſtudy of the law, and to take his degrees in it; his reliſh for this profeſſion was not in the leaſt increaſed, but he thought that the title which he might procure would be of advantage to him in ſome reſpects. However, he had not been ſix months at Naples before he grew weary of it, and entered ſucceſſively into the ſervice of ſeveral noblemen as ſecretary. Upon his return to Lecca, he was appointed by this city to go and preſent a petition to pope Pius IV. in their favour, which office he diſcharged with ſucceſs. Upon his return to Lecca, he was invited by the city of Naples to ſettle there, and write the hiſtory of that kingdom: but the cold reception he met with from the governors who had ſent for him, ſoon diſguſted him ſo highly, that he left the city with a reſolution to return no more. They repented afterwards of their neglect of him, and uſed all poſſible means to recall him, but he continued inflexible. He went therefore to Rome, where he procured a great many friends; and having travelled over part of Italy, he went to Florence, where he was reſolved to ſettle, being engaged by the kind reception which the grand duke gave to men of letters. He was appointed

pointed to write the history of Florence, and received many instances of that prince's bounty, which was increased after his work was published, for he was presented with a canonry in the cathedral of Florence. The easy situation in which he was now placed, gave him an opportunity of applying himself more vigorously to his studies, and writing the greatest part of the works we have of him (*a*). He died at Florence the 30th of January, 1600, in the sixty-ninth year of his age. Ibid.

(*a*) His works are as follow:

1. Arguments, in Italian verse, of the Canto's of Arioſto's Orlando Furioſo, which were first published in the edition of that poem at Venice, in 1548, in quarto.

2. Il Dedalione dialogo del poeta, Naples, 1560, in octavo.

3. Istorie Fiorentine dopo la fondatione di Fierenze insino all' anno 1574. The History of Florence from the Foundation of it to the Year 1574, printed at Florence, 1600, in two volumes folio.

4. Discorsi sopra Cornelio Tacito. Discourses upon Cornelius Tacitus, Florence, 1598, in quarto.

5. Delle famiglie nobili Napollone. Of the noble Families in Naples, part I. at Florence, 1580, in folio; part II. at Florence, 1651, folio.

6. Discorsi delle Famiglie Paladina et l'Antoglietta. Discourses upon the Families Paladina and Antoglietta, Florence, 1605, in quarto.

7. Albero et storia della famiglia de Conti Guidi, coll' agiunte de Scipione Ammirato giovane. The Tree and History of the Family of the Counts Guidi, with the additions of Scipio the younger, Florence, 1640, and 1650.

8. Delle Famiglie Fiorentine. Of the Families of Florence; Florence, 1615, folio.

9. Vescovi de Fiesoli di Volterra, e d'Arezzo, con l'aggiunta di Scipione Ammirato il giovane. An account of the Bishops of Fesula, Volterra, and Arezzo, with the Additions of Scipio Ammirato the younger, at Florence, 1637, quarto.

10. Opuscoli varii. Various Tracts, Florence, 1583, in octavo.

11. Rime varie. Miscellaneous Poems, printed in a collection of poems by different authors, Venice, 1553, in octavo.

12. Poesie spirituali. Spiritual Poems, Venice, 1634, in quarto.

13. Annotazioni sopra la seconda parte de Sonetti di Bernardino Rota fatti in morte di Porzia Capece sua moglie. Notes upon the second Part of Bernardino Rota's Sonnets upon the death of his Wife Portia Capece, Naples, 1560, in quarto.

AMMONIUS (Andrew) a native of Lucca, who came and settled in England. He lived some time in sir Thomas More's house, and afterwards in St. Thomas's college, for he was not in circumstances sufficient to hire or keep a house of his own. There subsisted a strong friendship and close correspondence betwixt him and Erasmus. The advice which Erasmus gives him, in regard to pushing his fortune, has a good deal of humour in it, and was certainly intended as a satire on the artful methods generally practised by the selfish and ambitious part of mankind: "In the first place (says he) throw Erasm. Epist. ii. lib. viii. p. 408.

throw off all ſenſe of ſhame; thruſt yourſelf into every one's buſineſs, and elbow out whomſoever you can; love nor hate no one; meaſure every thing by our own advantage; let this be the ſcope and drift of all your actions. Give nothing but what is to be returned with uſury, and be complaiſant to every body. Have always two ſtrings to your bow. Feign that you will leave the country, and get every thing ready for your departure. Shew letters inviting you elſewhere, with great promiſes (*a*)." Fortune at length began to ſmile upon Ammonius, for he was appointed ſecretary to Henry VIII. and honoured by pope Leo X. with a public character at the court of this prince; and in all appearance he would have ſoon riſen higher, had not death carried him off when he was but of a middle age; he died of the ſweating ſickneſs (*b*), in 1517.

Ibid. Ep. vi. p. 104.

(*a*) Principio perfrica frontem: nequid uſquam pudeat. Deinde omnibus omnium negotiis te miſce, protrude quemcumque potes cubito. Neminem nec ames, nec oderis ex animo, ſed omnia tuo compendio metiare. Ad hunc ſcopum omnis vitæ ratio ſpectet. Ne quid des niſi unde ſperes fœnus; aſſentare omnibus omnia. Duabus ſedeto ſellis. Suborna diverſos procos qui te ambiant. Minare et appara diſceſſum. Oſtende literas quibus magnis pollicitis avocaris. Eraſm. Epiſt. xiii. lib. viii. p. 414.

(*b*) The learned Caius, as quoted by Dr. Freind, gives the following account of the ſweating ſickneſs: "It began at firſt in 1483, in Henry VII's army, upon his landing at Milford-haven, and ſpread itſelf in London from the 21ſt of September to the end of October. It returned here five times, and always in ſummer: firſt in 1485, then in 1506, afterwards in 1517, when it was ſo violent that it killed in the ſpace of three hours; ſo that many of the nobility died, and of the vulgar ſort, in ſeveral towns, half often periſhed. It appeared the fourth time in 1528, and proved mortal then in the ſpace of ſix hours; many of the courtiers died of it, and Henry VIII. himſelf was in danger. In 1529, and only then, it infeſted the Netherlands and Germany, in which laſt country it did much miſchief, and deſtroyed many, and particularly was the occaſion of interrupting a conference at Marpurgh between Luther and Zuinglius about the euchariſt. The laſt return of it with us was in 1551: in Weſtminſter it carried off one hundred and twenty in a day. At Shrewſbury particularly, where our author Caius reſided, it broke out in a very furious manner: the deſcription he gives of it is terrible, like the plague at Athens. He very properly calls it a peſtilential contagious fever, of one natural day: the ſweat itſelf he reckons only as a ſymptom or criſis of this fever. The manner of its ſeizure was thus: firſt it affected ſome particular part, attended with inward heat and burning, unquenchable thirſt, reſtleſſneſs, ſickneſs at the ſtomach and heart (though ſeldom vomiting), head-ach, delirium, then faintneſs, and exceſſive drowſineſs; the pulſe quick and vehement, and the breath ſhort and labouring. Children, poor, and old people, leſs ſubject to it. Of others, ſcarce any eſcaped the attack, and moſt died: in that town, where it laſted ſeven months, periſhed near a thouſand. Even by travelling into France or Flanders they did not eſcape; and what

1517. Eraſmus thus laments his death (*c*): how many of my old companions have I loſt (ſays he)! in the firſt place, Andrew Ammonius of Lucca; good God! what a ſprightly genius he had, and what a faithful memory! how noble was his ſoul, how free from envy and every meanneſs! When his own qualifications, and the applauſe of princes, had opened him a way to the greateſt affairs, he was ſuddenly ſnatch-away, before he was forty years of age: the loſs of whom I cannot but lament, as often as I reflect how delighted I was with his acquaintance (*d*).

what is ſtranger, even the Scotch were free, and abroad the Engliſh only affected; and foreigners not affected in England. None recovered in leſs than twenty-four hours. At firſt the phyſicians were much puzzled how to treat it: the only cure was to carry on the ſweat, which was neceſſary for a long time, for if ſtopped, it was dangerous or fatal: the way therefore was to be patient and lie ſtill, and not to take cold. If nature was not ſtrong enough to do it, art ſhould aſſiſt her in promoting the ſweat by cloaths, medicines, wine, etc. The violence of it was over in fifteen hours; but no ſecurity till twenty-four hours were paſt. In ſome there was a neceſſity to repeat the ſweating; in ſtrong conſtitutions, twelve times. Great danger to remove out of bed; ſome who had not ſweated enough, fell into very ill fevers. No fleſh in all the time; nor drink the firſt five hours; for in the ſeventh the diſtemper increaſes; about the ninth, delirium; ſleep to be avoided by all means. It appeared by experience, as the lord Bacon obſerves, that this diſeaſe was rather a ſurprize of nature, than obſtinate to remedies, if it were in time well treated; for when proper care was taken, the patient generally recovered." Dr. Freind's Hiſt. Phyſ. vol. ii. p. 333.

(*c*) Quam multos hic ex veteri ſodalitio deſidero: primum Andream Ammonium Lucenſem; Deum immortalem! quanta ingenii dexteritate, quam fideli memoria præditum! Tum animus quam erat excelſus, quam alienus a livore, quam alienus a ſordibus! hunc et ſuis dotibus, et omni principum applauſu, florentem, maximis rebus deſtinatum, ſubita mors intercepit natu minorem annis quadraginta. Cujus equidem deceſſum non poſſum non dolere quoties in mentem venit, quam mihi fuerit jucunda ejus familiaritas. Eraſm. Ep. v. lib. xxiii. p. 1210.

(*d*) Ammonius wrote ſome Latin poetical pieces. In the Epitome of Geſner's Bibliotheca, the following are mentioned:

1. Scotici conflictus hiſtoria, lib. i.
2. Bucolica, ſeu Eclogæ, lib. i.
3. De rebus nihili, lib. i.
4. Panegyricus quidam, lib. i.
5. Epigrammata, lib. i.
6. Poemata diverſa.

AMONTONS (William) was born in Normandy, the laſt day of Auguſt, 1663. His father having removed to Paris, William received the firſt part of his education in this city. He was in the third form of the Latin ſchool, when, after a conſiderable illneſs, he contracted ſuch a deafneſs as obliged him to renounce almoſt all converſation with mankind. In this ſituation he began to think of employing himſelf in the invention of machines; he applied therefore to the ſtudy of geometry;

and it is ſaid, that he would not try any remedy to cure his deafneſs, either becauſe he thought it incurable, or becauſe it increaſed his attention. He ſtudied alſo the arts of drawing, of ſurveying lands, and of building; and in a ſhort time he endeavoured to acquire a knowledge of thoſe more ſublime laws which regulate the whole univerſe. He ſtudied with great care the nature of barometers and thermometers; and in 1687, he preſented a new hygroſcope to the Royal Academy of Sciences, which was very much approved. He communicated to Mr. Hubin, a famous enameller, ſome thoughts he had conceived, concerning new barometers and thermometers; but Mr. Hubin had prevented him in ſome of his thoughts, and did not much regard the reſt, till he made a voyage into England, where the ſame thoughts were mentioned to him by ſome of the fellows of the Royal Society. Mr. Amontons found out a method to acquaint people at a great diſtance, in a very little time, of whatever one pleaſed. The method was as follows: let there be people placed in ſeveral ſtations, at ſuch a diſtance from one another that by the help of a teleſcope a man in one ſtation may ſee a ſignal made in the next before him; he muſt immediately make the ſame ſignal, that it may be ſeen by perſons in the ſtation next after him, who is to communicate it to thoſe in the following ſtation, and ſo on. Theſe ſignals may be as letters of the alphabet, or as a cypher, underſtood only by the two perſons who are in the diſtant places, and not by thoſe who make the ſignals. The perſon in the ſecond ſtation making the ſignal to the perſon in the third the very moment he ſees it in the firſt, the news may be carried to the greateſt diſtance in as little time as is neceſſary to make the ſignals in the firſt ſtation. The diſtance of the ſeveral ſtations, which muſt be as few as poſſible, is meaſured by the reach of a teleſcope. Mr. Amontons tried this method in a ſmall tract of land, before ſeveral perſons of the higheſt rank at the court of France. In 1695, he publiſhed a book, intitled Remarques experiences phyſiques ſur la conſtruction d'une nouvelle clepſydre, ſur les barometres, thermometres, et hygrometres; Obſervations and Experiments concerning the Manner of making a new Hour-glaſs, and concerning Barometers, Thermometers, and Hygroſcopes. This is the only book which he wrote, beſides the pieces which we have of him in the Journal des Scavans. Though the hour-glaſſes made with water, ſo much in uſe amongſt the ancients, be entirely laid aſide, becauſe the clocks and watches are much more uſeful, yet Mr. Amontons took a great deal of pains in making his new hour-glaſs, being in hopes

Fontenelle, Hiſt. et Mem. de l'Acad. des Sciences, 1705. P. 191.

hopes that it might ſerve at ſea, it being made in ſuch a manner that the moſt violent motion could not alter its regularity; whereas a great agitation infallibly diſorders a clock or watch. When the Royal Academy was new regulated, in 1699, Mr. Amontons was admitted a member of it, and read there his New Theory of Friction, in which he has happily cleared up a very important part of mechanics. He had a particular genius for making experiments: his notions were delicate and juſt; he knew how to prevent the inconveniences of his new inventions, and had a wonderful ſkill in executing them. He enjoyed a perfect health, and, as he led a regular life, was not ſubject to the leaſt infirmity; but on a ſudden he was ſeized with an inflammation in his bowels, which ſoon mortifying, became the occaſion of his death, which happened the 11th of October, 1705, he being then forty-two years and near two months old.

AMYOT (James) biſhop of Auxerre and great almoner of France, one of the moſt celebrated men for learning of the ſixteenth century. He was born at Melun, the 30th of October, 1514, and ſtudied philoſophy at Paris, in the college of cardinal Le Moine. He was naturally dull and heavy, but his diligence and application made amends for theſe natural defects. Having taken his degree of maſter of arts at the age of nineteen, he purſued his ſtudies under the royal profeſſors eſtabliſhed by Francis I. viz. James Tuſen, who explained the Greek poets; Peter Donés, profeſſor of rhetoric; and Oronce Finé, profeſſor of mathematics. He left Paris at the age of twenty-three, and went to Bourges with the ſieur Colin, who had the abbey of St. Ambroſe in that city. At the recommendation of this abbot, a ſecretary of ſtate took Amyot into his houſe, to be tutor to his children. The great improvements they made under his direction, induced the ſecretary to recommend him to the princeſs Margaret ducheſs of Berry, only ſiſter of Francis I. and by means of this recommendation Amyot was made public profeſſor of Greek and Latin in the univerſity of Bourges: he read two lectures a day, for ten years, a Latin lecture in the morning, and a Greek one in the afternoon. It was during this time he tranſlated into French the Amours of Theagenes and Chariclea, which Francis I. was ſo pleaſed with, that he conferred upon him the abbey of Belloſane. The death of this prince happening ſoon after, Amyot thought it would be better to try his fortune elſewhere, than to expect any preferment at the court of France; he therefore accompanied Morvillier to Venice, on his embaſſy

baſſay from Henry II. to that republic. When Morvilliер was recalled from his embaſſy, Amyot would not repaſs the Alps with him, chuſing rather to go to Rome, where he was kindly received by the biſhop of Mirepoix, at whoſe houſe he lived two years. It was here, that, looking over the manuſcripts of the Vatican (whither he was allowed a free acceſs by Romulus Amaſeiis, keeper of that famous library) he diſcovered that Heliodorus, biſhop of Tricca, was the author of the Amours of Theagenes. He found alſo a manuſcript of this work, more correct and complete than that which he had tranſlated, and took care to enable himſelf thereby to give a better edition of this work. His labours, however, in this way did not engage him ſo as to divert him from puſhing his fortune: he inſinuated himſelf ſo far into the favour of cardinal De Tournon, that the cardinal recommended him to the king, to be preceptor to his two younger ſons. While he was in this employment, he finiſhed his tranſlation of Plutarch's Lives, which he dedicated to the king: he afterwards undertook that of Plutarch's Morals, which he ended in the reign of Charles IX. and dedicated to that prince. Charles conferred upon him the abbey of St. Cornelius de Compiegne, and made him great almoner of France and biſhop of Auxerre; and the place of great almoner and that of curator of the univerſity of Paris happening to be vacant at the ſame time, he was alſo inveſted in both theſe employments, which Thuanus greatly complains of. Henry III. perhaps would have yielded to the preſſing ſollicitations of the biſhop of St. Flour, who had attended him on his journey into Poland, and made great intereſt for the poſt of great almoner; but the ducheſs of Savoy, the king's aunt, recommended Amyot ſo earneſtly to him, when he paſſed through Turin, on his return from Poland, that he was not only continued in his employment, but a new honour was added to it for his ſake, for when Henry III. named Amyot commander of the order of the Holy Ghoſt, he decreed at the ſame time, as a mark of reſpect to him, all the great almoners of France ſhould be of courſe commanders of that order. Amyot did not neglect his ſtudies in the midſt of his honours, but reviſed all his tranſlations with great care, compared them with the Greek text, and altered many paſſages: he deſigned to give a more complete edition of them, with the various reading of divers manuſcripts, but died before he had finiſhed that work. He died the 6th of February, 1593, in the ſeventy-ninth year of his age.

Vit. ſua, lib. v.

AMYRAUT (Moſes) an eminent French divine, miniſter and profeſſor of divinity at Saumur. He was born in September 1596, at Bourgueil, a ſmall town of Touraine, of an ancient family originally from Orleans. Having gone through his courſe of philoſophy, he was ſent to Poictiers, to read law, to which he applied himſelf with great aſſiduity, and is ſaid to have ſpent fourteen hours a day in that ſtudy. At the end of his firſt year, he took his degree of licentiate. But Mr. Bouchereau, miniſter of Saumur, having adviſed him to ſtudy divinity, and the reading of Calvin's Inſtitution having ſtrongly inclined him to follow this advice, he acquainted his father that he earneſtly deſired to be a clergyman, and obtained his aſſent, though not without a good deal of difficulty. He went to ſtudy at Saumur, where he continued a conſiderable time as ſtudent of divinity. Upon his admiſſion into orders, he was preſented to the church of St. Agnau, in the country of Mayne, where, after having lived eighteen months, he was invited to Saumur, to ſucceed Mr. Daille, appointed miniſter of Charenton. About the ſame time that the church of Saumur deſired him for their miniſter, the academic council fixed upon him for profeſſor of divinity. His admiſſion to the profeſſorſhip, with his previous examination, and his inaugural theſis De ſacerdotio Chriſti, redounded much to his reputation.

In 1631, Mr. Amyraut was ſent deputy to the national council at Charenton; and by this aſſembly was appointed to addreſs the king, and lay before his majeſty their complaints concerning the infraction of the edicts: he was particularly charged not to deliver his ſpeech upon his knees, as the deputies of the former national ſynod had done. He managed this affair with ſo much addreſs, that he was introduced to the king according to the ancient cuſtom, and in the manner that was agreeable to the aſſembly. It was on this occaſion that he became acquainted with cardinal Richlieu, who conceived a great eſteem for him (*a*). About this time he publiſhed

(*a*) Cardinal Richlieu imparted to him the deſign he had formed of reuniting the two churches. The Jeſuit who conferred with Mr. Amyraut upon this ſubject was father Audebert. Mr. De Villeneuve, lord lieutenant of Saumur, having invited them both to dinner, took care they ſhould confer in private after dinner. It is true Mr. Amyraut proteſted, that he could not forbear imparting to his collegues all that ſhould paſs between them. The Jeſuit told him he was ſent by the king and his eminence, to propoſe an agreement in point of religion: and he declared that the Roman catholics were ready to ſacrifice to the public tranquillity

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liſhed a piece, wherein he explained the myſtery of predeſtination and grace, according to the hypotheſis of Camero, which occaſioned a kind of civil war amongſt the proteſtant divines of France (*b*). Thoſe who diſliked the hypotheſis, derided it as a novelty, eſpecially when they ſaw themſelves joined by the great Du Moulin, who accuſed Amyraut of Arianiſm. The authority of this famous divine, to whom the people paid a great reſpect and veneration, on account of the many books of controverſy he had publiſhed, made ſo deep an impreſſion in the minds of many miniſters, that, though Mr. Amyraut had publiſhed a piece, wherein he maintained that Calvin had held univerſal grace, yet many deputies at

the invocation of ſaints, purgatory, and the merit of good works; that they would ſet bounds to the pope's power, and in caſe they met with oppoſition as to that from the court of Rome, they would lay hold on that occaſion to create a patriarch; that the laity ſhould be allowed the communion in both kinds; and that they would give up ſeveral other points, provided they found in the proteſtants a ſincere deſire of peace and union. But he declared, when Mr. Amyraut touched upon the doctrines of the euchariſt, that, as to that tenet, no alteration would be admitted of: whereupon the other anſwered, that if ſo, they could come to no agreement. This conference laſted about four hours: the Jeſuit required ſecreſy; but Mr. Amyraut proteſted, according to the declaration he had made at firſt to Mr. Villeneuve, that he would communicate the whole matter to his collegues, but that he would be anſwerable for their prudence and diſcretion.

(*b*) Mr. Bayle makes the following reflection on theſe diſputes: "If neither party (ſays he) apprehends the opinions they reject, to be pernicious; why ſhould they carry on the diſputes farther than is conſiſtent with the peace and tranquillity of the public; and not rather deſiſt, as ſoon as they perceive that they foment diviſions in families, or give riſe to parties? will not their obſtinacy rouze a thouſand miſchievous paſſions, that ought to be chained up like ſo many wild beaſts; and wo to the man that makes them get looſe. The civil war of the univerſal grace and ſome others, do not, thank God, deſerve that the verſes, which I have heard quoted on account of ſchiſmatical diſputes, ſhould be applied to them: the preparations and auxiliary forces of the two chiefs were compared to the following decoration of a ſtage:

Aigles, vautours, ſerpens, griſons,
Hippocentaures, et typhons,
Des toureaux furieux, dont la gueule beante
Eut tranſi de frayeur le grand cheval d'Atlante,
Un char que de dragons etincelans d'éclairs
Promenoient en ſiffiant par la vuide des airs,
Demogorgon encore a la triſte figure,
Et l'horreur, et la mort, s'y voyoient en peinture.

That is: Eagles, vultures, ſerpents, griffins, hippocentaurs, and typhons; furious bulls, whoſe wide throats would have chilled with fear the great horſe of Atlas; a chariot which dragons, ſparkling with lightning, with hiſſes drew through the open air, a demigorgon alſo, with a diſmal aſpect: horror and death were to be ſeen painted there.

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the national ſynod of Alençon came charged with inſtructions againſt him, and ſome were even for depoſing him (c). The deputies of the provinces beyond the Loire were the moſt violent againſt him: however, the ſynod, after having heard Mr. Amyraut explain his opinion, in ſeveral ſeſſions, and anſwer the objections made thereto, honourably acquitted him, and enjoined ſilence in reſpect to queſtions of this nature; but this was not juſtly obſerved by either ſide, for complaints were made againſt Mr. Amyraut, in the national ſynod of Charenton, for having acted contrary to the regulations concerning that ſilence; and he, in his turn, complained of infractions of the ſame nature. The aſſembly, by an Holy Amneſty, ſuppreſſed theſe mutual complaints, and having renewed the injunction of ſilence, ſent back Amyraut to his employment, and permitted him to oppoſe foreigners who ſhould attack him, in what manner the ſynod of Anjou ſhould think proper. This ſynod allowed him to publiſh an anſwer to the three volumes of Spanhemius upon univerſal grace, which occaſioned the writing of ſeveral others.

Blondel, Authentic Acts, p. 36.

Ibid.

(c) "If theſe men (ſays Mr. Bayle) had lived thirty or forty years longer, I do not comprehend how they could ſhew their faces; for the doctrine, which, in their opinion, deſerved the moſt thundring anathemas, was at laſt embraced by the greateſt men in the reformed churches of France: it was held by Mr. Meſtrezat, Mr. La Foucheur, Mr. Blondel, Mr. Daille, Mr. Claude, and Mr. Du Boſc. The Particulariſts were forced to acknowledge as their brethren and faithful miniſters of Jeſus Chriſt, thoſe who ſtood up for the univerſal grace: neither were the miniſters, who ſheltered themſelves in Holland, and ſigned a formulary at the ſynod of Rotterdam, in 1686, obliged to make any declaration that ſeemed to ſtrike at the ſyſtem of Mr. Amyraut. What, therefore could occaſion the great noiſe that was made at firſt againſt this ſyſtem? how came it about that the ſame tenet ſhould be looked upon at firſt as monſtrous, and afterwards as quite inoffenſive? is not this to be counted amongſt the bad effects of original ſin, and aſcribed to the influence of a thouſand blind paſſions, which muſt produce in the elect a ſalutary and mortifying humiliation? the worſt is, that we reap no benefit from what is paſſed, and each generation is ſubject to the ſame ſymptoms, more or leſs dangerous; for we have often reaſon to ſay, when we ſee proceſſes, informations, apologies, and theſes appear, with books flying after one another from place to place,

Jamque faces et ſaxa volant. Virg. Æn. lib. i. ver. 150.
Stones and brands in rattling vollies fly. Dryden.

But let them alone, the heat will be ſoon over, and the ſtorm eaſily quelled:

Hi motus animorum, atque hæc certamina tanta
Pulveris exigui jactu compreſſa quieſcent.
Virg. Georg. lib. iv. ver. 86.

Yet all thoſe dreadful deeds, this deadly fray,
A caſt of ſcatter'd duſt will ſoon allay,
And undecided leave the fortune of the day. Dryden.

When the national ſynod was ſitting in the year 1645, Mr. Amyraut was deſired to enter into a conference with Mr. De la Milletiere, in order to bring him over to his opinion: the conference continued ſeveral days, but they could no more agree in verbal diſputation than in their writings. The doctrine of Mr. De la Place, concerning original ſin, being attacked in this ſynod, Mr. Amyraut appeared before the aſſembly to plead the cauſe of his collegue; and he made it appear, that the doctrine complained of, was no ways dangerous. His conduct in this affair was highly commended on account of the excellent defence he made in favour of Mr. De la Place's opinion, and becauſe he had no other motive than the intereſt of his collegue; his own opinion as to original ſin being different from that of Mr. De la Place. Amyraut being a man well acquainted with the world, was very entertaining in converſation, which contributed no leſs than the reputation of his learning to render him eſteemed by ſo many perſons of quality, though of oppoſite principles in religious matters: among thoſe who particularly diſtinguiſhed him, were the marſhals De Brezé and De la Meilleraic, Mr. Le Goux de la Berchere firſt preſident of the Parliament of Burgundy, and cardinal Mazarin. What gained him the favour of this cardinal, was, in all probability, his openly declaring in favour of the obedience due to ſovereigns, which proved very advantageous to the court of France during the troubles of the league againſt cardinal Mazarin, called de la Fronde. In his Apology, publiſhed in 1647, in behalf of the proteſtants, he excuſes, as well as he can, the civil wars of France; but he declares at the ſame time, that he by no means intends to juſtify the taking up of arms againſt one's lawful ſovereign upon any pretence whatſoever; and that he always looked upon it as more agreeable to the nature of the Goſpel and the practice of the primitive church, to uſe no other arms but patience, tears, and prayers. But notwithſtanding his attachment to this doctrine, he was not for obeying in matters of conſcience, which plainly appeared when the ſeneſchal of Saumur imparted to him an order from the council of ſtate, enjoining all thoſe of the reformed religion to hang the outſide of their houſes on Corpus Chriſti day. The ſeneſchal notified this order to him the eve of this holiday, entreating him at the ſame time to perſuade the proteſtants to comply with it. To this Mr. Amyraut made anſwer, that, on the contrary, he would go directly and exhort his pariſhioners not to comply with it, as he himſelf was reſolved

P. 76.

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not to obey ſuch orders; that in all his ſermons he had endeavoured to inſpire his hearers with obedience and ſubmiſſion to ſuperior powers, but not when their conſciences were concerned. Having thus acquainted the ſeneſchal with his reſolution, he went from houſe to houſe, laying before his pariſhioners the reaſons why he thought they ought not to obey the order of the council. The king's lieutenant however, not thinking it proper to ſupport the ſeneſchal, this prevented any tumult on this occaſion. Amyraut was a man of ſuch charity and compaſſion, that he beſtowed on the poor his whole ſalary during the laſt ten years of his life, without diſtinction of catholic or proteſtant. He died the 8th of February, 1664, and was interred with the uſual ceremonies of the academy. He left but one ſon, who was one of the ableſt advocates of the parliament of Paris; he fled to the Hague, after the revocation of the edict of Nantes. Amyraut had one daughter, who died in 1645, a year and an half after ſhe had been married: the affliction his wife felt on this occaſion, prompted him to write a treatiſe (which was publiſhed the enſuing year) concerning the ſtate of the faithful after death (*d*). The reader perhaps will not be diſpleaſed to find

(*d*) Amyraut left many other works: he publiſhed in 1631, his Treatiſe of Religions; and five years after, Six Sermons upon the Nature, Extent, etc. of the Goſpel: and ſeveral others at different times.

His book Of the Exhaltation of Faith and Abaſement of Reaſon, appeared in 1641: and the ſame year was publiſhed in Latin the Defence of Calvin in regard to the Doctrine of abſolute Reprobation, which in 1641 appeared in French.

He began his Paraphraſe on the Scripture in 1644; the Epiſtle to the Romans being firſt paraphraſed, then the other Epiſtles, and laſtly the Goſpel. He did not prefix his name to this Paraphraſe, leſt it ſhould deter the Roman catholics from peruſing it.

In 1647, he publiſhed an Apology for the Proteſtants; a Treatiſe of Free-will; and another, De ſeceſſione ab eccleſia Romana deque pace inter evangelicos in negotio religionis conſtituenda. But he treated this ſubject of the re-union of the Calviniſts and Lutherans more at length in his Irenicon publiſhed in 1662.

His book Of the Vocation of Paſtors came forth in 1649. He had preached on this ſubject before the prince of Tarento, at a provincial ſynod, whereof he was moderator: the prince deſired the ſermon might be printed, and the ſubject treated more at length, it being then the common topic of all miſſionaries. Upon this Mr. Amyraut not only printed his ſermon, but publiſhed a complete treatiſe upon that important controverſy, and dedicated them both to the ſaid prince.

His Chriſtian Morals, in ſix volumes octavo, were owing to the frequent conferences he had with Mr. De Villornoul, a gentleman of an extraordinary merit, and one of the moſt learned men in Europe.

In ſhort, there are few ſubjects Mr. Amyraunt has not wrote upon: he publiſhed a treatiſe of dreams; two volumes upon the millenium, wherein he refutes an advocate of Paris, called Mr. De Launoi, who was

find here the diſtich which Mr. Du Boſc wrote under Mr. Amyraut's print:

A Moſe ad Moſem par Moſi non fuit ullus,
More, ore, et calamo, mirus uterque fuit.

From Moſes down to Moſes, none
Among the ſons of men,
With equal luſtre ever ſhone,
In manners, tongue, and pen.

a ſtaunch millenarian; he wrote alſo the life of the brave La Noue, ſurnamed Iron-arm; and many other works. He alſo compoſed a poem, intitled The Apology of St. Stephen to his Judges.

ANACREON, a Greek poet, born at Teos, a ſea-port of Ionia. Madam Dacier endeavours to prove from Plato, that he was a kinſman of Solon's, and conſequently allied to the Codridæ, the nobleſt family in Athens; but this is not ſufficiently ſupported. The time when he flouriſhed is uncertain; Euſebius placing it in the 62d, Suidas in the 52d, and Mr. Le Fevre in the 72d Olympiad. He is ſaid to have been about eighteen years of age when Harpagus, the general of Cyrus came with an army againſt the confederate cities of the Ionians and Æolians. The Mileſians immediately ſubmitted themſelves; but the Phocæans, when they found they were unable to withſtand the enemy, choſe rather to abandon their country than their liberty, and getting a fleet together, tranſported themſelves and families to the coaſt of France, where being hoſpitably received by Nannus the king of the country, they built Marſeilles. The Teians ſoon followed their example; for Harpagus having made himſelf maſter of their walls, they unanimouſly went on board their ſhips, and ſailing to Thrace, fixed themſelves in the city Abdera; where they had not been long, when the Thracians, jealous of their new neighbours, endeavoured to give them diſturbance; and in theſe conflicts it ſeems to be, that Anacreon loſt thoſe friends whom he celebrates in his epigrams. This poet had certainly a delicate wit, as may be judged from the many beauties which ſhine throughout his works; but he was rather too fond of pleaſures, for love and wine had the diſpoſal of all his hours: Ovid himſelf, though ſo great a libertine in love, cenſures Anacreon's verſes as of a looſer turn than his own:

Herodotus.

Quid niſi cum multo Venerem confundere vino,
Præcipit lyrici Teia muſa ſenis.

Venus with Bacchus madly to confound,
Was all the wiſe advice the Teian lyre could ſound.

Anacreon

Anacreon left Abdera, and went to the court of Polycrates at Samos, where he was received with great marks of friendſhip; and it was here he became enamoured with the handſome Bathyllus, whom Horace mentions in the following paſſage:

Non aliter Samio dicunt arſiſſe Bathyllo
Anacreonta Teium,
Qui perſæpe cava teſtudine flevit amorem.
Epod. xiv. ver. 9.

Thus ſoft Anacreon for Bathyllus burn'd,
And oft his love he ſadly mourn'd;
He to his harp did various grief rehearſe,
And wept in an unpoliſh'd verſe. Creech.

He had another favourite, named Smerdias, the ſon of a Thracian prince, who had been given as a preſent to Polycrates by ſome Grecian pirates: and Polycrates is ſaid to have been ſo jealous of this amour, as to order the boy to be ſhaved; which is alluded to in the following lines of Petronius Arbiter: Ælian. Var. Hiſt. lib. ix. cap. 4.

Quod ſolum formæ decus eſt, cecidere capilli,
Vernanteſque comas triſtis abegit hyems.
Nunc umbra nudata ſua jam tempora mœrent
Areaque attritis ridet aduſta pilis.

His hair, that was his beauty's only boaſt,
Is nipp'd by chilling winter's cruel froſt;
Their former ſhade his naked temples mourn,
And his bald head the piercing ſun-beams burn.

He is ſaid alſo to have been in love with the fair Cleobulus, whom he had like to have killed when a child, in the arms of his nurſe, by rudely joſtling of her as he reeled one day through the ſtreets, when he was in liquor; and not content with this, he abuſed the child with ſcurrilous language: the nurſe wiſhed he might one day commend him as much as he had then abuſed him. Her wiſhes were fulfilled, for Cleobulus grew to be a beautiful youth, and Anacreon falling in love with him, wrote ſeveral verſes in his praiſe. Ælian has endeavoured to clear Anacreon of the ſuſpicion of entertaining any diſhonourable paſſion for theſe youths; but the general charge againſt him in this reſpect is ſo ſtrong that the imputation lies heavy upon his memory. How long Anacreon continued at Samos is uncertain, but it is probable he remained there during the greateſt part of the reign of Polycrates, which ſeems to be confirmed by Herodotus, who aſſures us, that Anacreon was with that prince in his chamber when Max. Tyr. Orat. ii. Ælian, ubi ſupra. Lib. iii. cap. 121.

when he received a meſſage from Orætes governor of Sardys, by whoſe treachery Polycrates was ſoon after betrayed and inhumanly crucified. It ſeems to have been a little before this that Anacreon left Samos and removed to Athens, having been invited thither by Hipparchus the eldeſt ſon of Piſiſtratus, one of the moſt virtuous and learned princes of his time, who, as Plato aſſures us, ſent an obliging letter, with a veſſel of fifty oars to convey him over the Ægean ſea. After Hipparchus was ſlain by the conſpiracy of Harmodius and Ariſtogiton, Anacreon returned to Teos, where he remained till the revolt of Hiſtiæus, when he was obliged once more to remove to Abdera, where he died. The manner of his death is ſaid to have been very extraordinary, for they tell us he was choaked with a grape-ſtone, which he ſwallowed as he was regaling on ſome new wine. Mr. Cowley, who has ſo happily imitated the ſtyle and manner of Anacreon, has honoured him with an elegy in his own ſtrain, which concludes in this manner:

Plato in Hipparcho.

Pliny, lib. vii, cap. 7.

It grieves me, when I ſee what fate
Does on the beſt of mankind wait;
Poets or lovers let them be,
'Tis neither love nor poeſy
Can arm againſt death's ſmalleſt dart,
The poet's head or lover's heart;
But when their life, in it's decline,
Touches th'inevitable line,
All the world's mortal to them then,
And wine is aconite to men;
Nay, in death's hand the grape-ſtone proves,
As ſtrong as thunder is in Jove's.

There is but a ſmall part of Anacreon's works which remain. Beſides his odes and epigrams he compoſed elegies, hymns, and iambics. His poems which are extant conſiſt chiefly of Bacchanalian ſongs and love-ſonnets. How much he was the delight of both ancients and moderns appears from the praiſes they have beſtowed upon him: Horace ſpeaks thus of him,

Nec ſi quid olim luſit Anacreon,
Delevit ætas. Lib. IV. Ode 9.

Whatever old Anacreon ſung,
However tender was the lay,
In ſpite of time is ever young. Francis.

The verſes of Anacreon, ſays Scaliger, are ſweeter than Indian ſugar. His beauty, ſays madam Dacier, and chiefeſt excellence

cellence lay in imitating nature, and in following reaſon, ſo that he preſented to the mind no images but what were noble and natural. The odes of Anacreon, ſays Rapin, are flowers, beauties, and perpetual graces; it is familiar to him to write what is natural and to the life, he having an air ſo delicate, ſo eaſy, and ſo graceful, that among all the ancients there is nothing comparable to the method he took, nor to that kind of writing he followed. He flows ſoft and eaſy, every where diffuſing the joy and indolence of his mind through his verſe, and tuning his harp to the ſmooth and pleaſant temper of his ſoul. But no one has given a juſter character of his writings than the little god of love, as taught to ſpeak by Mr. Cowley:

All thy verſe is ſofter far
Than the downy feathers are,
Of my wings or of my arrows,
Of my mother's doves and ſparrows;
Graceful, cleanly, ſmooth, or round,
All with Venus' girdle bound.

ANCILLON (David) a miniſter of the reformed church at Metz, where he was born the 17th of March, 1617. He ſtudied from the ninth or tenth year of his age in the Jeſuits college, where he gave ſuch proofs of his genius, that the heads of the ſociety tried every means to draw him over to their religion and party; but he continued firm againſt their attacks, and thereupon took a reſolution of ſtudying divinity. He went to Geneva in 1633, and went through a courſe of philoſophy under Mr. Du Pan, and his divinity ſtudies under Spanheim, Diodati, and Tronchin, who conceived a very great eſteem for him. He left Geneva in April 1641, and offered himſelf to the ſynod of Charenton in order to take upon him the office of a miniſter: his abilities were greatly admired by the examiners, and the whole aſſembly was ſo highly pleaſed with him, that they gave him the church of Meaux, the moſt conſiderable then unprovided for. Here he acquired a vaſt reputation for his learning, eloquence, and virtue, and was even highly reſpected by thoſe of the Roman catholic communion. He returned to his own country in the year 1653, where he remained till the revocation of the edict of Nantes in 1685. He retired to Francfort after this fatal blow; and having preached in the French church at Hanau, the whole aſſembly was ſo edified by it, that they immediately called together the heads of the families, in order to propoſe

Diſcours ſur la Vie de M. Ancillon.

Ibid.

that he might be invited to accept of being miniſter there. The propoſition was agreed to, and they ſent deputies to him, who obtained what they deſired. He began the exerciſe of his miniſtry in that church about the end of the year 1685. His preaching made ſo great a noiſe at Hanau, that the profeſſors of divinity and the German and Dutch miniſters attended his ſermons frequently; the count of Hanau himſelf, who had never before been ſeen in the French church, came thither to hear Mr. Ancillon: they came from the neighbouring parts, and even from Francfort; people who underſtood nothing of French, flocked together with great eager-
Ibid. p. 356 neſs, and ſaid they loved to ſee him ſpeak. This occaſioned a jealouſy in the two other miniſters, who were piqued at the eſteem and affection ſhewn to their new collegue; they were diſpleaſed at it, and obliged him, by a thouſand uneaſy circumſtances, to abandon voluntarily a place which they could not force him from. He returned to Francfort, where he would have fixed if the circumſtances of his family, which was very numerous, had not obliged him to go to ſome other place where he might ſettle himſelf; he choſe Berlin, where he received a kind reception from his highneſs the elector of Brandenburg: he was made miniſter of Berlin, and had the pleaſure of ſeeing his eldeſt ſon made judge and director of the French in that city, and his other ſon rewarded with a penſion and entertained at the univerſity of Francfort upon the Oder. He had likewiſe the ſatisfaction of ſeeing his brother made judge of all the French in the ſtates of Brandenburg; and Mr. Cayart his ſon-in-law, engineer to his electoral
Ibid. p. 397. highneſs. He enjoyed theſe agreeable circumſtances and ſeveral others till his death, which happened at Berlin the 3d of September, 1692, when he was ſeventy-five years of age.

Mr. Ancillon having got a good deal of money by marriage, was enabled thereby to gratify his paſſion for books; his library was accordingly very curious and large, and he increaſed it every day with all that appeared new and important in the republic of letters, ſo that at laſt it was one of the nobleſt collections in the hands of any private perſon in the kingdom: ſuch foreigners, as were curious viſited it, when they paſſed through the city of Metz, as the moſt valuable curioſity there. Mr. Ancillon publiſhed at Sedan a volume in quarto, in the year 1657, in which the whole diſpute concerning traditions is amply and ſolidly examined. This is a faithful account of all that paſſed in the conference which he had with Mr. Bedacier, doctor of Sorbonne, biſhop

of

of Auguſte, and ſuffragan of the biſhop of Metz: he diſputed with him before ſeveral perſons, at firſt in his own houſe, and afterwards before a large audience in the biſhop's palace. Mr. Bedacier thought proper to break off the diſpute, alledging it was much better to continue the argument by writing than perſonal diſputation: it was agreed however that neither party ſhould publiſh the particulars of this conference. There was a monk notwithſtanding, who took upon him to print a falſe account of it, whoſe impudence was ſo flagrant, that although Mr. Ancillon had managed this conteſt with great honour to himſelf, yet he attempted to perſuade the public that it was very fatal to him and to his party, and that he loſt the victory in it irrecoverably. This occaſioned Mr. Ancillon to publiſh the book above-mentioned. When the Method of cardinal Richlieu apppeared, Ancillon wrote a full and excellent anſwer to it; but he underſtood that Mr. Martel, profeſſor at Montauban, had written one, which was ready to be publiſhed; and that Mr. Claude, who had the ſame deſign, had deſiſted from executing it for the ſame reaſon, as appears from the third letter of his collection of letters in the fifth tome of his poſthumous works: he ſuppreſſed therefore what he had done, and publiſhed only ſome ſheets, which contain an anſwer to the ſixth chapter of that Method, or, an Apology for Luther, Zuinglius, Calvin, and Beza; which was the title of this piece in the edition publiſhed at Hanau in 1666. He publiſhed alſo the Life of William Farel, or the Idea of a faithful Miniſter of Jeſus Chriſt. The famous Mr. Conrart, who was one of his intimate friends, read this, and approved it, and wrote with his own hands ſeveral remarks in the margin of the manuſcript. Though Mr. Ancillon explained ſeveral entire books of the holy Scripture, and wrote all his ſermons, yet he never could be perſuaded to print them: all that we have of him of that kind is a ſermon preached at Metz on a faſt-day; the conſiſtory uſed ſome ſort of authority to make him print it, which was done at Paris in 1676. This ſermon is upon the 18th and 19th verſes of the third chapter of St. Paul's Epiſtle to the Philippians, and is intitled the Tears of St. Paul. He wrote at laſt an excellent anſwer to the Paſtoral Advice, the Circular Letters, and the Methods, which the clergy addreſſed to the reformed of France, in the year 1682. We cannot form a truer idea of the variety of learning which enlivened his converſation, than from a book intitled Melange critique de litterature recuilli des converſations de feu Mr. Ancillon: It was publiſhed at Baſil in

Ibid. p. 212.

Journal de Leipſic, June 1698.

in 1698, in two volumes in duodecimo, by Mr. Ancillon the advocate, the eldeſt ſon of the miniſter, a gentleman well known in the republic of letters.

ANCOURT (Florent-Carton d') an eminent French actor and dramatic writer, born at Fontainbleau, October 1661. He ſtudied in the Jeſuits college at Paris, under father De la Rue, who, diſcovering in him a remarkable vivacity and capacity for learning, was extremely deſirous of engaging him in their order; but Ancourt's averſion to a religious life rendered all his efforts ineffectual. After he had gone through a courſe of philoſophy, he applied himſelf to the civil law, and was admitted advocate at ſeventeen years of age. But falling in love with an actreſs, this induced him to go upon the ſtage, and, in 1680, he married this woman. As he had all the qualifications neceſſary for the theatre, he ſoon greatly diſtinguiſhed himſelf: and and not being ſatisfied with the applauſe only of an actor, he began to write pieces for the ſtage, many of which had ſuch prodigious ſucceſs, that moſt of the players grew rich from the profits of them (*a*). His merit

Memoires pour ſervir a l'Hiſtoire des Hommes illuſtres, tom. xvi, p. 287.

(*a*) The plays which he wrote are fifty-two in all, moſt of which were printed ſeparately at the time when they were firſt repreſented; they were afterwards collected into five volumes, then into ſeven, and at laſt into nine. This laſt edition is the moſt complete.

The firſt volume contains ſix comedies in proſe: 1. Les Fonds perdus, conſiſting of three acts, acted the firſt time the 8th of June, 1686. 2. Le Chevalier a la mode; of five acts, repreſented in October 1687. 3. La Maiſon de campagne, of one act, repreſented the 27th of January, 1688: ſir John Vanburgh has tranſlated this into Engliſh, under the title of the Country-houſe. 4. La Folle enchere, conſiſting of one actrepreſented the 30th of May, 1690. 5. L'Ete des coquettes, of one act, repreſented the 12th of May, 1690. 6. La Pariſienne, of one act alſo, and repreſented the 13th of June, 1691.

The ſecond volume contains alſo ſix comedies in proſe: 7. La Femme d'intrigue, of five acts, repreſented the 30th of January, 1692. 8. Les Bourgeoiſes a la mode, of five acts repreſented the 15th of November, 1692. 9. La Gazette, of one act, repreſented the 24th of April, 1693. 10. L'Opera de village, of one act, repreſented the 18th of Auguſt, 1693: we have a piece in Engliſh intitled the Village Opera, written by Mr. Charles Johnſon. 11. L'Impromptu de Garniſon, of one act, repreſented in November 1693. 12. Les Vendanges, of one act, repreſented the 30th of September, 1694.

The third volume contains alſo ſix comedies, in proſe, all of one act: 13. Le Tuteur, repreſented the 13th of July, 1695. 14. La Foire de Beſons, repreſented the 14th of Auguſt, 1695. 15. Les Vendanges de Sureſne, repreſented the 15th of October, 1695. 16. La Foire S. Germain, repreſented the 19th of January, 1696. 17. Le Moulin de Javelle, repreſented the 7th of July, 1696. 18. Les Eaux de Bourbon, repreſented the 4th of October, 1696.

The fourth volume contains ſeven comedies,

merit in this way procured him a very favourable reception at court; and Lewis XIV. ſhewed him many marks of his favour. His ſprightly converſation and polite behaviour made his company agreeable to all the men of figure both at court and in the city, and the moſt conſiderable perſons were extremely pleaſed to have him at their houſes. Having taken a journey to Dunkirk, to ſee his eldeſt daughter who lived there, he took the opportunity of paying his compliments to the elector of Bavaria, who was then at Bruſſels: this prince received him with the utmoſt civility, and having retained Ibid. p. 289.

comedies, all of one act and in proſe: 19. Les Vacances, repreſented the 31ſt of October, 1696. 20. Renaud et Armide, repreſented the 12th of June, 1697. 21. La Loterie, repreſented the 10th of July, 1697. 22. La Charivary, repreſented the 19th of September, 1697. 23. Le Retour des Officiers, repreſented the 19th of October, 1697. 24. Les Curieux de Compiegne, repreſented the 4th of October, 1698. 25. Le Mary retrouvé, repreſented the 25th of October, 1698.

The fifth volume contains four comedies. 26. Les Fées; a comedy of three acts, in proſe, repreſented the 29th of October, 1699. 27. Les Enfans de Paris; a Comedy of five acts, in verſe, repreſented the 18th of December, 1699. 28. La Fete de Village; a comedy of three acts, in proſe, repreſented the 13th of July, 1700. 29. Les trois Couſines; a comedy of three acts, in proſe, repreſented the 18th of October, 1700.

The ſixth volume contains ten pieces: 30. Colin Maillard; a comedy in one act, in proſe, repreſented the 28th of October, 1701. 31. L'Operateur Barry; a comedy of one act, in proſe, repreſented the 11th of October, 1702. 32. Nouveau Prologue et nouveaux Divertiſſemens pour la Comedie de l'Inconnu: in verſe, repreſented the 20th of Auguſt, 1703. 33. Nouveau Prologue et nouveaux Divertiſſemens pour la Comedie des Amans magnifiques; in verſe, repreſented the 21ſt of June, 1704. 34. Le gallant Jardinier; a comedy of one act, in proſe, repreſented the 10th of November, 1704. 35. Prologue et Divertiſſemens nouveaux pour Circé, tragedie en muſique; in verſe, repreſented the 6th of Auguſt, 1705. 36. L'Impromptu de Livry, in verſe, repreſented the 12th of Auguſt, 1705. 37. Le Diable Boiteux; a comedy of one act, in proſe, repreſented the 5th of October, 1707. 38. Second Chapitre du Diable Boiteux; a comedy of two acts, in proſe, repreſented the 20th of October, 1707. 39. Divertiſſement de Sceaux, in verſe and proſe, repreſented the 13th of Sept. 1705.

The ſeventh volume contains four comedies: 40. La Trahiſon punie; a comedy of two acts, in verſe. 41. Madame Artus, a comedy of five acts, in verſe. 42. Les Agioteurs, a comedy of five acts, in verſe. 43. La Comedie des Comediens, ou l'Amour Charlatan; in three acts in proſe, repreſented the 5th of Auguſt, 1710.

The eighth volume contains likewiſe four comedies: 44. Cephalus et Procris; of three acts, in verſe, repreſented the 27th of October, 1711. 45. Sancho Panca Gouverneur; of five Acts, in verſe. 46. L'Impromptu de Sureſne; of one act, in proſe, repreſented the 21ſt of May, 1713. 47. Les Fetes du Cours, one act, in proſe.

The ninth and laſt volume contains five comedies: 48. Le Verd Galant; one act, in proſe, repreſented the 18th of December, 1719. 49. Le Prix de l'Arquebuſe, one act, in proſe. 50. La Metempſycoſe, one act, in verſe. 51. La Deroute du Pharaon, one act, in proſe. 52. La Deſolation des Joueuſes, one act, in proſe.

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him a conſiderable time, diſmiſſed him, with a preſent of a diamond valued at a thouſand piſtoles: he likewiſe rewarded him in a very generous manner, when, upon his coming to Paris, Ancourt compoſed an entertainment for his diverſion. Ancourt began at length to grow weary of the theatre, which he quitted in Lent 1718, and retired to his eſtate of Courcelles le Roy, in Berry, where he applied himſelf wholly to devotion, and compoſed a tranſlation of David's Pſalms in verſe, and a ſacred tragedy, which were never printed. He died the 6th of December, 1726, being ſixty-five years of age.

ANDERSON (ſir Edmund) a younger brother of a good family in Lincolnſhire, deſcended originally from Scotland. He received the firſt part of his education in the country, and went afterwards to Lincoln college in Oxford: from thence he removed to the Inner Temple, where he read law with great aſſiduity, and in due time was called to the bar; and in the nineteenth year of the reign of queen Elizabeth, he was appointed one of the queen's ſerjeants at law. Some time after, he was made a judge; and, in 1581, being upon the Norfolk circuit, at Bury, he exerted himſelf againſt the famous Browne, who was the author of thoſe opinions which was afterwards maintained by a ſect called, from him, Browniſts: for this conduct of judge Anderſon, the biſhop of Norwich wrote a letter to treaſurer Burleigh, deſiring the ſaid judge might receive the queen's thanks. In 1582, he was made lord chief juſtice of the common pleas, and took his place there the 4th of May, with great formality and ceremony (*a*), The year following he received the honour

Strype's Annals, vol. iii. p. 16

(*a*) The following account of this ceremony is given us in a letter written by Fleetwood, recorder of London, to the lord treaſurer Burleigh: "On Saturday in the morning, my lord chancellor did a while ſtand at the chancery-bar, on the ſide of the hall; and ſoon after that the juſtices of the common pleas were ſet, his lordſhip came to the common pleas and ſat down; and all the ſerjeants ſtanding at the bar, my lord chancellor called Anderſon by name, declaring unto him her majeſty's good likings and opinion of him, and of the place and dignity her majeſty had called him unto; and then my lord chancellor made a ſhort diſcourſe, what the duty and office of a good juſtice was. And in the end, his lordſhip called him up in the midſt of the court, and then Mr. Anderſon kneeling, his commiſſion was read; and that done, his lordſhip took the patent into his hand, and then the clerk of the crown, Powle, did read him his oath; and after, he himſelf did read the oath of ſupremacy, and ſo kiſſed the book; and my lord chancellor took him by the hand, and placed him upon the bench. And then father Benloos, becauſe he was ancient, did put a ſhort caſe; and ſerjeant Fleetwood put the next. To the

nour of knighthood. In 1586, he was appointed one of the commiſſioners for trying Mary queen of Scots; on the 12th of October. the ſame year, he ſat in judgment upon her; and on the 25th of the ſame month, he ſat again in the ſtar-chamber, when ſentence was pronounced againſt this unhappy queen. In 1587, he ſat in the ſtar-chamber, on ſecretary Daviſon, who was charged with iſſuing the warrant for the execution of the queen of Scots, contrary to queen Elizabeth's command, and without her knowledge: after the cauſe had been heard, ſir Roger Manwood, chief baron of the exchequer, gave his opinion firſt, wherein he extolled the queen's clemency, which he ſaid Daviſon had prevented, and therefore he was for fining him ten thouſand pounds and impriſonment during the queen's pleaſure. Chief juſtice Anderſon ſpoke next; he ſaid that Daviſon had done juſtum, non juſte, that is, he had done what was right not in a due manner.

Camden's Annal. 1586.

In the proceedings againſt thoſe who endeavoured to ſet up the Geneva diſcipline, lord chief juſtice Anderſon greatly diſtinguiſhed himſelf; and as he ſhewed great zeal on theſe occaſions, ſo in the caſe of Udal, a puritan miniſter, who was confined in the year 1589, and tried and condemned the year following, we find this judge is ſeverely cenſured by Mr. Pierce. It is highly probable the judge himſelf was ſenſible of the ill-will his proceedings againſt the diſſenters from the eſtabliſhed church, drew upon him; but it does not appear that it gave him any great pain, ſince in 1596, we have an account of his going to the northern circuit, where he behaved with the ſame rigour (*b*), declaring in his charges, that

Vindication of the Diſſenters. London, 1717. 8vo. p. 129.

the firſt my new lord chief juſtice did himſelf only argue: but to the next that Fleetwood put, both he and the reſidue of the bench did argue: and I aſſure your lordſhip, he argued very learnedly, and with great facility delivered his mind. And this one thing was noted in him, that he diſpatched more orders, and anſwered more difficult caſes, in that one afternoon, than were diſpatched in a whole week in the time of his predeceſſors." Strype's Annals, vol. iii. p. 139.

(*b*) We have ſtill remaining the following account of his proceedings at Lincoln aſſizes, in a letter written by a perſon unknown of the clergy to a perſon of quality. "Since my lord Anderſon hath obtained to ride this circuit, the miniſtry is grown into intolerable contempt; which is univerſally imputed to him, both by thoſe who would and thoſe who would not have it ſo. I am not ignorant how dangerous it is to ſpeak the truth of mighty men, and how unlawful it is, by the word of God, to malign the rulers of the people. Neither, I thank God, have I any affection to blot paper with depraving words; and therefore I will report to you what is done, and no further. My lord Anderſon, in his firſt and ſecond charge at Lincoln, inſinuated, with wondeful vehemence, that the country is troubled with Browniſts, with diſciplinarians, as he called them, and erectors of preſbyteries. I ſpeak

that ſuch perſons as oppoſed the eſtabliſhed church, oppoſed her majeſty's authority, and were in that light enemies to the ſtate and diſturbers of the public peace; wherefore, of ſuch he directed the grand juries to enquire, that they might be puniſhed. He was indeed a very ſtrict lawyer, who governed himſelf entirely by ſtatutes: this he ſhewed on many occaſions, particularly at the trial of Henry Cuffe, ſecretary to the earl of Eſſex, where the attorney-general charging the priſoner ſyllogiſtically, and Cuffe anſwering him in the ſame ſtyle, lord chief juſtice Anderſon ſaid ſmartly, "I ſit here to judge of law, and not of logic;" and directed Mr. attorney to preſs the ſtatue of Edward III. on which Mr. Cuffe was indicted.

Camden's Annals, A D. 1600.

I ſpeak the truth to you, ſir, having been at Alford theſe fourteen years, I never heard of any Browniſt, but only one Thomas Man, who preſently fled; nor do I know any miniſter or other, in all this country, that doth ſo much as favour the erecting of a preſbytery, neither are the people made acquainted with the controverſy of diſcipline in all Lindſey-coaſt, that I can perceive. For men have enough to do to ſtand by that religion which her bleſſed majeſty hath approved unto us by her expreſs laws. Nevertheleſs, the ill-affected people, upon the occaſion of theſe two charges, do think all religion will be made Browniſm. And this judge, with ſo much wrath, ſo many oaths, and ſuch reproachful revilings upon the bench, carrieth himſelf, that there is offence taken at it by perſons of principal credit and note, throughout all the circuits. If he take information from covert papiſts, of the ſtate of the church there, how lamentable ſhall our caſe be. There have been aſſays given to extend the ſtatute of recuſancy to thoſe that go to hear ſermons elſewhere, though at other times they frequent their own church and hear divine ſervice moſt dutifully. In his charge this laſt time, he called the preachers knaves; ſaying, that they would ſtart up in the pulpit and ſpeak againſt every body. And whereas there was the laſt Lent obtained by lord Clifton and the deputy lieutenants for thoſe parts, with other juſtices, the biſhop's allowance, with certain conditions, for a meeting to be held at Lowth, to ſpend the whole day in the hearing of the word, wherein men might faſt if they would; and thereupon certain preachers being moved by them, preached there: he urged thereupon the ſtatutes for conventicles, and animated the grand jury accordingly; affirming, that he would complain to her majeſty of any (though never ſo great) which ſhould ſhew themſelve diſcontented with the jury for any ſuch matter. The demeanor of him and the other judge, as they ſit by turns upon the jail is quite oppoſite: and thoſe who are maliciouſly affected, when Mr. juſtice Clinch ſitteth upon the jail, do labour to adjourn their complaints (though they be before upon the file) to the next aſſize. And the gentlemen in the ſeveral ſhires, are endangered by this means to be caſt into a faction: the beſt is, that there is little faction likely to grow among the miniſters hereby; for however they differ otherwiſe, they hold this to be the common cauſe, and do heartily wiſh a more Chriſtian proceeding. Now the reaſon why a faction is like to grow in one, and not in the other, is very evident, and that is this, that there are very few in the miniſtry which are papiſts in their hearts: and the moſt muſt needs love the common cauſe of religion; for the other ſort you are wiſe enough to conſider the difference." Strype's Annals, vol. iv. p. 267.

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He was reputed ſevere, and ſtrict in the obſervation of what was taught in courts, and laid down as law by reports; but this ought to be conſidered a vulgar opinion, for we have his expreſs declaration to the contrary, and that he neither expected precedents in all caſes, nor would be bound by them where he ſaw they were not founded upon juſtice, but would act as if there were no ſuch precedents. Of this we have a proof from the Reports in his time, publiſhed by Mr. Goldeſborough: "The caſe of Reſceit was moved again; and Shuttleworth ſaid, that he cannot be received, becauſe he is named in the writ; and ſaid, that he had ſearched all the books, and there is not one caſe where he which is named in the writ, may be received." "What of that? (ſaid judge Anderſon) ſhall we not give judgment, becauſe it is not adjudged in the books before? we will give judgment according to reaſon; and if there be no reaſon in the books, I will not regard them." His ſteadineſs was ſo great, that he would not be driven from what he thought right, by any authority whatever, as appeared in the caſe of Cavendiſh, a creature of the earl of Leiceſter's, who had procured, by his intereſt, the queen's letters patent for making out writs of ſuperſedeas upon exigents in the court of common pleas, and a meſſage was ſent to the judges to admit him to that office; with which, as they conceived the queen had no right to grant any ſuch patent, they did not comply. Upon this, Mr. Cavendiſh, by the aſſiſtance of his patron, obtained a letter from the queen to quicken them, which however did not produce what was expected from it. The courtier however purſued his point, and obtained another letter under the queen's ſignet and ſign manual; this letter was delivered in preſence of the lord chancellor and the earl of Leiceſter, in the beginning of eaſter term, and the judges deſired time to conſider it; and then anſwered, that they could not comply with the letter, becauſe it was inconſiſtent with their duty and their oaths of office. The queen upon this appointed the chancellor, the lord chief juſtice of the queen's bench, and the maſter of the rolls, to hear this matter; and the queen's ſerjeant having ſet forth her prerogative, it was ſhewn by the judges, that they could not grant offices by virtue of the queen's letters, where it did not appear to them that ſhe had a power to grant; that as the judges were bound by their oaths of office, ſo her majeſty was reſtrained by her coronation-oath from ſuch arbitrary interpoſitions: with which her majeſty was ſatisfied. He concurred alſo with his brethren in remonſtrating boldly againſt ſeveral acts of power practiſed in Elizabeth's

Reports, 4to 1653. p. 96.

Ibid. part. I; p. 152 158.

Elizabeth's reign, as appears in that memorable remonſtrance recorded by him in his Reports (c). On the acceſſion of king James

(c) The chief juſtice tells us, in his Reports, that many people being committed to different priſons without a good cauſe, it was reſolved to endeavour the obtaining ſome remedy, and with this view the judges drew up the following paper:

"We her majeſty's juſtices of both the benches, and barons of the exchequer, deſire your lordſhips, that, by ſome good means, ſome order may be taken that her highneſs's ſubjects may not be committed or detained in priſon by commandment of any nobleman or counſellor, againſt the laws of the realm; either elſe to help us to have acceſs to her majeſty, to the end to become ſuitors to her for the ſame.

For divers have been impriſoned for ſuing ordinary actions and ſuits at the common law, until they have been conſtrained to leave the ſame againſt their wills, and put the ſame to order, albeit judgment and execution have been had therein to their great loſs and grief.

For the aid of which perſons, her majeſty's writs have ſundry times been directed to divers perſons, having the cuſtody of ſuch perſons unlawfully impriſoned, upon which writs no good or lawful cauſe of impriſonment hath been returned or certified; whereupon, according to the laws, they have been diſcharged from their impriſonment.

Some of which perſons ſo delivered, have been again committed to priſon in ſecret places, and not to any common or ordinary priſons, or lawful officers, as ſheriff, or other lawfully authoriſed to have or keep a gaol; ſo that upon complaint made for their delivery, the queen's courts cannot learn to whom to direct her majeſty's writs, and by this means juſtice cannot be done.

And moreover, divers officer and ſerjeants of London have been many times committed to priſon for lawfully executing her majeſty's writs, ſued forth of her majeſty's courts at Weſtminſter, and thereby her majeſty's ſubjects and officers ſo terrified as they dare not ſue or execute her majeſty's laws, her writs, and commandments.

Divers others have been ſent for by purſuivants, and brought to London from their dwellings, and by unlawful impriſonment have been conſtrained not only to withdraw their lawful ſuits, but have alſo been compelled to pay the purſuivants ſo bringing ſuch perſons, great ſums of money.

All which, upon complaint the judges are bound by office and oath to relieve and help, by and according to her majeſty's laws.

And where it pleaſed your lordſhips to will divers of us to ſet down in what caſes a perſon ſent to cuſtody by her majeſty, her council, ſome one or two of them, are to be detained in priſon, and not delivered by her majeſty's courts or judges: we think, that if any perſon be committed by her majeſty's commandment from her perſon, or by order from her council-board, or if any one or two of her council commit one for high treaſon; ſuch perſons, ſo in the caſe before committed, may not be delivered by any of her courts, without due trial by the law, and judgment by acquittal had.

Nevertheleſs, the judges may award the queen's writs, to bring the bodies of ſuch perſons before them; and if upon return thereof the cauſe of commitment be certified to the judges as it ought to be, then the judges, in the caſes before, ought not to deliver him, but to remand the priſoner to the place from whence he came.

Which cannot conveniently be done, unleſs notice of the cauſe in generality or elſe eſpecially, be given to the keeper or gaoler that ſhall have the cuſtody of ſuch priſoner."

All the judges and barons, etc. did ſubſcribe their names to theſe articles,

Eaſter

James I. he was continued in his office, which he held upwards of twenty-four years, to the time of his death, which happened at London, Auguſt 1, 1605: his body was interred on the 15th of September following, at Eyworth in Bedfordſhire, with great funeral pomp. As to the writings of this great lawyer, beſides his Readings, which are ſtill in manuſcript, his printed works are, 1. His Reports of many principal Caſes argued and adjudged in the Time of Queen Elizabeth, in the Common Bench: London, 1644, folio. 2. Reſolutions and Judgments on the Caſes and Matters, agitated in all the Courts of Weſtminſter, in the latter End of the Reign of queen Elizabeth; publiſhed by John Goldeſborough, eſq. prothonotary of the common pleas, London, 1653, quarto.

Eaſter term, 34 Eliz. and delivered one to the lord chancellor, and one other to the lord treaſurer; after which time they did follow more quietneſs than before, in the caſes before-mentioned. Anderſon's Reports, part I. p. 152.

ANDRADA (Diego de Payva d') or ANDRADIUS, a learned Portugueſe, born at Conimbria, who diſtinguiſhed himſelf at the council of Trent, where king Sebaſtian ſent him as one of his divines. He preached before the aſſembly the ſecond Sunday after Eaſter, in 1562. Nor was he contented with the ſervice he did in explaining thoſe points upon which he was conſulted, but he employed his pen in defence of the canons of the council, in a treatiſe intitled Orthodoxarum explicationum lib. x. which is a reply to a book publiſhed by Chemnitius, againſt the doctrine of the Jeſuits, before the cloſe of the council of Trent; and as Chemnitius took this opportunity of writing a very large work, intitled Examen concilii Tridentini, Andrada thought himſelf obliged to defend his firſt piece againſt this learned adverſary. He compoſed therefore a book, which his two brothers publiſhed after his death, at Liſbon, in 1578, intitled Defenſio Tridentinæ fidei catholicæ quinque libris comprehenſa, adverſus hæreticorum calumnias et præſertim Martini Chemnitii. Theſe pieces of Andrada have been printed ſeveral times, yet they are difficult to be met with. There is ſcarce any catholic author who has been more quoted by the proteſtants than he, becauſe he maintained ſome opinions a little extravagant concerning the ſalvation of the heathens. Andrada was eſteemed an excellent preacher; his ſermons were publiſhed in three parts, the ſecond of which was tranſlated into Spaniſh

Pallavic. Hiſt. Conc. Trident. lib. xix. cap. 16.

Spaniſh by Benedict de Alarcon. The Bibliotheque of the Spaniſh writers does not mention all his works; the book he wrote concerning the pope's authority, during the council, in the year 1562, is omitted. The pope's legates being very well pleaſed with this work, ſent it to cardinal Borromeo. The court of Rome liked it extremely, and the pope returned the author thanks in a very obliging manner. Many encomiums have been beſtowed upon Andrada: Oſorius, in his preface to the Orthodox Explanations of Andradius, gives him the character of a man of wit, vaſt application, great knowledge in the languages, with all the zeal and eloquence neceſſary to a good preacher; and Roſweidus ſays, that he brought to the council of Trent the underſtanding of a moſt profound divine, and the eloquence of a conſummate orator.

Ibid.

ANDREAS (James) a famous Lutheran divine, of the ſixteenth century, born at Waibling, in the duchy of Wirtemberg, on the 25th of March, 1528. His parents being poor, intended to bring him up to ſome mechanical buſineſs, and had agreed with a carpenter for that purpoſe; but ſeveral perſons of diſtinction having diſcovered in him the marks of a promiſing genius, contributed to ſupport him in the proſecution of his ſtudies: he was accordingly educated under Alexander Marcoleon, and in the ſpace of two years made himſelf maſter of the Latin and Greek, and logic. In 1541, he was ſent to Tubing, where he took his degree of bachelor of arts two years after; and having finiſhed his courſe of philoſophy in 1545, he became maſter of arts. In 1546, he was appointed miniſter of the church of Stutgard, the metropolis of the duchy of Wirtemberg; but upon the publication of the Interim he was obliged to return to Tubing, where he performed the office of miniſter. In 1553, he took his degree of doctor in divinity, and was appointed paſtor of the church of Gopping, and ſuperintendant of the neighbouring churches. In 1557, he went to the diet of Ratiſbon with Chriſtopher duke of Wirtemberg, and was appointed one of the ſecretaries at the conference at Worms between the papiſts and the divines of the Auguſtan confeſſion. The ſame year he publiſhed his firſt work, De cœna Domini, Of the Lord's Supper. In 1558, he wrote a reply to Staphylus's book againſt Luther. In 1559, he was ſent to Augſburg, where the diet of the empire was held. In 1561, he was ſent to Paris, to be preſent at the conference of Poiſſi, but

Melchior Adam, Vit. Germanor. Theolog. p. 636. edit. Heidelbergæ 1620, octavo.

but it broke up before he came thither (*a*). Upon his return, he was appointed chancellor and rector of the univerſity of Tubing. In 1565, he was invited to eſtabliſh a church at Hagenaw, an imperial city, where he preached ſeveral ſermons upon the principal points of the Chriſtian religion, which were afterwards printed. In 1568, he aſſiſted Julius duke of Brunſwick, in reforming his churches. In 1569, he took a journey to Heidelberg, Brunſwick, and Denmark. In 1570, he went to Miſnia and Prague, where the emperor Maximilian II. had a converſation with him upon an agreement in religion. In 1573, he was ſent to Memming, an imperial town, to ſtop the progreſs of the Zuinglian doctrine, propagated by Euſebius Cleber; who being admoniſhed by Andreas, before the ſenate, and continuing inflexible, was removed from his miniſtry. He went afterwards to Lindaw, an imperial town upon the Maine, where he had a conference with Tobias Rupius, miniſter of that church, who had embraced the tenets of Flacius Illyricus, and confuted him before the ſenate and all the people. In the beginning of the year 1576, he was ſent for by Philip Lewis, count palatine of the Rhine, to conſult upon eccleſiaſtical affairs: and by the magiſtrates of Ratiſbon, to determine a diſpute between the miniſters of that church and the ſenate, concerning excommunication. While he was abſent upon theſe affairs, Auguſtus elector of Saxony wrote letters

Ibid. p. 645.

Ibid. p. 647, 648.

(*a*) This conference was diſſolved on account of a ſpeech of Beza, who, as Melchior Adam informs us, diſcourſing in that aſſembly before the king and the nobility, concerning the Lord's ſupper, made uſe of theſe words: "As far as the higheſt heaven is diſtant from the loweſt earth, ſo far is the body of Chriſt diſtant from the bread and wine in the euchariſt: Quantum diſtat ſupremum cælum ab infirma terra, tantum corpus Chriſti diſtat a pane et vino euchariſtiæ." As ſoon as ever the papiſts had heard this, they roſe up and would not hear him ſpeak any longer. But ſilence being ordered by the king's command, Beza was permitted to finiſh his ſpeech. The cardinal of Lorrain is ſaid to have propoſed at this conference, that the Auguſtan confeſſion, which had been exhibited to the emperor Charles in 1530, ſhould be the ground of peace and agreement between both parties. If Beza therefore and his friends would have ſubſcribed this confeſſion, there would have been a laſting tranquillity with regard to religion in the kingdom of France. But this being refuſed by them, all the conſultations about religion were broke off, and the aſſembly immediately diſſolved. The king of Navarre was extremely ſorry that the conference ended before the the divines of Wirtemberg were arrived: however, Andreas and Bidenbach ſent a writing to him, at his requeſt, concerning the true and genuine meaning of the Auguſtan confeſſion, in the article concerning the Lord's ſupper; but they received no anſwer. However, being ſent for to the queen-mother, they were diſmiſſed with the utmoſt civility, and returned home. Melch. Adam, Vit. Germ. Philoſ. p. 644, 645.

to Lewis duke of Wirtemberg, to desire the assistance of Andreas, because he found that the divines of Wittemberg had introduced the Zuinglian doctrines, and propagated them among the youth: Andreas therefore went to Torga in April following, and was present at the assembly of divines held there, to settle a form of agreement, and put an end to the disputes which were raised in different parts. To this assembly the elector had likewise invited several other eminent divines, who wrote in conjunction a book, which was afterwards revised at Bergen. Andreas was sent by the elector of Saxony, upon the same account, to Julius duke of Brunswick, Lewis landgrave of Hesse, and George marquis of Brandenburg. In 1586, he was engaged in a conference, at Mompelgard, with Theodore Beza, concerning the Lord's supper, the person of Christ, predestination, baptism, the reformation of the popish churches, and other things; but this had the usual event of all other conferences, which, though designed, as Thuanus observes, to put an end to disputes in divinity, are often the occasion of still greater. In 1587, he was sent to Nordling, on church-affairs; and on his return fell sick, and published his Confession of Faith, to obviate the imputations of his adversaries: but he afterwards recovered, and was sent for again to Ratisbon, and then to Onolsbach, by Frederick marquis of Brandenburg. Upon the publication of the conference at Mompelgard above-mentioned, he was accused of having falsely imputed some things to Beza, which the latter had never asserted; he therefore went to Bern, to clear himself of the charge. His last public act was a conference at Baden, in November 1589, with John Pistorius. When he found death drawing near, he made a declaration to several of his friends, of his constancy in the faith which he had asserted, and shewed the most undoubted signs of a sincere devotion till he expired, on the 7th of January, 1590, being sixty one years and nine months old. The following character is given him by Melchior Adam: "He was (says this author) an excellent preacher, had an easy manner of instructing the people, and delivered the most obscure points in such a perspicuous style, that they were understood by the generality of the audience. When he exhorted them to the reformation of their lives, or remonstrated against vice, he made use of great energy of language and elevation of voice, being extremely well qualified both by nature and art for moving the passions; and when there was occasion for it, his eloquence was forcible like thunder, and he spoke with such vehemence

Histor. lib. xxxv.

P. 659, 663.

that he would ſweat all over his body, even in the midſt of winter. In executing the ſeveral branches of his duty, he ſpared no labour and was deterred by no fatigue. He was perpetually engaged in compoſing ſome work or other, or in writing letters, upon various ſubjects, to perſons of all ranks who conſulted him: theſe things he diſpatched with admirable quickneſs aud ſucceſs. There was hardly a day paſſed, but he gave advice to ſeveral perſons; being always ready to gratify thoſe who ſollicited hisaſſiſtance. He was in great favour with princes and men of the higheſt rank, his converſation being very agreeable and facetious. He had a warm zeal for the religion which he profeſſed, and was extremely ſorry whenever he heard that any perſon had abandoned it." He wrote a great number of books, the moſt remarkable of which was his book On Concord, and ſome treatiſes he had wrote on the ubiquity of Chriſt.

ANDREAS (John) a famous canoniſt of the fourteenth century, born at Mugello, near Florence. He was very young when he went to Bologna to purſue his ſtudies. Here he would have found great difficulty to maintain himſelf had he not got a tutor's place, by which means he was enabled to apply himſelf to the ſtudy of the canon law, in which he made great progreſs under the profeſſor Guy de Baïf. He had always a particular reſpect for this profeſſor, paying as great deference to his gloſſes as the text itſelf. Guy de Baïf perceiving that Andreas, for want of money, could not demand his doctor's degree, procured it him gratis, which Andreas himſelf acknowledges. The ſame profeſſor puſhed him on to ſtand for a profeſſorſhip, which he obtained. Andreas was profeſſor at Padua about the year 1330; but he was recalled to Bologna, where he acquired the greateſt reputation. We are told wonderful things concerning the auſterity of his life, that he macerated his body with prayer and faſting, and lay upon the bare ground for twenty years together, covered only with a bear-ſkin: this is atteſted by very good authors; but if the ſtory which Poggius tells of him, in his Jeſts, be true, he muſt afterwards have relaxed much of this continency: "Joannem Andream (ſays he) doctorem Bononienſem cujus fama admodum vulgata eſt, ſubagitantem ancillam domeſticam uxor deprehendit: re inſueta ſtupefacta mulier in virum verſa, Ubi nunc, ait, Joannes, eſt ſapientia veſtra? ille nil amplius locutus, In vulva iſtius, reſpondit, loco

Pancirol. De claris legibus interpret. lib. iii. cap. 19.

Volaterr. lib. xxi.

admodum ſapientiæ accommodato (*a*). Andreas had a beautiful daughter, named Novella, whom he loved extremely, and he is ſaid to have inſtructed her ſo well in all parts of learning, that when he was engaged in any affair which hindered him from reading lectures to his ſcholars, he ſent his daughter in his room; and leſt her beauty ſhould prevent the attention of the hearers, ſhe had a little curtain drawn before her (*b*). To perpetuate the memory of this daughter, he intitled his commentary upon the Decretals of Gregory IX. the Novellæ. He married her to John Calderinus, a learned canoniſt. The firſt work of Andreas was his Gloſs upon the ſixth Book of the Decretals, which he wrote when he was very young. He

Cite des Dames de Chriſtine de Piſe, part. ii. cap. 36.

(*a*) A learned canoniſt of fame
(John Andreas was the doctor's name)
Once on a time in bed was laid,
Solacing it with madam's maid;
When chance, that ſower of all ſtrife,
Brought in, curſt luck, the doctor's wife:
And is it you? the lady cries;
Bleſs me! I ſcarce can truſt my eyes:
Inconſtant wretch, of ſhameleſs brow!
Where is your boaſted wiſdom now?
'Tis here, the doctor, bluſhing, cries,
'Tis here, dear wife, my wiſdom lies;
A proper place (the place he ſhows)
For wearied wiſdom to repoſe.

(*b*) As this particular is not mentioned by any other writer excepting the author of the Cité des Dames de Chriſtine de Piſe, Mr. Bayle is therefore doubtful whether to credit it or not. "But however that be (ſays he) it may give the hint to a very diverting queſtion, and that is, whether this young lady contributed to, or leſſened the profit of her hearers, by hiding her beautiful face? There are an hundred things that might be ſaid on both ſides: I own the ſcholars might have been too much amuſed in obſerving her beauty, and ſo have loſt their attention to her lectures; but in other reſpects we are generally more affected and perſuaded by what comes from a fine mouth; and we obſerve a great many women who fix their eyes moſt intently upon a very handſome preacher, and yet equally retain what he ſays. If the daughter of the profeſſor John Andreas placed a curtain between herſelf and the auditory, that the charms of her beauty might not ſtrike them too forcibly, and interrupt their attention, ſhe made a great ſacrifice to them, which they would willingly have diſpenſed with: it is probable they would have been well pleaſed to have ſeen her, and ſhe on her part would not have been unwilling to have been ſeen, if ſhe had not preferred their profit to her own ſatisfaction: this is very reaſonable to ſuppoſe, and what nature dictates; for ſhe was one of thoſe learned women, who have reaſon to ſay as Sappho did,

Si mihi difficilis formam natura negavit,
Ingenio formæ damna rependo meo.

To me what nature has in charms deny'd,
Is well by wit's more laſting charms ſupply'd." Pope.

wrote

wrote alſo Gloſſes upon the Clementines, and a Commentary in regulas Sexti, which he intitled Mercuriales, becauſe he either engaged in it on Wedneſdays, diebus Mercurii, or becauſe he inſerted his Wedneſday's diſputes in it. He enlarged the Speculum of Durant, in the year 1347. This is all which Mr. Bayle mentions of his writings, though he wrote many more. Andreas died of the plague at Bologna, in 1348, after he had been a profeſſor five-and-forty years, and was buried in the church of the Dominicans. Many eulogiums have been beſtowed upon him, having been called archidoctor decretorum; in his epitaph he has the title of "Rabbi doctorum, lux, cenſor, normaque morum: rabbi of the doctors, the light, cenſor, and rule of manners." and it is ſaid, that pope Boniface called him "lumen mundi," the light of the world. Mr. Bayle ſays it was pity Andreas followed the method of the Pyrrhoniſts ſo much; that he proved his own opinion very ſolidly when he had a mind to it, but this he ſeldom did, chuſing rather to relate the ſentiments of others, and to leave his readers in the midſt of the diſpute. Ibid.

ANDREAS (John) was born a Mahometan, at Xativa in the kingdom of Valencia, and ſucceeded his father in the dignity of alfaqui of that city. He was enlightened with the knowledge of the Chriſtian religion by being preſent at a ſermon in the great church of Valencia on the day of Aſſumption of the bleſſed Virgin, in the year 1487. Upon this he deſired to be baptiſed, and in memory of the calling of St. John and St. Andrew, he received the name John Andreas. "Having received holy orders (ſays he) and from an alfaqui and a ſlave of Lucifer, become a prieſt and miniſter of Chriſt, I began, like St. Paul, to preach and publiſh the contrary of what I had erroneouſly believed and aſſerted; and, with the aſſiſtance of Almighty God, I converted at firſt a great many ſouls of the Moors, who were in danger of hell, and under the dominion of Lucifer, and conducted them into the way of ſalvation. After this, I was ſent for by the moſt catholic prince, king Ferdinand, and queen Iſabella, in order to preach in Grenada to the Moors of that kingdom, which their majeſties had conquered: by God's bleſſing on my preaching, an infinite number of Moors were brought to abjure Mahumed, and to turn to Chriſt. A little after this, I was made a canon by their grace, and ſent for again by the moſt Chriſtian queen Iſabella to Arragon, that I might be employed in the converſion of the Moors of thoſe kingdoms, who ſtill perſiſted in

See his preface to his confuſion de la ſecte de Mahumed.

in their errors, to the great contempt and diſhonour of our crucified Saviour, and the prodigious loſs and danger of all Chriſtian princes. But this excellent and pious deſign of her majeſty was rendered ineffectual by her death." At the deſire of Martin Garcia, biſhop of Barcelona, he undertook to tranſlate from the Arabic, into the language of Arragon, the whole law of the Moors; and after having finiſhed this undertaking, he compoſed his famous work of The Confuſion of the Sect of Mahumed: it contains twelve chapters, wherein he has collected the fabulous ſtories, impoſtures, forgeries, brutalities, follies, obſcenities, abſurdities, impoſſibilities, lies, and contradictions which Mahumed, in order to deceive the ſimple people, has diſperſed in the writings of that ſect, and eſpecially in the Alcoran, which, as he ſays, was revealed to him in one night by an angel, in the city of Meke; though in another place he contradicts himſelf, and affirms that he was twenty years in compoſing it. Andreas tells us, he wrote this work, that not only the learned amongſt Chriſtians, but even the common people might know the different belief and doctrine of the Moors; and on the one hand might laugh at and ridicule ſuch inſolent and brutal notions; and on the other, might lament their blindneſs and dangerous condition. This book, which was publiſhed at firſt in Spaniſh, has been tranſlated into ſeveral laguages; all thoſe who write againſt the Mahometans, quote it very much.

ANDREAS (Tobias) profeſſor of hiſtory and Greek at Groningen, born at Braunfels, in the county of Solms, the 10th of Auguſt, 1604. He ſtudied philoſophy at Herborn under Alſtedius; after which he went to Bremen, where he lived ſeveral years. He was one of the moſt conſtant auditors of Gerard de Neuville, a famous phyſician and philoſopher; and as he had a deſire to obtain a public profeſſorſhip, he prepared himſelf for it by ſeveral lectures, which he read in philoſophy. He returned to his own country in 1628, where he did not continue long, but went to Groningen, being ſent for by Henry Alting. He read lectures upon all parts of philoſophy for ſome time, after which Alting got him to be tutor to the ſon of a prince palatine, in which employment he continued three years, part of which he ſpent at Leyden, and part at the Hague at the court of the prince of Orange. He was called to Groningen in 1634, to ſucceed Janus Gebhardus, who had been profeſſor of hiſtory and Greek. He diſcharged this truſt in the moſt faithful manner till his death, which happened the 17th of October, 1676.

Vit. Profeſſ. Academ. Groning. p. 124.

1676. Andreas was a great ſtickler for Mr. Des Cartes, which he ſhewed during the life and after the death of that philoſopher: he wrote in defence of him againſt a profeſſor of Leyden, whoſe name was Revius, and publiſhed an anſwer to him in 1653, intitled Methodi Carteſianæ aſſertio oppoſita Jacobi Revii præf. Methodi Carteſianæ conſiderationi theologicæ. The ſecond part of this anſwer appeared the year following. He wrote likewiſe in 1653, againſt Mr. Regius, in defence of the remarks of Mr. Des Cartes upon a programma, which contained an explication of the human mind. He taught the Carteſian philoſophy in his own houſe, though his profeſſorſhip did not oblige him to that, and even when his age had quite weakened him. Mr. Des Marets acquaints us with theſe particulars, making mention of a Swiſs ſtudent who dared not venture to attend upon the philoſophical lectures of Tobias Andreas, for fear it ſhould be known in his own country, where it might prove an obſtacle to his promotion in the miniſtry.

Mareſius in judicio de Theologia pacifica Witichii, 1671.

ANDREINI (Iſabella) a native of Padua, and moſt celebrated actreſs towards the beginning of the ſeventeenth century. This was not her only perfection, for ſhe was alſo admired as an excellent poeteſs: which appears from the eulogiums many learned men and great wits have beſtowed upon her, and from the works ſhe publiſhed. The Intenti of Pavia (ſo the academiſts of this city are ſtyled) were of opinion they did their ſociety an honour by admitting her a member of it; and ſhe, in acknowledgment of this honour, never forgot to mention amongſt her titles that of Academica Infanta; her titles were theſe, Iſabella Andreini, comica geloſa, academica infanta, detta l'acceſſa. She had one advantage which is not frequent amongſt the moſt excellent actreſſes, that was an extraordinary beauty; this added to a fine voice, made her charm both the eyes and ears of the audience. Under her picture the following inſcription is written: "Hoc hiſtricæ eloquentiæ caput lector admiraris, quid ſi auditor ſcies? If you admire, reader, this glory of the theatre, when you only ſee her, what would you do if you heard her?" The antitheſes and points in the following verſes of Erycius Puteanus, turn for the moſt part upon this thought:

Hanc vides (ſays he) et hanc audis?
Tu diſputa, Argus eſſe malis, ut videas,
An Midas ut audias?
Tantum enim ſermonem vultus,
Quantum ſermo vultum commendat,

Quorum

Quorum alterutro æterna eſſe potuiſſet,
Cum vultum omnibus ſimulacris emendatiorem,
Et ſermonem omni Suada venuſtiorem poſſideat.

That is,

Do you ſee her, and hear her likewiſe?
Diſpute, whether you would chuſe to be
An Argus to ſee her,
Or a Midas to hear her:
For her beauty as much recommends her voice,
As her voice does her beauty.
Either of theſe advantages might procure her immortal honour;
For her face is more beautiful than the fineſt ſtatues,
And her voice more harmonious than that of the goddeſs Perſuaſion herſelf.

Cardinal Cinthio Aldobrandini, nephew to Clement VIII. had a great eſteem for her, as appears by ſeveral of her poems. When ſhe went to France, ſhe was kindly received by their majeſties, and by all the higheſt quality at court: ſhe wrote ſeveral ſonnets in their praiſe, which are to be ſeen in the ſecond part of her poems.

She died of a miſcarriage, at Lyons, the 10th of June, 1604, in the forty-ſecond year of her age. Her huſband, Francis Andreini, had her interred in the ſame city, and honoured her with the following epitaph:

Iſabella Andreina Patavina, mulier magna virtute prædita, honeſtatis ornamentum, maritaliſque pudicitiæ decus, ore facunda, mente fæcunda, religioſa, pia, Muſis amica, et artis ſcenicæ caput, hic reſurrectionem expectat.
Ob abortum obiit IV. Id. Junii, MDCIV. annum agens XLII.
Franciſus Andrinus mæſtiſſimus poſuit.

i. e. "Iſabella Andreini, of Padua, a woman of great virtue and honour, the ornament of conjugal chaſtity, of an eloquent charming tongue, and an elegant mind, religious, pious, beloved of the Muſes, and the glory of the ſtage, here lies in expectation of the reſurrection. She died of a miſcarriage the 10th of June, 1604, in the forty-ſecond year of her age. Francis Andreini, her ſorrowful huſband, erected this monument to her memory." The death of this actreſs being a matter of general concern and lamentation, there were many Latin and Italian elegies printed to her memory: ſeveral of theſe pieces were printed before her poems in the edition of Milan, in 1605. Beſides her ſonnets, madrigals, ſongs, and eclogues, there is a paſtoral of hers intitled Mirtilla, and letters,

ters, printed at Venice in 1610. She ſung extremely well, and played admirably on ſeveral inſtruments; nor was ſhe unacquainted with philoſophy, and ſhe underſtood the French and Spaniſh languages.

ANDRELINUS (Publius Fauſtus) born at Forli in Italy. He was a long time profeſſor of poetry and philoſophy in the univerſity of Paris: Lewis XII. of France made his him poet laureate; and Eraſmus tells us he was likewiſe poet to the queen. His pen was not wholly employed in making verſes, for he wrote alſo moral and proverbial letters in proſe, which were printed ſeveral times: of which there is an edition printed at Straſburg in 1571, and another reviſed by the author in 1519. Beatus Rhenanus added a preface to them, wherein he commends the epiſtles "as learned, witty, and uſeful; for though (ſays he) this author, in ſome of his works, after the manner of poets, is a little too looſe and wanton, yet here he appears like a modeſt and elegant orator." John Arboreus, a divine of Paris, wrote comments upon them. Andrelinus wrote alſo ſeveral poetical diſtichs in Latin, which were printed with a commentary by Joſſe Badius Aſcenſius, and tranſlated verſe for verſe into French by one Stephen Prive. John Paradin had before tranſlated into French ſtanzas of four verſes, an hundred diſtichs, which Andrelinus had addreſſed to John Ruze, treaſurer general of the finances of king Charles VIII. in order to thank him for a conſiderable and honourable penſion which that prince ordered to be paid him punctually. Theſe verſes are thought not to deſerve the contempt which this tranſlator endeavours to throw upon them, by inſinuating that Andrelinus was paid by the quarter or hundred. Mr. Baillet brings for proof of this, four verſes thus tranſlated from the Latin of Andrelinus by Paradin:

Adag. lxviii. cent. 2. chiliad. 2.

Geſner. Biblioth. p. 573.

Jugemens ſur les Poetes tom. iii. p. 122.

Croiſſez mes vers, ſoyez en plus grand nombre
Car c'eſt aux frais et ſalaires du roi:
Seure richeſſe empeſchant tout encombre
Exige vers en copieux arroi.

That is,

Ariſe, my Muſe, let copious numbers flow,
Rich as the penſions be the verſe we owe:
The royal bounty claims a due regard,
And ample be the theme as the reward.

The poems of Andrelinus, which are chiefly in Latin, are inſerted in the firſt tome of the Deliciæ poetarum Italorum. Mr. De la Monnoie tells us, "that Andrelinus, when he

was

was but twenty-two years old, received the crown of laurel. That his love-verſes, divided into four books, intitled Livia, from the name of his miſtreſs, were eſteemed ſo fine by the Roman Academy, that they adjudged the prize of the Latin elegy to the author. It is upon this account, that when he printed his Livia in quarto, at Paris, in 1490, and his three books of Elegies, four years after, in the ſame city, he took upon him the title of poeta laureatus, to which he added that of poeta regius et regineus, as he was poet to Charles VIII. Lewis XII. and queen Anne IV. The diſtichs of Fauſtus (continues the ſame author) are not above two hundred, and conſequently but a very ſmall part of his poems, ſince, beſides the four books of Love, and three books of Miſcellaneous Elegies, there are twelve Eclogues of his, printed in octavo, in 1549, in the collection of thirty-eight bucolic poets, publiſhed by Oporinus." The death of Andrelinus is placed under the year 1518. The letters which he wrote in proverbs have been thought worth a new edition at Helmſtadt in 1662, according to that of Cologn of 1509. The manner of life of this author was not very exemplary; yet he was ſo fortunate, ſays Eraſmus, that though he took the liberty of rallying the divines, he was never brought into trouble about it.

Epiſt. xx. lib. xxi. p. 1090.

ANDREWS (Lancelot) an eminent Engliſh divine, biſhop of Wincheſter in the reigns of James I. and Charles I. born in London, in 1565. He had the rudiments of his education in the Coopers free-ſchool at Radcliffe, and was afterwards ſent to Merchant-taylors: here he made a great proficiency in the learned languages; and Dr. Watts, reſidentiary of St. Paul's and archdeacon of Middleſex, who had lately founded ſome ſcholarſhips at Pembroke hall in Cambridge, ſent him to that college on the firſt of his exhibitions. After he had taken the degree of bachelor of arts, he was choſen fellow of the college: ſoon after, having taken the degree of maſter of arts, he applied himſelf to the ſtudy of divinity; and being choſen catechiſt in the college, he read a lecture on the Ten Commandments every Saturday and Sunday, to which great numbers out of the other colleges of the univerſity, and even out of the country, reſorted as to a divinity lecture. His reputation encreaſing daily, he began to be taken notice of by ſir Francis Walſingham, ſecretary of ſtate to queen Elizabeth, who being unwilling ſo fine a genius ſhould be buried in the country, procured him the vicarage of St. Giles's Cripple-gate, in London; and got him afterwards

Iſaacſon's Life of Bp. Andrews, apud Fuller's Abel redivivus, Lond. 1651.

Ibid.

afterwards choſen a prebendary and reſidentiary of St. Paul's, and alſo prebendary of the collegiate church of Southwell. Being thus preferred, he diſtinguiſhed himſelf as a diligent and excellent preacher, and read divinity lectures three times a week at St. Paul's, in term-time. Upon the death of Dr. Fulke, he was choſen maſter of Pembroke hall, to which college he became a conſiderable benefactor. He was alſo appointed one of the chaplains in ordinary to queen Elizabeth, who took great delight in his preaching. He was inno leſs eſteem with her ſucceſſor king James I. who gave him the preference to all other divines as a preacher, and made choice of him to vindicate his ſovereignty. His majeſty having, in his Defence of the Rights of Kings, aſſerted the authority of Chriſtian princes over cauſes and perſons eccleſiaſtical, cardinal Bellarmine, under the name of Matthew Tortus, attacked him with great vehemency and bitterneſs. The king employed Andrews to anſwer the cardinal, who did it with great ſpirit and judgment, in a piece intitled Tortura Torti, etc. His majeſty upon this promoted him to the biſhopric of Chicheſter, to which he was conſecrated November 3, 1605; and at the ſame time made him his almoner, in which place Dr. Andrews behaved with great honour and fidelity, not even making thoſe advantages to himſelf which he might legally have done. Upon the vacancy of the biſhopric of Ely, he was advanced to that ſee, and conſecrated September 22, 1609. He was alſo nominated one of the king's privy counſellors of England, and afterwards of Scotland, when he attended his majeſty to that kingdom. When he had been nine years in the ſee of Ely, he was advanced to the biſhopric of Wincheſter, and deanry of the king's chapel, which two laſt preferments he held till his death. There is a pleaſant ſtory related of him, while he was biſhop of Wincheſter, in the Life of Waller the poet: Waller going to ſee the king at dinner, over-heard a very extraordinary converſation between his majeſty, the biſhop of Wincheſter, and Dr. Neale biſhop of Durham. Theſe two prelates ſtanding behind the king's chair, his majeſty aſked them, "My lords (ſaid he) cannot I take my ſubjects money when I want it, without all this formality in parliament?" the biſhop of Durham readily anſwered, "God forbid, ſir, but you ſhould; you are the breath of our noſtrils." Whereupon the king turned, and ſaid to the biſhop of Wincheſter, "Well, my lord, what ſay you?" "Sir (replied the biſhop) I have no ſkill to judge of parliamentary caſes." The king anſwered, "No put-offs, my lord; anſwer me preſently." "Then, ſir,

Ibid.

Waller's Life prefixed to his Works.

ſir (ſaid he), I think it lawful for you to take my brother Neale's money, for he offers it. Mr. Waller ſays, the company was pleaſed with this anſwer, but the wit of it ſeemed to affect the king, for a certain lord coming ſoon after, his majeſty cried out, "O, my lord, they ſay you lig with my lady." "No, ſir (ſays his lordſhip, in confuſion), but I like her company, becauſe ſhe has ſo much wit." "Why then (ſays the king) do not you lig with my lord of Wincheſter there." This great prelate was in no leſs reputation and eſteem with king Charles I. that he had been with his predeceſſors. He died at Wincheſter-houſe in Southwark, September 27, 1626, in the ſeventy-firſt year of his age, and was buried in the pariſh-church of St. Saviour's, where his executors erected to him a very fair monument of marble and alabaſter, on which is an elegant inſcription (*a*), written by one of his chaplains. Mr. Milton has

(*a*) It is as follows;

Lector,
Si chriſtianus es, ſiſte:
Moræ pretium erit,
Non neſcire te, qui vir hic ſitus ſit
Ejuſdem tecum catholicæ eccleſiæ membrum,
Sub eadem felicis reſurrectionis ſpe,
Eandem D. Jeſu præſtolans epiphaniam
Sacratiſſimus antiſtes LANCELOTUS ANDREWS,
Londini oriundus, educatus Cantabrigiæ,
Aulæ Pembroch. Alumnorum, Sociorum, Præfectorum
Unus, et nemini ſecundus.
Linguarum, Artium, Scientiarum,
Humanorum, Divinorum omnium
Infinitus Theſaurus, ſtupendum Oraculum:
Orthodoxæ Chriſti Eccleſiæ
Dictis, Scriptis, Precibus, Exemplo,
Incomparabile Propugnaculum.
Reginæ Elizabethæ a ſacris
D. Pauli, London. Reſidentiarius,
D. Petri, Weſtmonaſt. Decanus.
Epiſcopus Ciceſtrienſis, Elienſis, Wintonienſis,
Regique Jacobo tum ab Eleemoſynis,
Tum ab utriuſque Regni Conſiliis,
Decanus denique Sacelli Regii.
Idem ex
Indefeſſa opera in ſtudiis,
Summa ſapientia in rebus,
Aſſidua pietate in Deum,
Profuſa largitate in egenos
Rara amœnitate in ſuos,
Spectata probitate in omnes,
Æternum admirandus.
Annorum pariter et publicæ famæ ſatur,
Sed bonorum paſſim omnium cum luctu denatus,
Cælebs hinc migravit ad aureolam cæleſtem

Anno

has wrote alſo a beautiful elegy on his death, in the ſame language. In the dedication of his ſermons, publiſhed under the care and inſpection of Dr. Laud biſhop of London and the biſhop of Ely above-mentioned, we have the following character of this prelate: "The perſon whoſe works theſe are, was from his youth a man of extraordinary worth and note; a man as if he had been made up of learning and virtue, both of them ſo eminent in him, that it is hard to judge which had precedency: His virtue (which we we muſt ſtill judge the more worthy in any man) was comparable to that which was to be found in the primitive biſhops of the church; and had he lived amongſt thoſe ancient fathers, his virtues would have ſhined even amongſt thoſe virtuous men. And for his learning, it was as well if not better known abroad than reſpected at home: and take him in his latitude, we, which knew him well, knew not any ſort of learning to which he was a ſtranger; but in his profeſſion, admirable. None ſtronger than he, where he wreſtled with an adverſary; and that Bellarmine felt, who was as well able to ſhift for himſelf as any that ſtood up for the Roman party. None more exact, more judicious, than he, where he was to inſtruct and inform others; and that as they knew, who often heard him preach, ſo they may learn

Anno
Regis Caroli II°, ætatis ſuæ LXXI°,
Chriſti MDCXXVI°.
Tantum eſt (lector) quod te mærentes poſteri
Nunc volebant, atque ut ex voto tuo valeas, Dicto
Sit Deo gloria.

I. e. Reader, if thou art a Chriſtian, ſtay; it will be well worth thy tarrying, to know how great a man lies here: a member of the ſame catholic church with thyſelf, under the ſame hope of a happy reſurrection, and in expectation of the ſame appearance of our Lord Jeſus Chriſt; the moſt holy biſhop Lancelot Andrews, born at London, educated at Cambridge; one of the ſcholars, fellows, and maſters of Pembroke hall, and inferior to none: an infinite treaſure, an amazing oracle of languages, arts, and ſciences, and every branch of human and divine learning; an incomparable bulwark of the orthodox church of Chriſt by his converſation, writings, prayers, and example. He was chaplain in ordinary to queen Elizabeth, reſidentiary of St. Paul's in London, dean of St. Peter's Weſtminſter, biſhop firſt of Chicheſter, then of Ely, and laſtly of Wincheſter, almoner to king James, privy counſellor to both kingdoms, and dean of the royal chapel. He merits eternal admiration for his indefatigable application to his ſtudies, his conſummate experience and ſkill in affairs, his conſtant piety towards God, his liberality and charity to the poor, his uncommon affability and humanity to thoſe about him, and his unſhaken integrity towards all. Full of years and reputation, to the regret of all good men, he died a bachelor, and exchanged this life for a crown of glory, in the ſecond year of king Charles I. the ſeventy-firſt of his age, and that of Chriſt 1626. Reader, farewel, and give glory to God.

which will read this which he hath left behind him. And yet this fullneſs of his material learning left room enough in the temper of his brain for almoſt all languages, learned and modern, to ſeat themſelves: ſo that his learning had all the helps language could afford, and his languages learning enough for the beſt of them to expreſs; his judgment, in the mean time, ſo commanding over both, as that neither of them was ſuffered idly or curiouſly to ſtart from or fall ſhort of their intended ſcope: ſo that we may better ſay of him, than was ſome times ſaid of Claudius Druſus, "He was of as many and as great virtues as mortal nature could receive, or induſtry make perfect." Beſides the Tortura Torti, already mentioned, biſhop Andrews wrote A Manual of private Devotions and Meditations for every Day in the Week; and A Manual of Directions for the Viſitation of the Sick: there were likewiſe ſeveral ſermons and tracts in Engliſh and Latin of his, publiſhed after his death (*b*). He had had a ſhare in the tranſlation

Peterculus, Hiſt. lib. ii.

(*b*) 1. Reſponſio ad Apologiam cardinalis Bellarmini quam nuper edidit contra Præfationem monitoriam ſereniſſimi ac potentiſſimi principis Jacobi, etc. omnibus Chriſtianis monarchis principibus atque ordinibus inſcriptam. An Anſwer to the Apology of Cardinal Bellarmine, which he lately publiſhed againſt the monitory Preface of the moſt ſerene and potent Prince King James, etc. addreſſed to all Chriſtian Monarchs, Princes, and States.

2. Tortura Torti.

3. Concio ad clerum, pro gradu doctoris. Sermon to the Clergy, for the Degree of Doctor in Divinity.

4. Concio ad clerum, in ſynodo provinciali Cantuarienſis provinciæ, ad divi Pauli. A Sermon to the Clergy of the provincial Synod of the Province of Canterbury, at St. Paul's.

5. Concio Latina habita coram regia majeſtate quinto Auguſti, 1606, in aula Grenvici, quo tempore venerat in Angliam regem noſtrum inviſurus ſereniſſimus potentiſſimuſque princeps Chriſtianus IV. Daniæ et Norvegiæ rex. A Sermon preached before the King in the Hall at Greenwich, Auguſt 5, 1606, when the moſt ſerene and powerful prince Chriſtiern IV. King of Denmark and Norway was come into England, to viſit our King.

6. Concio Latina habita coram regia majeſtate decimo tertio Aprilis, 1613, in aula Grenvici, quo tempore cum lectiſſima ſua conjuge diſceſſurus erat gener regis ſereniſſimus potentiſſimuſque princeps Fredericus comes Palatinus ad Rhenum. Another, preached before the King in the Hall at Greenwich, April 13, 1613, when the King's Son-in-law the moſt ſerene and potent Prince Frederic Count Palatine of the Rhine was about to depart with his deareſt conſort.

7. Queſtionis, nunquid per jus divinum magiſtratui liceat a reo jusjurandum exigere? et id quatenus et quouſque liceat? theologiæ determinatio habita in publica ſchola theologica Cantabrigiæ, menſe Julii, anni 1591. A theological Determination of the Queſtion, Whether the civil Magiſtrate has a Right, by the Law of God, to require an Oath of an accuſed Perſon; and how far it may be lawful? held in the public Divinity-ſchool of Cambridge, in the Month of July, 1591.

8. De uſuris, theologica determinatio habita in publica ſchola theologica Cantabrigiæ. A theological Determination concerning Uſury, held

lation of the Pentateuch and the hiſtorical books from Joſhua to the firſt Book of Chronicles excluſively.

held in the public Divinity-ſchool at Cambridge.

9. De decimis, theologica determinatio habita in publica ſchola theologica Cantabrigiæ. A theological Determination concerning Tythes, held in the public Divinity-ſchool at Cambridge.

10. Reſponſiones ad Petri Molinæi Epiſtolas tres, una cum Molinæi Epiſtolis. Anſwers to three Letters of Du Moulin, with Du Moulin's Letters.

11. Stricturæ; or, A brief Anſwer to the eighteenth Chapter of the firſt Book of Cardinal Perron's Reply, etc.

12. An Anſwer to the twentieth Chap. of Cardinal Perron's Reply, etc.

13. A Speech delivered in the Star-chamber againſt the two Judaical Opinions of Mr. Traſhe.

14. A Speech delivered in the Star-chamber, concerning Vows, in the Counteſs of Shrewſbury's Caſe.

Theſe pieces were printed at London, after the author's death, by Felix Kyngſton, in quarto, 1629, and dedicated to king Charles I. by the biſhops of London and Ely. There

Beſides which there are extant of his,

15. The moral Law expounded, or, Lectures on the Ten Commandments; whereunto is annexed nineteen Sermons upon Prayer in general, and upon the Lord's Prayer in particular. Publiſhed by John Jackſon, and dedicated to the parliament, London, 1643, folio.

16. Ἀποσπασματα ſacra; or, A Collection of poſthumous and orphan Lectures delivered at St. Paul's and St. Giles's Cripple-gate church, London, 1657, folio.

ANEAU, or ANULUS (Bartholomew) a learned man of the ſixteenth century, born at Bourges, in France, and educated under Melchior Volmar. He made great advances in polite literature, and imbibed the principles of the proteſtant religion, which Volmar profeſſed. The reputation he had for his ſkill in the learned languages and poetry, induced the old echevins of Lyons to offer him a profeſſorſhip of rhetoric in the college which they were going to erect in that city. Aneau chearfully accepted this offer, and held the profeſſorſhip above thirty years. He diſcharged his duty with great applauſe, and in 1542, was choſen principal of the college. He propagated the doctrines of the reformation among his ſcholars, but this he did very ſecretly for a long time; and when it was perceived, it was at firſt only complained of: but an accident which happened on the feſtival of the Holy Sacrament, in the year 1565, put a final ſtop to all his attempts in favour of proteſtantiſm, by a very fatal cataſtrophe. Upon that day, which was the 21ſt of June, as the proceſſion was paſſing towards the college, there was a large ſtone thrown from one of the windows, upon the hoſt and the prieſt that carried it. Whether Aneau was the author of this inſult or not, is uncertain; the people however being enraged at it, broke

Niceron. tom. xxii. p. 150.

into the college in a body and aſſaſſinated Aneau, whom they ſuppoſed to be the guilty perſon; and the college itſelf was ſhut up next day by order of the city (*a*).

(*a*) Aneau wrote the following works:

1. Chant natal contenant ſept Noels, un chant paſtoral, et un chant royal, avec un myſtere de la nativité par perſonages compoſé en imitation verbale et muſicale de diverſes chanſons, recuille ſur l'Ecriture ſainte et d'icelle illuſtré. A Birth-day Song, containing ſeven Poems upon Chriſtmas, and a royal Song.

2. Lyon marchant, ſatyre Françoiſe, ſur la comparaiſon de Paris, Rouen, Lyon, Orleans, et ſur les choſes memorables advenues depuis l'an 1524, ſous allegories et enigmes, par perſonnages myſtiques: joué au college de la Trinité de Lyon en 1541. A Satire upon the Compariſon of Paris, Rouen, Lyons, and Orleans, upon the remarkable things which have happened ſince the year 1524, under Allegories and Enigmas, by myſtical Perſonages: repreſented at Trinity college in Lyons, in 1541.

3. Oraiſon ou Epitre de M. Tulle Ciceron à Octavius depuis ſurnommé Auguſte Ceſar; avec des vers de Corneille Severe, poete Romain, ſur la mort de Ciceron: le tout tourné de Latin en François à ſavoir, la dite epitre en proſe, et les dits vers en rime. An Oration or Epiſtle of M. T. Cicero to Octavius, afterwards ſurnamed Auguſtus Cæſar; with the Verſes of Cornelius Severus, a Roman Poet, upon the Death of Cicero: the whole tranſlated from Latin into French, the Epiſtle in Proſe, and the Verſes in Rhime.

4. Les Emblêmes d'André Alciat, traduits vers pour vers, jouxte la diction Latine, et ordonnés en lieux communs, avec ſommaires, inſcriptions, ſchemes, et brieves expoſitions epimythiques, ſelon l'allegorie naturelle, morale, ou hiſtoriale. The Emblems of Andrew Alciat, tranſlated Verſe for Verſe, according to the Latin Style, and diſpoſed into common Heads, with Summaries, Inſcriptions, Schemes, and brief epimythical Expoſitions according to the natural, moral, or hiſtorical Allegory.

5. Paſquil antiparadoxe, dialogue contre le paradoxe de la faculté du Vinagre. An antiparadoxical Paſquil; or, a Dialogue againſt the Paradox of the Faculty du Vinaigre.

6. Exhortation rationale de S. Euchier à Valerian, le retirant de la mondanité et de la philoſophie profane, à Dieu, et à l'étude des ſaintes Lettres; traduite en vers François jouxte l'oraiſon Latine. A rational Exhortation of St. Euchier to Valerian, in order to reduce him from the Purſuit of the World and vain Philoſophy, to God and the Study of the holy Scriptures; tranſlated into French Verſe according to the Latin Original.

7. Picta Poeſis. This piece is a collection of Latin and Greek verſes, which ſerve for an explication of a century of emblems; Aneau tranſlated them into French, and publiſhed them under the following title:

8. Imagination poetique, traduite en vers François des Latins et Grecs, par l'auteur même d'iceux. Poetical Imagination, tranſlated into French Verſe from the Latin and Greek, by the Author of thoſe Poems.

9. Le treſor l'Evonime Philiatre des remedes ſecrets, livre phyſique, medical, alchimique, et diſpenſatif de toutes ſuſtantiales liqueurs, et appareils de vins de diverſes ſaveurs, neceſſaires à toutes gens, principalement a medecins et apoticaires, traduict du Latin. The Treaſure of Evonimus Philiater, concerning ſecret Remedies, a phyſical, medical, chemical, and diſpenſatory Treatiſe of all ſubſtantial Liquors, and Preparations of Wines of divers Flavours, neceſſary to all Perſons, eſpecially Phyſicians and Apothecaries; tranſlated from the Latin. This work was tranſlated from the Latin of Conrad Geſner.

10. Art Poetique François pour l'inſtruction

l'inſtruction des jeunes ſtudieux et encore peu avancez en la poeſie Françoiſe, avec le Quintil Horatian ſur la deſenſe et illuſtration de la language Françoiſe, faite par Joachim du Bellay. The French Art of Poetry, for the Inſtruction of young Students and thoſe who are but little acquainted with French Poetry; with Joachim du Bellay's Horatian Quintilius concerning the Defence and Illuſtration of the French Language.

11. Le tiers livre de la Metamorphoſe d'Ovide, traduit en vers François; avec les mythologies et allegories hiſtoriales naturelles et morales ſur toutes les ſables et ſentences. The third Book of the Metamorphoſes of Ovid, tranſlated into French Verſe; with the Mythology and hiſtorical, natural, and moral Allegories upon all the Fables and Sentences.

12. Genethliac, muſicale et hiſtoriale de la conception et nativité de Jeſus Chriſt, par vers et chants divers, entreſemez et illuſtrez des noms royaux et des princes, anagrammatiſés en diverſes ſentences ſous myſtique alluſion aux perſonnes divines et humaines; avec un chant royal, pour chanter à l'acclamation des rois: enſemble la quatre Eclogue de Virgile, intitulée Pollion ou Auguſte, extraite des vers de la Sibylle Cumée prophetiſant la nativité de Jeſus Chriſt advenue bientôt après et au même tems et empire d'Auguſte. A muſical and hiſtorical Genethliacon upon the Conception and Nativity of Jeſus Chriſt, in Verſe; and various Cantos interſperſed and illuſtrated with the Names of Kings and Princes anagrammatized in divers Sentences under a myſtical Alluſion to Perſons divine and human: with a royal Canto to be ſung at the Acclamation of the Kings; and likewiſe the fourth Eclogue of Virgil, intitled Pollio or Auguſtus, extracted from the Verſes of the Cumean Sibyl, propheſying the Birth of Chriſt, which happened ſoon after, under the reign of Auguſtus.

13. Alector, ou le coq, hiſtoire fabuleuſe, traduite en proſe Françoiſe d'un fragment Grec. Alector, or the Cock, a fabulous Hiſtory, tranſlated into French Proſe from a Greek Fragment.

14. La Republique d'Utopie, œuvre grandement utile, demonſtrant le perfait état d'une bien ordonnée police; traduite du Latin de Thomas More, chancellor d'Angleterre. The Commonwealth of Utopia, a Work of great Uſe, ſhewing the perfect Scheme of a well regulated Government; tranſlated from the Latin of Sir Thomas More, Chancellor of England.

ANGELIS (Dominico de) author of ſeveral pieces relating to the hiſtory of literature (*a*), was born the 14th of October,

(*a*) They are as follow:

1. Diſſertazione intorna alla patria di Ennio. A Diſſertation upon the Country of Ennius. Rome 1701.

2. Vita di monſignor Roberto Cafacciolo veſcovo d'Aquino e di Lecce. The Life of Signior Roberto Caracciolo Biſhop of Aquino and Lecce. Naples, 1703.

3. Della vita di Scipione Ammirato, patrizio Leccefe, libri tre. The Life of Scipio Ammirato, a Patrician of Lecce, in three Books. Lecce 1706.

4. Vita di Antonio Caraccio da Nardo. The Life of Antonio Caraccio of Nardo.

5. Vita di Andrea Peſchiulli da Corigliano. The Life of Andrew Peſchiulli of Corigliano.

Theſe two are not printed ſeparately, but in a collection.

6. Vita di Giacomo Antonio Ferrari. The Life of James Antonio Ferrari. Lecce, 1715.

7. Vita di Giorgio Baglivo Leccefe. The Life of George Baglivo of Lecce.

8. Lettera diſcorſiva al March. Giovani Gioſeffo Orſi, dove ſi tratta dell' origine e progreſſi de ſignori accademici Spioni, e delle varie loro lodevoli applicazioni. A Diſcourſe

tober, 1675, at Lecce, the capital of Otranto in the kingdom of Naples, of one of the nobleſt and moſt conſiderable families in that city. He began his ſtudies at Lecce, and at ſeventeen years of age went to finiſh them at Naples, where he applied very cloſely to the Greek language and geometry. He went afterwards to Macerata, where he was admitted doctor of law. His deſire of improvement induced him alſo to travel into France and Spain, where he acquired great reputation. Several academies of Italy were ambitious of procuring him as a member, accordingly we find his name not only amongſt thoſe of the Transformati and Spioni of Lecce, but alſo in that of the Inveſtiganti of Naples, in the Academy of Florence, and in that of the Arcadians at Rome, the laſt of which he was admitted into the 8th of Auguſt, 1698. He received holy orders very early, and was afterwards canon and grand penitentiary of the church of Lecce, vicar general of Vieſti, Gallipoli, and Gragnano, firſt chaplain of the troops of the kingdom of Naples and of the pope, auditor of M. Nicholas Negroni, and afterwards of the cardinal his uncle. Whilſt Philip V. of Spain was maſter of the kingdom of Naples, he was honoured with the title of principal hiſtoriographer, and afterwards became ſecretary to the duke of Gravina. He died at Lecce the 9th of Auguſt, 1719, in the forty-third year of his age, and was interred in the cathedral of that city.

by way of Letter to the Marquis John Joſeph Orſi, in which an Account is given of the Origin and Progreſs of the Academicians of Spioni, and of their ſeveral commendable Employments. Lecce, 1705, in octavo.

9. Diſcorſo hiſtorico, in cui ſi tratta dell' origine e delle fondazione della cittu di Leece e d'alcune migliori e piu principali notizie di eſſa. An hiſtorical Diſcourſe concerning the Original and Foundation of the City of Lecce, and of the remarkable t' ings relating to it. Lecce, 1705.

10. Le Vite de letterati Salentini, parte I. The Lives of the learned Men of Terra d'Otranto, part I. Florence, 1710. The ſecond part was publiſhed at Naples, 1713, in quarto.

11. Orazione funebre recitata in occaſione della morte dell' imperadore Giuſeppe I. el veſcoval domo di Gallipoli. A funeral Oration ſpoken upon the Occaſion of the Death of the Death of the Emperor Joſeph, in the epiſcopal palace of Gallipoli. Naples, 1716.

12. Scritto iſtorico legale ſopra le ragioni della ſoſpenſioni del' interdetto locale generale della chieſa di Lecce e ſua dioceſi. An hiſtorical and law Treatiſe upon the Reaſons of the Suſpenſion of the local general Interdict of the Church of Lecce and the Dioceſe of it. Rome, 1716.

13. Tre lettere legale. Theſe three letters were written in defence of the right of the church of Lecce.

14. He wrote likewiſe ſeveral poems, particularly ſeven ſonnets, which are publiſhed in the ſecond part of the Rimo ſcelte del ſign. Bartolommeo Lippi, printed at Lucca, 1719.

ANGELUS

ANGELUS (Chriſtopher) a learned Greek of the ſeventeenth century, author of ſeveral works (*a*). He was born at Peloponneſus in Greece, and obliged by the Turks to abandon his country on account of his religion, after having ſuffered a variety of torments. He came afterwards to England, where he was ſupported by the biſhop of Norwich and ſeveral of the clergy. By this prelate's recommendation, he went to Cambridge, and ſtudied about three years in Trinity college. In Whitſuntide 1610, he removed to Oxford, and ſtudied at Baliol college, where he did great ſervice to the young ſcholars of the univerſity, by inſtructing them in the Greek language, in which manner he employed himſelf till his death, which happened on the 1ſt of February, 1638. Wood's Athenæ Oxon. vol. i. col. 618. ſecond edit. 1721.

(*a*) They are as follow:

1. Of the many Stripes and Torments inflicted on him for the Faith he had in Jeſus Chriſt. Oxon. 1617. in Greek and Engliſh.

2. Enchiridion de inſtitutis Græcorum. A Manual concerning the Cuſtoms of the Greeks. Cambridge, 1619. in Greek and Latin.

3. An Encomium on the Kingdom of Great Britain, and the two flouriſhing ſiſter Univerſities, Cambridge and Oxford. Cambridge, 1619.

4. De apoſtaſia eccleſiæ, et de homine peccati, ſcil. Antichriſto. Of the Apoſtacy of the Church, and of the Man of Sin, namely Antichriſt. London, 1624, Greek and Latin.

ANGLUS (Thomas) an Engliſh prieſt, well known for the ſingularity of his opinions, and ſeveral little tracts which he wrote in the ſeventeenth century. He was born of a good family, which he mentions in the title-page of ſome of his works (*a*). He went by ſeveral names, but Mr. Baillet ſays his true name was White, but that he uſed to diſguiſe it under that of Candidus, Albius, Bianchi, and Richworth; but he was moſt known in France, by the name of Thomas Anglus. Des Cartes generally called him Mr. Vitus. He paſſed ſome time in moſt countries of Europe; but his longeſt ſtay was at Rome and Paris. When he was in England, he lived a conſiderable time in the family of ſir Kenelm Digby, and ſeems to have had a great eſteem for the opinions of this gentleman, as may be ſeen in his writings, particularly in the preface to his Latin work, Concerning the Inſtitutions of the Peripatetic Philoſophy, according to the Hypotheſis of ſir Kenelm. He was a great advocate for the peripatetic philoſophy. He attempted even to make the principles of Ariſtotle ſubſervient to the explaining the moſt impenetrable Vie Des Cartes, tom. ii. p 245.

(*a*) His three dialogues De mundo, printed at Paris in 1642, contain in the title, "Authore Thoma Anglo, e generoſa Albiorum in Oriente Trinobantum proſapia oriundo."

myſteries of religion; and with this view he engaged in the diſcuſſion of predeſtination, free-will, and grace. Mr. Baillet ſays, "What he wrote upon this ſubject reſembles the ancient oracles for obſcurity." His anſwer to this accuſation brought againſt him by ſeveral authors, may not perhaps be improperly mentioned here, as it gives an idea of the peculiarity of his temper and genius: "I value myſelf (ſays he) upon a brevity and conciſeneſs, which is ſuitable to the teachers of ſcience. The divines are the cauſe that my writings are obſcure, for they refuſe to give me any opportunity of explaining myſelf: in ſhort, either the learned underſtand me, or they do not: if they do underſtand me, and find me in an error, it is eaſy for them to refute me; if they do not underſtand me, it is unreaſonable for them to exclaim againſt my doctrines." In ſuch abſtruſe points as we have mentioned he was much embarraſſed, and by giving too great ſcope to his own thoughts, he pleaſed neither the Moliniſts nor Janſeniſts. He is allowed, however, to have been a man of an extenſive and penetrating genius, but having no talent at diſtinguiſhing the ideas which ſhould have ſerved as the rule and foundation of his reaſoning, he could not clear up the difficulties wherein he involved himſelf. On the 10th of June, 1658, the congregation of the Index expurgatorius at Rome, condemned ſome treatiſes of Thomas Anglus (*b*). The doctors of Douay cenſured alſo two-and-twenty propoſitions extracted from his Sacred Inſtitutions. He publiſhed his Supplicatio poſtulativa juſtitiæ, in oppoſition to their cenſure, wherein he complains that they had given him a vague undetermined cenſure, without taxing any particular propoſition. He died ſome time after the reſtoration of Charles II. but in what year is uncertain.

(*b*) The decree of this congregation condemns the four following treatiſes, viz.

1. Inſtitutiones peripateticæ.
2. Appendix theologica de origine mundi.
3. Tabula ſuffragialis de terminandis fidei litibus ab eccleſia catholica fixa.
4. Teſſeræ Romanæ evulgatio.

The two laſt pieces were publiſhed againſt the famous father Macedo.

Beſides the pieces which we have mentioned of Anglus, we have alſo his Statera morum, and his treatiſe De medio animarum ſtatu; and Mr. Bayle ſays he had been informed, that he wrote alſo a Defence of the Doctrine of the Church of England concerning paſſive Obedience.

ANGRIANI, or AYGNANI (Michael) commonly called Michael of Bologna, a divine of diſtinguiſhed learning in the fourteenth century, born at Bologna in Italy, where he entered into the order of the Carmelites. He ſtudied afterwards

wards at the university of Paris, where he received his degree of doctor. In the general chapter of his order, held at Ferrara in 1354, in that of Bourdeaux in 1358, and in that of Treves in 1362, he was named regent of the convent at Paris. In the year 1372, he assisted at the general chapter held at Aix in Provence, under the character of Definitor of the province of Bologna; and here he received the title of master, that is, doctor of divinity, which was likewise given him in the general chapters held at Puy in Languedoc in 1375, and at Bruges in 1379, where he assisted as provincial of his province. Memoires pour servir, etc. tom. v. p. 392.

The great schism which divided the church after the death of pope Gregory IX. occasioned likewise a division amongst the religious orders, particularly that of the Carmelites. The convents of Germany, Hungary, Bohemia, Poland, Denmark, Sweden, Norway, Prussia, Flanders, Friesland, and several other provinces contiguous to Germany, together with Tuscany, Lombardy, and the other countries of Italy, acknowledged pope Urban VI. but those of France, Spain, Scotland, and Naples, supported the party of pope Clement VII. which was joined also by Bernard Olensis, or Oleri, the seventeenth general of the order of the Carmelites, and for this reason he was deposed by pope Urban, who gave orders, in the general chapter held at Bruges in 1379, that another superior should be elected out of the countries which had submitted to his authority. The chapter obeyed the pope's directions, and chose Agriani under the title of vicar general, which was confirmed by a bull of that pope, dated the 19th of April, 1380; and the year following he was chosen general of the order by the chapter held at Verona; the provincials of the provinces who declared for Clement VII. not being present, their places were supplied by other monks named in their room; and in 1385, he had the same honour conferred upon him by the general chapter held at Bamberge, in the province of Upper Germany. But the year following going to Genoa, to wait upon pope Urban VI. he was deposed from his office without any cause alledged for it, some persons indeed supposed it might be owing to his being an intimate friend and confident of certain cardinals whom the pope caused to be put to death about that time; others imagined it to be owing to some suspicions which the pope entertained against the archdeacon of Bruges, who had been Angriani's scholar. Angriani being discharged from his office, retired to the convent of Bologna. But notwithstanding his having been thus deposed from the generalship of his Ibid.

order by Urban, pope Boniface IX. made him vicar general of the province of Bologna, in 1394; and in 1396, he was preſent at the general chapter of Placentia, as definitor of the ſame province. He died at Bologna, the 16th of November, 1400, according to father Lewis de Sainte Thereſe; or the 1ſt of December, 1416, according to Trithemius and Du Pin (*a*).

(*a*) Angriani wrote the following works;

1. *Ad cardinalem S. Mariæ trans Tyberum inſigne opus et præclarum de conceptione S. Mariæ.* A Work addreſſed to the Cardinal of St. Mary beyond the Tyber, concerning the Conception of the Virgin Mary, in manuſcript.

Arnoul Boſtius, a Carmelite monk, takes notice of ſeveral expreſſions in this treatiſe, to the following purpoſe: "Tota pulchra, tota formoſa eſt Maria, amica Spiritus almi, Verbi divini genetrix, eterni Patris comparentalis, eundem cum eo Filium habens, et macula originalis non eſt in ea. The Virgin Mary is all beautiful and amiable, ſhe is the miſtreſs of the Holy Ghoſt, the mother of the divine Word, nearly related to the eternal Father, having the ſame Son with him, and the ſtain of original ſin is not in her."

2. *Super ſententias, libri iv.* Commentaries upon the Sentences, in four Books. The firſt edition of this was printed at Milan in 1510, and afterwards it was publiſhed at Venice in 1632.

3. *Queſtiones ſententiarum, liber unus.* One Book of Queſtions upon the Sentences. *In Evangelium Matthæi liber*; one Book upon the Goſpel of St. Matthew: *Tabula moralium S. Gregorii papæ*; A Table of the Morals of St. Gregory the Pope: *Tabula decreti*; A Table of the Decree: *In ethicam Ariſtotelis liber*; Upon the Ethics of Ariſtotle, in one Book: *In Valerium Maximum liber*; Notes upon Valerius Maximus, in one Book: *Sermones varii liber unus*; Several Sermons, in one Book. Theſe tracts are mentioned by Trithemius, to which he adds his Commentaries upon the Goſpel of St. Luke. The author of the Memoires pour ſervir a l'hiſtoire, has mentioned all but the the laſt; and he obſerves, that we have only the titles of them remaining, unleſs perhaps ſome library in Italy, where Angriani lived the greateſt part of his life, has preſerved them in manuſcript.

4. *Lectura ſuper Michæam.* A Lecture upon the Prophet Micah.

5. *Poſtilla ſuper Joannem.* A Poſtil upon St. John.

6. *Poſtillæ in Apocalypſin.* Poſtils upon the Revelations.

7. *Sermones quadrageſimales.* Lent Sermons.

8. *Dictionarium divinum.* A divine Dictionary, in manuſcript.

This is a dictionary of the Bible, explaining all the words mentioned in the Scriptures; but death prevented him from finiſhing it, having only gone through the three firſt letters of the alphabet. The manuſcript of this and the four preceding works are preſerved in the libraries of the Carmelites at Bologna and Ferrara.

9. *Commentaria in Pſalmos.* Commentaries upon the Pſalms. Printed at Alcala in 1524.

ANNAT (Francis) confeſſor to Lewis XIV. born at Rouergue, the 5th of February, 1590. He became a Jeſuit in 1607, and profeſſed the fourth vow in 1624. He taught philoſophy at Toulouſe ſix years, and divinity ſeven; and having diſcharged his duty in each of theſe capacities with great

great applauſe, he was invited to Rome, to act as cenſor-general of the books publiſhed by the Jeſuits, and theologiſt to the general of the ſociety. Upon his return to his own province, he was appointed rector of the college of Montpellier and of Toulouſe. He aſſiſted as deputy of his province at the eighth congregation general of the Jeſuits held at Rome in 1645, where he diſtinguiſhed himſelf in ſuch a manner, that father Vincent Caraffa, general of the Jeſuits, thought no perſon more fit to diſcharge the office of aſſiſtant of France, which had been vacant for ſome time. The ninth congregation general gave him the ſame poſt, under Francis Picolimini general of the ſociety, upon whoſe death he was made provincial of the province of France. Whilſt he was engaged in this employment, he was choſen confeſſor to his moſt Chriſtian majeſty; and after having diſcharged this office ſixteen years, he was obliged to ſollicit his diſmiſſion, his great age having much impaired his hearing: the king being much pleaſed with him, diſmiſſed him with a good deal of regret. Father Sotueil, from whom theſe particulars are taken, gives him the character of a perſon of great virtues, perfect diſintereſtedneſs, modeſty, and humility; exact in practiſing the obſervances and diſcipline of his order; extremely cautious in uſing his intereſt for his own advantage, or that of his family; and of uncommon zeal for religion. "He was the hammer of hereſies (ſays he) and he attacked particularly, with incredible zeal, the new hereſy of the Janſeniſts. He ſtrenuouſly endeavoured to get it condemned by the pope, and reſtrained by the authority of his moſt Chriſtian majeſty. Beſides which, he confuted it with ſuch ſtrength of argument, that his adverſaries had nothing ſolid to reply to him." "There are many (ſays Mr. Bayle) whom father Sotueil will never convince in this laſt point; but he ſeems to agree with him in the character of diſintereſtedneſs which he gives to Annat, who uſed his intereſt ſo little for the advancement of his family, thar the king is reported to have ſaid, he knew not whether father Annat had any relations, contrary to the practice (ſays Mr. Bayle) of many other dignified clergymen, who endeavour to heap every thing they can procure on their own relations.

Biblioth. Script. Soc. Jeſu, p. 211.

Father Annat wrote ſeveral books, ſome in Latin and others in French (*a*). What he wrote in anſwer to the Pro-

(*a*) His Latin tracts, publiſhed at diyers times, were collated in three volumes in quarto, printed at Paris by Cramoiſin, 1666. His French treatiſes are moſtly upon the diſputes betwixt the Jeſuits and Janſeniſts.

vincial

vincial Letters has been much commended. "But with regard to the Jeſuits (ſays the author of a Dialogue betwixt Cleander and Eudoxus, written alſo by way of reply to theſe letters) who ventured to write againſt Mr. Paſchal, what do you think of Mr. Annat, to whom the ſeventeenth and eighteenth letters are addreſſed? Father Annat, anſwers Cleander, was, in my opinion, a man of great genius; the Jeſuits wrote nothing ſuperior to what he publiſhed upon the points then in diſpute. This good man (for I knew him to be ſuch, and he was even modeſty itſelf) had an excellent talent at writing. He has very often ſtrokes ſo fine, and lively, and agreeable, that I have ſeen nothing equal to them any where. I am of your opinion, replied Eudoxus; and without mentioning his virtue, which I have heard commended even by thoſe of the contrary party; I find in him, as you do, a great exactneſs of judgment, and ſometimes ſuch a delicacy of expreſſion and raillery, as is ſeldom to be met with in a ſchool-divine.

Entretien de Cleandre et Eudoxe, p. 79. Holland edit.

ANNESLEY (Arthur) earl of Angleſey, and lord privy ſeal in the reign of king Charles II. He was born the 10th of July, 1614, in the city of Dublin, and continued in Ireland till he was ten years old, when he was ſent to England. In the ſixteenth year of his age he was entered fellow commoner at Magdalen college, Oxford, where he purſued his ſtudies about three or four years. In 1634, he removed to Lincoln's Inn, where he ſtudied the law with great aſſiduity till his father ſent him to travel. He made the tour of Europe, and continued ſome time at Rome, whence he returned to England in 1640, when he was elected knight of the ſhire for the county of Radnor, in the parliament which ſat at Weſtminſter in November of the ſame year; but the election being conteſted, he loſt his ſeat by a vote of the houſe that Charles Price eſq. was duly elected. In the beginning of the civil war, Mr. Anneſley inclined to the royal cauſe, and ſat in the parliament held at Oxford in 1643; but afterwards reconciled himſelf ſo effectually to the parliament, that he was taken into their confidence, and appointed to go as a commiſſioner to Ulſter in 1645, where he managed affairs with ſo much dexterity and judgment, that the famous Owen Roe O Neil was diſappointed in his deſigns; and the popiſh archbiſhop of Tuam, who was the great ſupport of his party, and whoſe councils had been hitherto very ſucceſsful, was not only taken priſoner, but his papers ſeized, and his foreign correſpondence diſcovered, whereby vaſt advantages accrued

List of the Long Parliament, 1640.

Carte's Life of the Duke of Ormond, vol. i. p. 535.

crued to the proteſtant intereſt. The parliament had ſent commiſſioners to the duke of Ormond, for the delivery of Dublin, but without ſucceſs; and the ſtate of affairs making it neceſſary to renew their correſpondence with him, they made choice of a ſecond committee, and Mr. Anneſley was placed at the head of this commiſſion. The commiſſioners landed at Dublin the 7th of June, 1647; and they proved ſo ſucceſsful in their negociations, that in a few days a treaty was concluded with the lord lieutenant, which was ſigned on the 19th of that month, and Dublin was put into the hands of the parliament. When the commiſſioners got the ſupreme power into their hands, they were guilty of many irregularities: Mr. Anneſley diſapproved of their conduct, but could not hinder them from doing many things contrary to his judgment: being therefore diſpleaſed with his ſituation, he returned ſpeedily to England, where he found all things in confuſion. After the death of Cromwel, Mr. Anneſley, though he doubted whether the parliament was not diſſolved by the death of the king, reſolved to get into the houſe if it was poſſible; and he behaved in many reſpects in ſuch a manner as ſhewed what his real ſentiments were, and how much he had the reſettling of the conſtitution at heart. In the confuſion which followed he had little or no ſhare, being truſted neither by the parliament nor army. But when things began to take a different turn, by the reſtoring the ſecluded members to their ſeats, February 21, 1660, Mr. Anneſley was choſen preſident of the council of ſtate, having at that time a correſpondence with his majeſty king Charles II. then in exile.

Ibid.

Clarendon's Hiſt. of the Rebellion in Ireland, p. 71.

Soon after the reſtoration, Mr Anneſley was created earl of Angleſey: in the preamble of the patent, notice is taken of the ſignal ſervices rendered by him in the king's reſtoration. He had always a conſiderable ſhare in the king's favour, and was heard with great attention both at council and in the houſe of lords. In 1667, he was made treaſurer of the navy; and on the 4th of February, 1671-2, his majeſty in council was pleaſed to appoint the duke of Buckingham, the earl of Angleſey, the lord Holles, the lord Aſhley Cooper, and Mr. ſecretary Trevor, to be a committee to peruſe and reviſe all the papers and writings concerning the ſettlement of Ireland, from the firſt to the laſt, and to make an abſtract thereof in writing; and accordingly, on the 12th of June, 1672, they made their report at large, which was the foundation of a commiſſion, dated the 1ſt of Auguſt, 1672, to prince Rupert, the dukes of Buckingham and Lauderdale, earl of Angleſey, lords

Dugdale's Baronage, vol. ii. p. 476.

Collins's Peerage; vol. ii. p. 340.

lords Aſhley and Holles, ſir John Trevor, and ſir Thomas Chicheley, to inſpect the ſettlements of Ireland, and all proceedings thereunto. In the year 1673, the earl of Angleſey had the office of lord privy ſeal conferred upon him. In October 1680, his lordſhip was charged by one Dangerfield in an information delivered upon oath, at the bar of the houſe of commons, with endeavouring to ſtifle evidence with relation to the popiſh plot, and to promote the belief of a preſbyterian one. The uneaſineſs he received from this attack, did not hinder him from ſpeaking his opinion freely of thoſe matters in the houſe of lords, particularly in regard to the Iriſh plot. In 1680, the earl of Caſtlehaven wrote Memoirs concerning the Affairs of Ireland, wherein he was at ſome pains to repreſent the general rebellion in Ireland, in the lighteſt colours poſſible, as if it had been at firſt far from being univerſal, and at laſt rendered ſo by the meaſures purſued by ſuch as ought to have ſuppreſſed the inſurrection. The earl of Angleſey having received theſe Memoirs from their author, thought fit to write ſome animadverſions upon them, in a letter to the earl of Caſtlehaven, wherein he delivered his opinion freely in reſpect to the duke of Ormond and his management in Ireland. The duke expoſtulated with the lord privy ſeal on this ſubject, by letter, to which the earl replied (*a*): In

See his Narrative, publiſhed by order of the houſe of commons.

Memoirs, Lond. 1680. 12mo.

(*a*) That from the duke to the earl of Angleſey was dated from Dublin, November 12, 1681, and ran thus:

"My lord,

IT is now, I think, more than a year ſince I firſt ſaw a little book, written by way of letter, called Obſervations and Reflections on my Lord of Caſtlehaven's Memoirs; wherein, though there are ſome things that might lead the reader to believe that your lordſhip was the author, yet there are many more I thought impoſſible ſhould come from you; for it affirms many matters of fact poſitively, which are eaſily and authentically to be diſproved; and from thoſe matters of fact, groſsly miſtaken, it deduces conſequences, raiſes inferences, and ſcatters glances injurious to the memory of the dead, and the honour of ſome living. Among thoſe that, by the bleſſing of God, are yet living, I find myſelf worſt treated. Twenty years after the king's reſtoration, and forty after the beginning of the Iriſh rebellion, as if it had been all that while reſerved for me, and for ſuch times as theſe we are fallen into, when calumny (though the matter of it be never ſo groundleſs and improbable) meets with credulity; and when liberty is taken to aſperſe men, and repreſent them to the world under the monſtrous and odious figures of papiſts, or popiſhly affected; not becauſe they are ſo thought by thoſe that employ the repreſenters, but becauſe they are known to be too good proteſtants, and too loyal ſubjects, to join in the deſtruction of the crown and church: beſides, the treatiſe came forth, and muſt have been written, when I had but lately received repeated aſſurances of the continuance of your lordſhip's friendſhip to me; wherein, as in one of your letters you are pleaſed to ſay, you had never made a falſe ſtep: for theſe reaſons

In 1682, the earl drew up a very particular remonſtrance, and preſented it to his majeſty king Charles II. it was very warm

reaſons I was not willing to believe that book to be of your lordſhip's compoſing, and hoped ſome of the ſuborned libellers of the age had endeavoured to imitate your lordſhip, and not you them: but I was, a while after, firſt by my ſon Arran, and afterwards by the bearer, ſir Robert Reading, aſſured your lordſhip had owned to them, that the piece was your's, but profeſſed the publication to be without your order; and that you did not intend to do, or think that you had done me any injury or prejudice. If your lordſhip really thought ſo, the publication might have been owned as well as what was publiſhed; but then let the world judge whether pen, ink, and paper are not dangerous tools in your hands? When I was thus aſſured your lordſhip was the author, it coſt me ſome thoughts how to vindicate truth, my maſter the late king, myſelf, my actions, and family, all reflected on, and traduced by that pamphlet: I found myſelf engaged in the ſervice of our preſent king, and that in a time of difficulty and danger, and in ſuch times, for the moſt part, it has been my lot to be employed in public affairs; and though I had not been ſo taken up, yet I well knew the writing upon ſuch occaſions is no more my talent, than it is my delight; and, to ſay truth, my indiſpoſition to the exerciſe might help to perſuade me, that the book, though honoured with your lordſhip's name, would, after it had performed its office in coffee-houſes, and ſerved your lordſhip's deſign in that conjuncture, expire, as writings of that nature and force uſually do: and here I reſted without troubling myſelf, or any body elſe, with animadverſions on your lordſhip's miſtakes, which are ſo many and ſo obvious, that I wonder how you could fall into them. I will add to this, that I have been in expectation that by this time your Complete Hiſtory would have come forth; wherein, if I may judge by the pattern, I have juſt cauſe to ſuſpect that neither the ſubject, or myſelf, will be more juſtly dealt with, than in that occaſional eſſay; and I would have been glad to have ſeen all my work before me, in caſe I ſhould think fit to make a work of it. The delay of your publiſhing that hiſtory, and the conſideration of your lordſhip's age and mine, are the occaſions of this letter; whereby I inform you, that as no man now alive is better able than I am, to give an account of the principal tranſactions during the rebellion in Ireland, ſo no man is poſſeſſed of more authentic commiſſions, inſtruments, and papers, all which, or tranſcripts of them, you might have commanded before you ſet forth your reflections. But, poſſibly, to have ſtayed for them, might have loſt you a ſeaſonable opportunity of publiſhing your abhorrence of the Iriſh rebellion, and your zeal againſt popery. What your lordſhip might then have had, you may yet have; becauſe I had rather help to prevent than detect errors: but then I muſt firſt know to what particular part of your hiſtory you deſire information, and how you deliver thoſe parts to the world, and to poſterity. If after this offer, your lordſhip ſhall proceed to the concluſion, and publication of your hiſtory, and not accept of it, I muſt, beforehand, appeal from you, as from an incompetent judge of my actions, and a partially engaged and unfaithful hiſtorian.

ORMOND.

The earl of Angleſey's Anſwer was as follows:

"My lord,

YOUR grace's of the 12th of November, I received towards the end of that month, and was not a little ſurprized,

warm and loyal, yet it was far from being well received (*b*). It was not however thought proper to remove him from his high

surprized, after being threatned above a year with your grace's anſwers to the Obſervations and Reflections on my Lord Caſtlehaven's Memoirs, which your grace takes notice you had ſeen above a year before, to find them only moſt ſatirically burleſqued, and my intentions in writing of them moſt unnaturally miſinterpreted and miſjudged, without giving inſtance of any one particular, which could ſo much tranſport your grace, or intereſt you to judge of a letter of mine to another, with ſo much invective heat and miſtake. Your grace's letter, therefore, conſiſting only of generals, I can no otherwiſe adapt my anſwer (after a moſt ſerious reviſion of my book upon this occaſion) but by giving the reverſe of your grace's ſtrained and erroneous affirmatives, by my plain and true negatives; till your grace ſhall adminiſter occaſion, by communicating the particular animadverſions your grace hath been ſo long (as I hear) about. The reaſons leading your grace to believe it impoſſible I ſhould be the author of that diſcourſe, I cannot admit, though they import a fair opinion of me; and that in the beginning of your letter, your grace had better thoughts than when your hand was in and heated. I do therefore abſolutely deny that I affirm any matter of fact poſitively, in that book, which are eaſily, or authentically (or at all) to be diſproved. Or that, from thoſe matters of fact groſsly miſtaken, it deduces conſequences, raiſes inferences, and ſcatters glances injurious to the memory of the dead, and the honour of ſome living, among which your grace finds yourſelf worſt treated. This being ſo, your grace's unjuſt inferences from the time of its writing, and the miſjudging the deſign of the author, give no countenance or occaſion to your grace's rhetorical character of the times; though I join in all, but the opinion your grace ſeems to have taken up, that there is a plot (other than that of the papiſts) to deſtroy the crown and church; a diſcovery worthy the making, if your grace knows and believes what you write: but how I am concerned to have it mentioned to me, I know not; your grace can beſt tell what you intend to inſinuate thereby. Theſe are your grace's reaſons why you were not willing to believe that book of my compoſing; yet you cannot leave me without a ſting, in expreſſing the hopes which ſucceeded them, viz. that ſome of the ſuborned libellers of the age had endeavoured to imitate me, and not I them. Whether I ſhould imitate ſuborned libellers, or they me, would be all one for my reputation; becauſe I were groſsly criminal in the firſt, and muſt have been ſo before in your grace's opinion, or they could not imitate me in the ſecond: your grace will want inſtances in both, except this of your own making; and therefore therefore there muſt be ſome other reaſon why your grace did not believe (if really you did not) that diſcourſe to be of my compoſure. But this admitted for truth (as it is undoubtedly), your grace, in the next place, calls the world to judge whether pen, ink, and paper are not dangerous tools in my hands: I remember the times, when they were ſerviceable to the king's reſtoration, and conſtant ſervice of the crown, or craved in aid by your grace, that you did not account them ſo; and it is much to my ſafety that they are not ſo in your grace's hands, though I find them as ſharp there as in any man's alive. Your grace being at length aſſured I was the author, your next care was to ſpend ſome thoughts to vindicate truth, the late king, yourſelf, your actions, and your family, all reflected upon and traduced (as your grace is pleaſed to fancy) by that pamphlet. But your grace had no cauſe to trouble your thoughts

high office on this account; but the duke of Ormond was prevailed upon to exhibit a charge against him, on account of his

thoughts with such vindications, unless you could shew where, in that book, they are reflected upon and traduced; no such thing occurring to me (upon the strictest revisal), or ever shall be objected to me with justice and truth. After your grace hath brought it to the coffee-houses, where I believe it never was, till your grace preferred it to that office) and where you have doomed it to expire, as writings of that nature and force use (you say) to do, (for which I shall not be at all concerned) you rested, without troubling yourself or any body else with animadversions upon my mistakes, which your grace is pleased to say, are so many and so obvious (though you name none, nor do they occur to others) that you wonder how I could fall into them. If your grace believes yourself in this, you seem to have forgot the long time you spent in considering and animadverting upon that despicable pamphlet, with your labours whereon I was threatened by some of your grace's relations for many months; and your grace hath redeemed the delay by the virulent general reflections you have now sent me, which yet I doubt not will evaporate or shrink to nothing, when your grace shall seek for instances to back them, whereof if you can find any, I claim in justice they may be sent me. Your grace adds, that you have been in expectation, that by this time my Complete History would have come forth, wherein (if you may judge by the pattern) your grace saith, you have just cause to suspect that neither the subject, nor yourself, will be more justly dealt with than in that occasional essay; and therefore offer me all the helps of authentic commissions, transactions, and and papers your grace is possessed of, whereof you inform me none hath more. This is an anticipating jealousy, which no man living can have ground for; and when my History shall be completed (which is now delayed for these assistances your grace is so well able, and so freely offers to afford me) though my weakness may be exposed, my integrity and impartiality shall appear, and your unjust suspicion will, I doubt not, cease, if truth may be welcome to you, and not accounted one of the dangerous instruments in my hand; by which having incurred your anger and enmity in the first essay, I have slender hopes to be more acceptable in the second; though I resolve to hold to the first approved law of a good and faithful historian, which is, that he should not dare to say any thing that is false, and that he dare not but say any thing that is true; that there be not so much as suspicion of favour or hatred in his writings. And this might give a supersedeas to your grace's unreasonable appeal before a gravamen, though I never intended, by relating the truth of things past, to become a judge of your grace's or any other man's actions, but barely res gestas narrare, for the information, correction, and instruction of this age and posterity. Your grace desiring to know to what particular parts of my history I would have information, I shall only mention these: the intrigues of the cessation and commissions for them, and the two peaces of 1646 and 1648, forced upon the king by the rebellious Irish; the grounds and transactions about depriving sir William Parsons from being one of the lords justices, and then dismissing him, sir Adam Loftus vice-treasurer, sir John Temple master of the rolls, sir Robert Meredith chancellor of the exchequer, etc. from the council-table; the mystery of Glamorgan's peace, and his punishment, the several ungrateful expulsions of your grace by the confederate Roman catholics; the passages concerning the parliament's present of a

jewel

his Reflections on the Earl of Caſtehaven's Memoirs. This produced a ſharp conteſt betwixt theſe two peers, which ended in the earl of Angleſey's loſing his place of lord privy ſeal, though his enemies were forced to confeſs, that he was hardly and unjuſtly treated. After this diſgrace, the earl remained pretty much at his country-ſeat at Blechingdon, in Oxfordſhire, where he devoted his time to his ſtudies, and meddled very little with public affairs. However he got into favour again, in the reign of king James II. and it is generally believed he would have been appointed lord chancellor of Eng-

jewel to your grace: the battles, reliefs, ſieges, and chief encounters in your grace's time: the proceedings between your grace and the Roman catholic aſſembly of the clergy in 1666, with the commiſſion for their ſitting: the plot for ſurprizing the caſtle of Dublin, in which Warren and others were concerned, with the examinations, and what offenders were executed, etc. and any thing elſe your grace judgeth of import to have conveyed to poſterity. Other parts of the Hiſtory ſhall be propoſed to your grace in my progreſs, and before I put my laſt hand to it, with a reſolution, that though I may have been ſometimes miſtaken in judgment, yet as I never did promote the report of a matter of fact, which I knew to be falſe, ſo I never would. Which I am induced the rather to mention, becauſe your grace ſaith, you had rather help to prevent than to deteſt errors.

ANGLESEY.

(b) This memorial was intitled, The Account of Arthur Earl of Angleſey, Lord Privy Seal to your moſt excellent Majeſty, of the true State of your Majeſty's Government and Kingdoms, April 27, 1682. In one part whereof he ſays, "the fatal cauſe of all our miſchiefs, preſent or apprehended, and which may raiſe a fire, which may burn and conſume to the very foundations, is the unhappy perverſion of the duke of York (the next heir to the crown) in one point of religion; which naturally raiſes jealouſy of the power, deſigns, and practices of the old enemies of our religion and liberties, and undermines and emaſculates the courage and conſtancy even of thoſe and their poſterity, who have been as faithful to, and ſuffered as much for the crown, as any the moſt pleaſed or contented in our impending miſeries can pretend to have done." He concludes with theſe words, "Tho' your majeſty is in your own perſon above the reach of law, and ſovereign of all your people, yet the law is your maſter and inſtructor how to govern; and that your ſubjects aſſure themſelves, you will never attempt the enervating that law by which you are king, and which you have not only by frequent declarations, but by a ſolemn oath upon your throne, been obliged, in a moſt glorious preſence of your people, to the maintenance of; and that therefore you will look upon any that ſhall propoſe or adviſe to the contrary, as unfit perſons to be near you; and on thoſe who ſhall perſuade you it is lawful, as ſordid flatterers, and the worſt and moſt dangerous enemies you and your kingdoms have. What I ſet before your majeſty, I have written freely, and like a ſworn faithful counſellor; perhaps not like a wiſe man, with regard to myſelf, as they ſtand; but I have diſcharged my duty, and ſhall account it a reward, if your majeſty vouchſafe to read, what I durſt not but write, and which I beſeech God to give a bleſſing to."

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land, if not prevented by his death, which happened April 6, 1686, in the ſeventy-third year of his age. He was perfectly verſed in the Greek and Roman hiſtory, and well acquainted with the ſpirit and policy of thoſe nations. He had ſtudied the laws of his country with ſuch diligence, as to be eſteemed a great lawyer. His writings which are extant (c) are proofs of his learning and abilities, but the largeſt and moſt valuable of all his works was unluckily loſt, or, as ſome ſay, injuriouſly deſtroyed. He was one of the firſt Engliſh peers who diſtinguiſhed himſelf by collecting a fine library, which he did with great care, and at a large expence. But after his deceaſe, all his books were expoſed to ſale. At this ſale the diſcovery was made of the earl's famous memorandum, in the blank leaf of an Εἰκὼν Βασιλικὴ, according to which, it was not king Charles I. but biſhop Gauden who was the author of this performance, which produced a long controverſy.

Collins's Peerage, vol. ii. p. 342.

(c) His lordſhip publiſhed in his life-time the following pieces:

1. Truth unveiled, in behalf of the Church of England; being a Vindication of Mr. John Standiſh's Sermon, preached before the King, and publiſhed by his Majeſty's Command: London, 1676, quarto. To which is added, A ſhort Treatiſe on the Subject of Tranſubſtantiation.

2. A Letter from a Perſon of Honour in the Country, written to the Earl of Caſtlehaven; being Obſervations and Reflections on his Lordſhip's Memoirs concerning the Wars of Ireland: London, 1681, octavo.

3. A true Account of the whole Proceedings between James Duke of Ormond and Arthur Earl of Angleſey, before the King and his Council, etc. London, 1682, folio.

4. A Letter of Remarks upon Jovian, London, 1683, quarto.

Beſides theſe, he wrote many other things, ſome of which were publiſhed after his deceaſe; as,

5. The Privileges of the Houſe of Lords and Commons, argued and ſtated in two Conferences between both Houſes, April 19 and 22, 1671. To which is added, A Diſcourſe, wherein the Rights of the Houſe of Lords are truly aſſerted; with learned Remarks on the ſeeming Arguments and pretended Precedents offered at that Time againſt their Lordſhips.

6. The King's Right of Indulgence in ſpiritual Matters, with the Equity thereof aſſerted; London, 1688, quarto.

7. Memoirs, intermixt with moral, political, and hiſtorical Obſervations, by way of Diſcourſe, in a Letter to Sir Peter Pett.

ANSELM, archbiſhop of Canterbury in the reigns of William Rufus and Henry I. an Italian by birth, born in the year 1033, at Aoſt, a town belonging to the duke of Savoy. After having travelled for ſome time in France, he took the monaſtic habit in the abbey of Becc, in Normandy, of which Lanfranc, afterwards archbiſhop of Canterbury, was then prior. Three years after, when Lanfranc was made abbot

of Caen, Anſelm ſucceeded him in the priory of Bece; and when Herluin, abbot of that monaſtery, died, Anſelm was promoted to the abbacy. In the year 1092, Anſelm came over to England, and ſoon after his arrival, William Rufus nominated him to the ſee of Canterbury, which he was with much difficulty prevailed upon to accept; he was conſecrated with great ſolemnity on the 4th of December, 1093. Soon after his conſecration, the king having a deſign to take the duchy of Normandy from his brother Robert, and endeavouring to raiſe what money he could for that purpoſe, Anſelm made him an offer of five hundred pounds, which the king, thinking too little, refuſed to accept, and the archbiſhop thereby fell under his majeſty's diſpleaſure. The next year, the king being ready to embark for Normandy, Anſelm waited on him, and deſired leave to convene a national ſynod; but the king refuſed his requeſt, and treated him very harſhly, whereupon the archbiſhop and his retinue withdrew from court. Another cauſe of the miſunderſtanding between the king and the archbiſhop, was Anſelm's deſiring leave to go to Rome, to receive the pall from pope Urban II. whom the king of England did not acknowledge as pope, being in the intereſt of his competitor Guibert. Soon after, the biſhops, being influenced by the court, threw up their canonical obedience, and renounced Anſelm for their archbiſhop (*a*). Anſelm thereupon deſired a paſſport, to go abroad till the preſent miſunderſtandings could be made up; but the king refuſed this requeſt: he conſented, however, that there ſhould be a ſuſpenſion of the affair from March to Whitſuntide. But before the expiration of this term, he broke through this agreement, and baniſhed ſeveral clergymen who were in the intereſt of Anſelm. The biſhops having in vain endeavoured to ſoften Anſelm into a compliance, the king, by the advice of his great men, at length received him into favour upon his own terms: and becauſe Anſelm perſiſted in refuſing to receive the pall from the king's hands, it was at laſt agreed, that the pope's nuncio, who had brought the pall into England, ſhould carry it down to Canterbury, and lay it upon the altar of the cathedral, from whence Anſelm was to receive it, as if it had been put into his hands by St. Peter himſelf. Anſelm accordingly went to Canterbury,

Eadmeri Cantuar. Hiſt. novorum, Lond. 1623. lib. i. p. 20.

Ibid. p. 22.

(*a*) The king would have had them to have brought him to his trial, and depoſed him in the council; but the biſhops would not carry their reſentment ſo far. It is remarkable, that when the king applied to the temporal nobility, to follow the example of the biſhops, and diſclaim Anſelm, they unanimouſly refuſed to do it. Eadmer, ubi ſupra, p. 30.

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and received the pall with great ſolemnity. Some time after, however, the king having marched his forces into Wales, took an opportunity of quarreling again with Anſelm, pretending not to be ſatisfied with the quota the archbiſhop had furniſhed for that expedition. Eadmer, lib. ii. p. 33.

Anſelm finding himſelf too weak to oppoſe the corruptions of the times, reſolved to go in perſon to Rome, to conſult the pope; but the king, to whom he applied for leave to go out of the kingdom, refuſed his requeſt: the archbiſhop, however, being determined upon the voyage, embarked at Dover. As ſoon as the king heard Anſelm had croſſed the Channel, he ſeized upon the archbiſhopric. Anſelm got ſafe to Rome, and was honourably received by the pope, whom he accompanied to his country-ſeat near Capua; and here he wrote a book concerning the incarnation of our Saviour. The pope wrote to the king, enjoining him, by his authority, to reinſtate Anſelm in all the profits and privileges of his ſee. Anſelm was very ſerviceable to his holineſs in the council of Bari, held to oppoſe the errors of the Greek church, with reſpect to the proceſſion of the Holy Ghoſt. In this ſynod, he anſwered the objections of the Greeks in ſuch a manner, that he ſilenced them, and gave general ſatisfaction to the weſtern church. The pope upon this occaſion gave him the title of "alterius orbis papa," i. e. pope of the other world, meaning England. After the ſynod of Bari was ended, the pope and Anſelm returned to Rome, where an embaſſador from England was arrived, in order to diſprove Anſelm's allegations and complaints againſt his maſter; and partly by preſents, and partly by promiſes, he got the court of Rome to deſert Anſelm (*b*). The archbiſhop perceiving how matters ſtood, would have gone to Lyons, but the pope would not part with him; and in order to ſooth him after his diſappointment, he lodged him in a noble palace, where he made him frequent viſits; and a council being ſummoned about this time to ſit at Rome, Anſelm had a very honourable ſeat aſſigned him and his ſucceſſors, this being the firſt time of an archbiſhop of Canterbury's appearing at a Roman ſynod. When the council broke up, Anſelm immediately left Rome, and returned to Lyons, where he ſtayed Ibid. p. 423 44. Ibid. p. 52. W. Malmſb. de Geſtis Pontif. Ang. lib. i. p. 223.

(*b*) This affair is briefly mentioned by Eadmer; but William of Malmſbury enlarges with more freedom on the behaviour of the court of Rome: he tells us, the pope was under ſome difficulty about the matter; that for ſome time his holineſs hung in ſuſpence between conſcience and intereſt, but was at laſt over-balanced by the conſideration of a good preſent. De Geſtis Pontif. Angl. lib. i. p. 223.

till he heard of the death of king William and pope Urban, which happened not long after his removal to that city.

Anſelm's Collect. of Letters, lib. iii. epiſt 41. and Collect. of Records, n. 14 at the end of his Eccleſ. Hiſt. vol. i.

Henry I. having ſuccceded to the throne of England, reſtored the ſees of Canterbury, Wincheſter, and Saliſbury, which had been ſeized by his predeceſſor, and invited Anſelm to return to his archbiſhopric. Upon his arrival in England, he was received with extraordinary reſpect by the king and people; but when it was required that he ſhould be re-inveſted by the king, and do the cuſtomary homage of his predeceſſors, he refuſed to comply, alledging the canons of the late ſynod at Rome, about inveſtitures (c). The king was not a little diſguſted at Anſelm's non-compliance; it was agreed, however, that the diſpute ſhould reſt till the Eaſter following, and in the mean time ſome perſons were to be ſent to Rome, to try if they could perſuade the pope to diſpenſe with the canons of the late ſynod, in relation to inveſtitures. About this time Anſelm ſummoned a ſynod at Lambeth, on occaſion of the king's intended marriage with Maud, or Matilda, eldeſt daughter of Malcolm king of Scotland; and here it was determined, that the king might lawfully marry that princeſs, notwithſtanding ſhe was generally reported to be a nun, having worn the veil, and having had her education in a religious houſe.

Eadmer, lib. iii. p. 55.

The perſons deputed by the king and the archbiſhop to Rome, when they returned, brought with them a letter to his majeſty from the pope, wherein his holineſs abſolutely refuſes to diſpenſe with the canons concerning inveſtitures. The king, on his part, reſolved not to give up what had hitherto been accounted part of his prerogative; and thus the miſunderſtanding ſtill continued between the king and Anſelm. The majority of the biſhops and nobility were on the king's ſide, and ſome of them preſſed his majeſty to break entirely with the ſee of Rome. However it was not thought adviſeable to proceed to an open rupture without making a further trial for an accommodation: the king accordingly ſent deputies to his holineſs, to try to prevail with him to recede from his declaration; but he proteſted that he would ſooner loſe his life than cancel the decrees of the holy fathers; and he ſignified his reſolution by letters to the king and Anſelm. The next year a national ſynod was held under Anſelm at St. Peter's, Weſtminſter, at which the king

(c) This ſynod excommunicated all lay perſons who ſhould give inveſtitures for abbeys or cathedrals, and all eccleſiaſtics who ſhould receive inveſtitures from lay hands, or came under the tenure of homage for any eccleſiaſtical promotion, were put under the ſame cenſure. William of Malmſbury, ubi ſupra.

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and moſt of the nobility were preſent. The year following, the king relented ſomewhat in favour of Anſelm, and he deſired him to take a journey to Rome, to try if he could perſuade the pope to relax. The pope, however, perſiſted in refuſing the king the right of inveſtiture; but at the ſame time he wrote a very reſpectful letter to the king, earneſtly deſiring to wave the conteſt, and promiſing all poſſible compliance in other matters. Anſelm having left the court of Rome, returned to Lyons, and during his ſtay here, the king ſent another embaſſy to Rome, to try to prevail with the pope to bring Anſelm to a ſubmiſſion. But the pope could not be gained; and he excommunicated ſome of the Engliſh court, who had diſſuaded the king from parting with the inveſtitures, but he declined paſſing any cenſure againſt his majeſty. Ibid. p. 64. Ibid. p. 78, 79.

Anſelm perceiving the court of Rome dilatory in her proceedings, removed from Lyons, and made a viſit to the counteſs Adela, at her caſtle in Blois. At this lady's interceſſion, the king, when he came to Normandy, agreed to have a meeting with Anſelm, who accordingly waited upon his majeſty, at a caſtle called l'Aigle, where the king reſtored to him the revenues of the archbiſhopric; but would not permit him to come to England, unleſs he would comply in the affair of the inveſtitures: which Anſelm refuſing to do, he continued in France, till the matter was laid again before the pope. And now the Engliſh biſhops, who had taken part with the king againſt Anſelm, began to change their minds, as appears by their letter directed to Anſelm in Normandy, wherein they preſs him to come over with all ſpeed, promiſing to ſtand by him, and to pay him the regard due to his character. Anſelm expreſſed his ſatisfaction at this behaviour of the biſhops, but he acquainted them it was not in his power to return, till he was farther informed of the proceedings of the court of Rome. At length the embaſſadors returned from Rome, and brought with them a deciſion more favourable than the former; and though his holineſs would not give up the point of inveſtitures, yet he diſpenſed ſo far as to give the biſhops and abbots leave to do homage for their temporalities. The king being highly pleaſed with this condeſcenſion of the pope, ſent to invite Anſelm to England; but the meſſenger finding him ſick, his majeſty himſelf went over to Normandy, and made him a viſit at the abbey of Becc, where all differences were perfectly adjuſted. When Anſelm recovered from his ſickneſs, he embarked for England, where he was received with extraordinary marks of civility and kindneſs. Ibid. p. 80. Ibid. lib. iv. p. 84. and Mr. Collier's Collection of Records, numb. 15. at the end of his Eccleſiaſt. Hiſt vol. i. See this affair of the inveſtitures fully diſcuſſed in Rapin's Hiſt. of Eng. lib. vi. State of the church.

kindneſs. After his arrival, nothing remarkable happened in the life of this great prelate, excepting his diſpute with Thomas archbiſhop of York, who in conjunction with the chapter of York, endeavoured to throw off the dependency on the ſee of Canterbury.

Eadmer, p. 97.

Before the determination of this diſpute, Anſelm died at Canterbury, in the ſeventy-ſixth year of his age, and ſeventeenth of his prelacy, on the 21ſt of April, 1109. He was author of ſeveral pieces. The largeſt editions of his works is that publiſhed by father Gerberon: it is divided into three parts; the firſt contains dogmatical tracts, and is intitled Monologia; the ſecond contains practical and devotional tracts; the third part takes in Anſelm's letters, in four books: but we ſhall give a particular liſt of his works in a note (*d*).

Malmſbury

(*d*) 1. Epiſtolarum, libri iv. Four Books of Letters.

2. Monologium, ſeu ſoliloquium. A Monology, or Soliloquy.

3. Proſologium, ſeu alloquium. A Proſology, or Addreſs.

4. Liber incerti autoris pro inſipiente adverſus Anſelmi Proſologium. The Book of an uncertain Author, for the Fool, againſt Anſelm's Proſologium.

5. Liber contra inſipientem, ſeu apologeticus adverſus librum precedentem. An Apology againſt the Fool, in anſwer to the foregoing Book.

6. Dialogus de veritate. A Dialogue concerning Truth.

7. Dialogus de libero arbitrio. A Dialogue concerning free Will.

8. Dialogus de caſu diaboli. A Dialogue concerning the Fall of the Devil.

9. Diſputatio dialectica de grammatica. A logical Diſputation concerning Grammar.

10. Tractatus de ſacramento altaris, ſeu de corpore et ſanguine Domini. A Treatiſe concerning the Sacrament of the Altar, or of the Body and Blood of our Lord.

11. Liber de fide, ſeu de Incarnatione Verbi. A Treatiſe concerning Faith, or of the Incarnation of the Word.

12. De nuptiis conſanguineorum. Of the Marriages of thoſe who are akin by blood.

13. Libri ii. contra gentiles, cur Deus homo. Two Books againſt the Heathens, ſhewing why God was made Man.

14. De proceſſione Spiritus Sancti, contra Græcos. Of the Proceſſion of the Holy Ghoſt, in Oppoſition to the Greeks.

15. De conceptu Virginali activo, et peccato originali. Of the Virgin's active Conception, and of original Sin.

16. Fragmenta variorum Anſelmi tractatuum de conceptu Virginali paſſivo. Fragments of divers Treatiſes, written by Anſelm, concerning the Virgin's paſſive Conception.

17. De tribus Walleranni queſtionibus ac præſertim de fermento et azymo. Of Walleran's three Queſtions, and eſpecially of Leaven and Unleaven.

18. De ſacramentorum diverſitate. Of the Difference of the Sacraments.

19. Concordia preſcientiæ, prædeſtinationis, et gratiæ cum libertate. Preſcience, Predeſtination, and Grace conſiſtent with Free-will.

20. Liber de voluntate Dei. A Treatiſe concerning the Will of God.

21. Meditationum libri x. Ten Books of Meditations.

22. Liber de ſalute animæ. A Treatiſe concerning the Salvation of the Soul.

23. Medi-

Malmſbury tells us, "that Anſelm was a perſon of great ſtrictneſs and ſelf-denial: and his temper and ſedateneſs were ſuch, that he was never heard to utter the leaſt reproachful word." He was the firſt archbiſhop who reſtrained the Engliſh clergy from marrying: this was done in the national ſynod held at Weſtminſter in 1102, the fourth canon of which provides, that no archdeacon, prieſt, deacon, or canon ſhould be allowed to marry, or live with his wife already married. Anſelm was canonized in the reign of Henry VII. at the inſtance of cardinal Morton, then archbiſhop of Canterbury.

Henry of Huntingd. Hiſtor. lib. xviii. fol. 27. Gul. Malmſ. lib. i. p. 223.

23. Meditatio ad ſororem de beneficiis Dei. A Meditation on the Mercies of God, addreſſed to his ſiſter.

24. Meditatio de paſſione Chriſti. A Meditation on the Paſſion of Chriſt.

25. Alloquia cæleſtia, ſive faculæ piorum affectuum, etc. Heavenly Addreſſes, pious Breathings, etc.

26. Mantiſſa meditationum et orationum in quinque partes tributa. Additional Meditations and Orations, in five Parts.

27. Hymni et pſalterium in commemoratione Deiparæ. Hymns and a Pſalter in Commemoration of the Mother of God.

28. Liber de excellentia glorioſæ Virginis Mariæ. A Treatiſe on the Excellence of the glorious Virgin Mary.

29. Liber de quatuor virtutibus B. Mariæ, ejuſque ſublimitate. A Treatiſe concerning the four Virtues of the bleſſed Virgin, and her Sublimity.

30. Paſſio SS. Guigneri ſive Fingaris, Pialæ, et Sociorum. The Paſſion of St. Guigner or Fingar, St. Piala, and their Companions.

31. Liber exhortationum ad contemptum temporalium, et deſiderium æternorum. A Book of Exhortations to the Contempt of Things that are temporal, and a Deſire after thoſe that are eternal.

32. Admonitio pro moribundo. A Warning for a ſick Man.

33. Paræneſis ad virginem lapſam. An Exhortation to a lapſed Virgin.

34. Sermo ſive liber de beatitudine. A Diſcourſe on Happineſs.

35. Homilia in illud, Introiit Jeſus in quoddam caſtellum. An Homily on Jeſus's entering into a certain Caſtle.

36. Homiliæ in aliquot Evangelia. Homilies on ſome of the Goſpels.

37. Carmen de contemptu mundi, et alia carmina. A Poem on the Contempt of the World, and other Poems.

There are ſome other pieces aſcribed to Anſelm in the edition of Cologn, 1612; and in the edition of Lyons, 1630: but they are generally thought ſuppoſititious.

ANTONIANO (Silvio) a man of great learning, who raiſed himſelf from a low condition by his merit; his parents being ſo far from being able to ſupport him in his ſtudies, that they themſelves ſtood in need of charity. It has been ſaid that he was not born in wedlock, but Joſeph Caſtalio, who wrote his life, has proved the contrary. He was born at Rome in the year 1540. He made a quick and moſt ſurprizing progreſs in his ſtudies, for when he was but ten years old, he could make verſes upon any ſubject propoſed to him, and theſe ſo excellent, though pronounced extempore, that

Nic. Eryth. Pinacoth. 2 cap. 167.

even a man of genius could not compoſe the like without a good deal of time and pains. There was a proof given thereof at the table of the cardinal of Piſa, when he gave an entertainment one day to ſeveral other cardinals. Alexander Farneſe taking a noſegay, gave it to this youth, deſiring him to preſent it to him of the company, whom he thought moſt likely to be pope: he preſented it to the cardinal of Medicis, and made an eulogium upon him in verſe. This cardinal, who was pope ſome years afterwards, under the name of Pius IV. imagined this was all a contrivance, and that the poem had been prepared before hand with a great deal of art, by way of ridicule upon him; he ſeemed extremely nettled at it, but the company proteſted, that it was an extempore performance, and requeſted him to make a trial of the boy; he did ſo, and was convinced of the extraordinary talents of the youth, who compoſed elegant verſes upon any ſubject propoſed to him (*a*). The duke de Ferrara coming to Rome, to congratulate Marcellus II. upon his being raiſed to the pontificate, was ſo charmed with the genius of Antoniano, that he carried him to Ferrara, where he provided able maſters to inſtruct him in all the ſciences. From thence he was ſent for by Pius IV. who recollecting the adventure of the noſegay, when he was raiſed to St. Peter's chair, made enquiry for the young poet; and having found him out, brought him to Rome, and gave him an honourable poſt in his palace. Some time after, he made him profeſſor of the belles lettres, in the college at Rome. Antoniano filled this place with ſo much reputation, that on the day when he began to explain the oration pro Marco Marcello, he had a vaſt crowd of auditors, and among theſe no leſs than five and-twenty cardinals. He was afterwards choſen rector of the college; and after the death of Pius IV. being ſeized with a ſpirit of devotion, he joined himſelf to Philip Neri, and accepted the office of ſecretary to the ſacred college, offered him by Pius V. which he executed for five-and-twenty years with the reputation of an honeſt and able man. He refuſed a biſhopric which Gregory XIV. would have given him, but he accepted the office of ſecretary to the briefs, offered him by Clement VIII. who made him his chamberlain, and afterwards a cardinal. It is reported, that cardinal Alexander de Montalto, who had behaved a little too haughtily

(*a*) Father Strada tells us, that as the cardinal of Medicis was thinking upon a ſubject to propoſe to him, the clock in the hall ſtruck; which was the occaſion of his propoſing a clock for the ſubject of his verſes. Proluſ. Acad. iii. lib. 2.

to Antoniano, ſaid, when he ſaw him promoted to the purple, that for the future he would not deſpiſe a man of the caſſock and little band, however low and deſpicable he might appear, ſince it might happen that he whom he had deſpiſed, might not only become his equal, but even his ſuperior. Antoniano killed himſelf by too great fatigue, for he ſpent whole nights in writing letters, which brought on a ſickneſs, whereof he died, in the ſixty-third year of his age. He wrote with ſuch eaſe and fluency, that he never almoſt made any blot or raſure; and it is ſaid of him, that he preſerved the flower of his virginity during his whole life. Ibid. p. 36.

ANTONIDES VANDER GOES (John) an eminent Dutch poet, born at Goes in Zealand, the 3d of April, 1647. His parents were anabaptiſts, people of good character, but of low circumſtances. They went to live at Amſterdam when Antonides was about four years old; and in the ninth year of his age, he began his ſtudies, under the direction of Hadrian Junius and James Cocceius. Antonides took great pleaſure in reading the Latin poets, and carefully compared them with Grotius, Heinſius, etc. By this means he acquired a taſte for poetry, and enriched his mind with noble ideas. He firſt attempted to tranſlate ſome pieces of Ovid, Horace, and other ancients; and having formed his taſte on theſe excellent models, he at length undertook one of the moſt difficult taſks in poetry, to write a tragedy; this was intitled Trazil, or The Invaſion of China. Antonides however was ſo modeſt as not to permit it to be publiſhed. Vondel, who was then engaged in a dramatic piece, which was taken alſo from ſome event that happened in China, read Antonides's tragedy, and was ſo well pleaſed with it, that he declared, if the author would not print it, he would take ſome paſſages out of it, and make uſe of them in his own tragedy, which he did accordingly; and it was reckoned much to the honour of Antonides, to have written what might be adopted by ſo great poet, as Vondel was acknowledged to be, by all good judges. Upon the concluſion of the peace betwixt Great Britain and Holland, in the year 1697, Antonides wrote a piece, intitled Bellona aan band, i. e. Bellona chained, a very elegant poem, conſiſting of ſeveral hundred verſes. The applauſe with which this piece was received, excited him to try his genius in ſomething more conſiderable: he accordingly wrote an epic poem, which he intitled The River Y. The deſcription of this river, or rather lake, is the ſubject of the poem, which is divided into four books; in the firſt the poet gives

Hoogſtraaten's Life of Antonides.

Ibid.

gives a very pompous deſcription of all that is remarkable on that bank of the Y, on which Amſterdam is built. In the ſecond he opens to himſelf a larger field; he begins with the praiſes of navigation, and deſcribes the large fleets which cover the Y, as an immenſe foreſt, and thence go to every part of the world, to bring home whatever may ſatisfy the neceſſity, luxury, or pride of men. The third book is an ingenious fiction; which ſuppoſes the poet all of a ſudden carried to the bottom of the river Y, where he ſees the deity of the river, with his demi-gods and nymphs, adorning and dreſſing themſelves to go to a feaſt, which was to be celebrated at Neptune's court, upon the anniverſary of the marriage of Thetis with Peleus. In the fourth book he deſcribes the other bank of the Y, adorned with ſeveral cities of North Holland; and in the cloſe of the work addreſſes himſelf to the magiſtrates of Amſterdam, to whoſe wiſdom he aſcribes the riches and flouriſhing condition of that powerful city.

Antonides's parents had bred him up an apothecary; but his remarkable genius for poetry ſoon gained him the eſteem and friendſhip of ſeveral perſons of diſtinction, and particularly of Mr. Buiſero, one of the lords of the admiralty at Amſterdam, and a great lover of poetry, who ſent him at his expence to purſue his ſtudies at Leyden, where he remained till he took his degree of doctor of phyſic, and then his patron gave him a place in the admiralty. In the year 1678, Antonides married Suſanna Bermans, a miniſter's daughter, who had alſo a talent for poetry. His marriage was celebrated by ſeveral eminent poets, particularly by the celebrated Peter Francius, profeſſor of eloquence, who compoſed ſome Latin verſes on the occaſion (*a*). Antonides, in the preface to his heroic poem, promiſed the life of the apoſtle Paul, which, like Virgil's Æneid, was to be divided into twelve books;

(*a*) The verſes are as follow:

Calliopen Batavam Batavo conjungere Phœbo,
Et vatem vati nectere gaudet Hymen.
Rottera conjugio quid non ſperabis ab iſto?
Quanta poetarum mox oritura ſeges?
Dotibus ingenii patrem ſi filius æquat,
Quot natos, vates tot dabit iſte torus:
Dotibus ingenii referat ſi filia matrem,
Quot natas, vates tot dabit iſte torus.
Altera Pieridas, proles dabit altera Phœbum;
Parnaſſum referet ingenioſa domus.
At vos æterno ſociati fœdere amantes,
Unum quos ſtudium junxit, et unus amor,
Vivite fælices, et plures reddite Phœbos,
Et plures olim reddite Pieridas.

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but he never finiſhed that deſign, for only a few fragments of it has appeared, and the reaſon he gave for not bringing it to a concluſion, was, that he durſt not meddle with theological ſubjects, being perſuaded, whatever moderation he ſhould obſerve, he muſt diſpleaſe ſome party. After marriage, he did not much indulge his poetic genius; and within a few years he fell into a conſumption, of which he died on the 18th of September, 1684, being then but thirty-ſeven years and a few months old. He is eſteemed the moſt eminent Dutch poet, after Vondel, whom he ſtudied to imitate, and is thought to have excelled in ſweetneſs of expreſſion, and ſmoothneſs of ſtyle, but in accuracy and loftineſs he is greatly inferior to his original. His works have been printed ſeveral times, having been collected by his father Anthony Tanſz. The laſt edition was printed by Nicholas Ten Hoom, at Amſterdam, in the year 1714, in quarto, under the direction of David Van Hoogſtraaten, one of the maſters of the Latin ſchool of that city, who added to it alſo the life of the poet. Ibid.

ANTONINUS PHILOSOPHUS (Marcus Aurelius) the Roman emperor, born at Rome, the 26th of April, in the 121ſt year of the Chriſtian æra. He was called by ſeveral names (*a*), till he was admitted into the Aurelian family, when he took that of Marcus Aurelius Antoninus. Hadrian, upon the death of Cejonius Commodus, turned his eyes upon Marcus Aurelius, but as he was not then eighteen years of age, and conſequently too young for ſo important a ſtation, he fixed upon Antoninus Pius, whom he adopted, upon condition that he ſhould likewiſe adopt Marcus Aurelius. The year after this adoption, Hadrian appointed him quæſtor, though he had not yet attained the age preſcribed by the laws. After the death of Hadrian, Aurelius married Fauſtina, the daughter of Antoninus Pius, by whom he had ſeveral chil- Tillemont Hiſtoire des Empereurs, tom. ii. p. 559. edit. 4de. Bruſſels, 1711.

(*a*) When he was adopted by his grandfather by the father's ſide, he received his name M. Annius Verus; and Hadrian the emperor, inſtead of Verus, uſed to call him Veriſſimus, on account of his rectitude and veracity. (Dion Caſſ. lib. lxix. p. 779. edit. Wechel. 1606.) When he was adopted by Antoninus Pius, he aſſumed the name of M. Ælius Aurelius Verus, becauſe Aurelius was the name of Antoninus's family, and Ælius that of Hadrian's, into which he entered. When he became emperor, he left the name of Verus to Lucius Commodus, his adopted brother, and took that of Antoninus, under which he is generally known in hiſtory. But he is diſtinguiſhed from his predeceſſor Titus Antoninus, either by the name of Marcus, or by the name of Philoſophus, which is given him by the general conſent of writers; but we do not find this title was given him by any public act or authority of the ſenate. Tillemont Hiſt. des Empereurs, tom. iv. p. 559.

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dren. In the year 139, he was inveſted with new honours by the emperor Pius, in which he behaved in ſuch a manner, as endeared him to that prince, and the whole people.

Upon the death of Pius, which happened in the year 161, he was obliged by the ſenate to take upon him the government, in the management of which he took Lucius Verus as his collegue. Dion Caſſius ſays, that the reaſon of doing this, was that he might have leiſure to purſue his ſtudies, and on account of his ill ſtate of health; Lucius being of a ſtrong vigorous conſtitution, and conſequently more fit for the fatigues of war. The ſame day he took upon him the name of Antoninus, which he gave likewiſe to Verus his collegue, and betrothed his daughter Lucilla to him. The two emperors went afterwards to the camp, where, after having performed the funeral rites of Pius, they pronounced each of them a panegyric to his memory. They diſcharged the government in a very amicable manner. It is ſaid, that ſoon after Antoninus had performed the apotheoſis of Pius, petitions were preſented to him by the pagan prieſts, philoſophers, and governors of provinces, in order to excite him to perſecute the Chriſtians, which he rejected with indignation; and interpoſed his authority to their protection, by writing a letter to the common aſſembly of Aſia, then held at Epheſus (*b*). The happineſs which the empire began to enjoy under theſe two emperors, was interrupted in the year 162, by a dreadful inundation of the Tiber, which deſtroyed a vaſt number of cattle, and occaſioned a famine at Rome. This calamity was followed by the Parthian war; and at the ſame time the Catti ravaged Germany and Rhætia. Lucius Verus went in perſon to oppoſe the Parthians, and Antoninus continued at Rome, where his preſence was neceſſary.

Lib. lxxi.

Capitol. in Vita Antonini Pii, cap. 7.

Dacier's Life of M. Antoninus.

Tillemont, p. 579.

During this war with the Parthians, about the year 163 or 164, Antoninus ſent his daughter Lucilla to Verus, ſhe having been betrothed to him in marriage, and attended her as far as Brunduſium; he intended to have conducted her to Syria; but it having been inſinuated by ſome perſons, that his deſign of going into the eaſt, was to claim the honour of having finiſhed the Parthian war, he returned to Rome. The Romans having gained a victory over the Parthians, who were obliged to abandon Meſopotamia, the two emperors triumphed over them at Rome, in the year 166, and were honoured with the

Id p 558, 559.

(*b*) Euſebius has preſerved this letter, Hiſt. Eccleſ. lib. iv. cap. 13. but he falſely aſcribes it to Antoninus Pius, whereas it was wrote by Marcus Antoninus, as Valerius makes it appear in his annotations on Euſebius. In Annotat. lib. iv. cap. 13.

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title of Fathers of their Country. This year was fatal, on account of a terrible peſtilence which ſpread itſelf over the whole world, and a famine under which Rome laboured: it was likewiſe in this year that the Marcomanni, and many other people of Germany, took up arms againſt the Romans; but the two emperors having marched in perſon againſt them, obliged the Germans to ſue for peace. The war, however, was renewed the year following, and the two emperors marched again in perſon; but Lucius Verus was ſeized with an apoplectic fit, and died at Altinum.

In the year 170, Antoninus made vaſt preparations againſt the Germans, and carried on the war with great vigour. During this war, in 174, a very extraordinary event is ſaid to have happened, which, according to Dion Caſſius, was as follows: Lib. lxxi. Antoninus's army being blocked up by the Quadi, in a very diſadvantageous place, where there was no poſſibility of procuring water; in this ſituation, being worn out with fatigue and wounds, oppreſſed with heat and thirſt, and incapable of retiring or engaging the enemy, in an inſtant the ſky was covered with clouds, and there fell a vaſt quantity of rain: the Roman army were about to quench their thirſt, when the enemy came upon them with ſuch fury, that they muſt certainly have been defeated, had it not been for a ſhower of hail, accompanied with a ſtorm of thunder and lightning, which fell upon the enemy, without the leaſt annoyance to the Romans, who by this means gained the victory (c). In 175, Antoninus made a treaty with ſeveral nations of Germany. Soon after, Avidius Caſſius, governor of Syria, revolted from the emperor: this inſurrection, however, was put an end to by the death of Caſſius, who was killed by a centurion named Anthony. Antoninus behaved with great lenity towards thoſe who had been engaged in Caſſius's party:

(c) The pagans as well as Chriſtians, according to Mr. Tillemont (p. 621. art. xvi.) have acknowledged the truth of this prodigy, but have greatly differed as to the cauſe of ſuch a miraculous event, the former aſcribing it, ſome to one magician and ſome to another: In Antoninus's Pillar, the glory is aſcribed to Jupiter the god of rain and thunder. But the Chriſtians affirmed, that God granted this favour at the prayer of the Chriſtian ſoldiers in the Roman army, who are ſaid to have compoſed the twelfth or the Melitene legion; and, as a mark of diſtinction, we are told that they received the title of the Thundering Legion, from Antoninus. (Euſeb. Eccleſ. Hiſt. lib. v. cap. 5.) Mr. Moyle, in the letters publiſhed in the ſecond volume of his works, has endeavoured to explode this ſtory of the Thundering Legion, which occaſioned Mr. Whiſton to publiſh an anſwer, in 1726, intitled Of the Thundering Legion; or, of the miraculous Deliverance of Marcus Antoninus and his Army, upon the Prayers of the Chriſtians.

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he would not put to death, nor impriſon, nor even ſit in judgment himſelf upon any of the ſenators engaged in this revolt; but he referred them to the ſenate, fixing a day for their appearance, as if it had been only a civil affair. He wrote alſo to the ſenate, deſiring them to act with indulgence rather than ſeverity; not to ſhed the blood of any ſenator or perſon of quality, or of any other perſon whatſoever, but to allow this honour to his reign, that even under the misfortune of a rebellion, none had loſt their lives, except in the firſt heat of the tumult: "And I wiſh (ſaid he) that I could even recal to life many of thoſe who have been killed; for revenge in a prince hardly ever pleaſes, for even when juſt, it is conſidered too ſevere." In 176, Antoninus viſited Syria and Ægypt: the kings of thoſe countries, and embaſſadors alſo from Parthia, came to viſit him. He ſtayed ſeveral days at Smyrna; and after he had ſettled the affairs of the eaſt, went to Athens, on which city he conferred ſeveral honours, and appointed public profeſſors there. From thence he returned to Rome with his ſon Commodus, whom he choſe conſul for the year following, though he was then but ſixteen years of age, having obtained a diſpenſation for that purpoſe. On the 27th of September, the ſame year, he gave him the title of Imperator; and on the 23d of December, he entered Rome in triumph, with Commodus, on account of the victories gained over the Germans. Dion Caſſius tells us, that he remitted all the debts which were due to himſelf and the public treaſury during forty-ſix years, from the time that Hadrian had granted the ſame favour, and burnt all the writings relating to thoſe debts. He applied himſelf likewiſe to correct many enormities, and introduced ſeveral excellent regulations (*d*). In the year 171, he left Rome with his ſon Commodus, in order to go againſt the Marcomanni, and other barbarous nations; and the year following gained a conſiderable victory over them, and would, in all probability, have

Dion Caſſ. p. 717.

Lib. lxxi.

(*d*) He moderated the expences laid out on gladiators; nor would he ſuffer them to fight but with ſwords which were blunted like foils, ſo that their ſkill might be ſhewn without any danger of their lives. He endeavoured to clear up many obſcurities in the laws, and mitigated by new decrees the ſeverity of the old laws. He was the firſt, according to Capitolinus (Vit. Anton. cap. xxvii.) who appointed the names of all the children, born of Roman citizens, to be regiſtered within thirty days after their birth; and this gave him occaſion to eſtabliſh public regiſters in the provinces. He renewed the law made by Nerva, that no ſuit ſhould be carried on againſt the dead, but within five years after their deceaſe. He made a decree, that all the ſenators ſhould have at leaſt a fourth part of their eſtate in Italy. Capitolinus gives an account of ſeveral other regulations which he eſtabliſhed.

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entirely ſubdued them in a very ſhort time, had he not been taken with an illneſs, which carried him off on the 17th of March, 180, in the fifty-ninth year of his age, and nineteenth of his reign. The whole empire regretted the loſs of ſo valuable a prince, and paid the greateſt regard to his memory: he was ranked amongſt the gods, and every perſon almoſt had a ſtatue of him in their houſes. His book of Meditations has been much admired by the beſt judges (*e*).

(*e*) It is wrote in Greek, and conſiſts of twelve books: there have been ſeveral editions of it in Greek and Latin, two of which were printed before the year 1635, when the learned Meric Caſaubon, prebendary of Canterbury, publiſhed a ſecond edition of his tranſlation of this work into Engliſh, dedicated to Dr. W. Laud archbiſhop of Canterbury. "Of all books (ſays Caſaubon, in his preface, p. 5, etc.) that have ever been written by any heathen, I know not any, which either in regard of itſelf (for the bulk thereof) or in regard of the author, deſerves more reſpect than this of Marcus Antoninus. The chiefeſt ſubject of the book is the vanity of the world, and all worldly things, as wealth and honour, life, etc. and the end and ſcope of it, to teach a man how to ſubmit himſelf wholly to God's providence, and to live content and thankful in what eſtate or calling ſoever. In the author of it, two main things I conceive very conſiderable; firſt, that he was a very great man, one that had had good experience of what he ſpake: and ſecondly, that he was a very good man; one that had lived as he did write, and exactly (as far as was poſſible to a natural man) performed what he exhorted others to. Be it therefore ſpoken to the immortal praiſe and commendation of Antoninus, that as he did write, ſo he did live. Never did writings ſo conſpire to give all poſſible teſtimony of goodneſs, uprightneſs, innocency, and whatever could, amongſt heathens, be moſt commendable, as they have done to commend this one: they commend him, not as the beſt prince only, but abſolutely as the beſt man and beſt philoſopher that ever was. And it is his proper commendation, that being ſo commended, he is commended without exception. If any thing had ever been talked againſt him, the hiſtorians mention it but as a talk; not credited by them, nor by any that ever were of any credit. His Meditations were his actions: his deeds (if you conſider him a man and a heathen) did agree with his ſentences."

ANTONIO (Nicholas) knight of the order of St. James and canon of Sevil, did great honour to the Spaniſh nation by his Bibliotheque of their writers. He was born at Seville, in 1617, being the ſon of a gentleman, whom king Philip IV. made preſident of the admiralty eſtabliſhed in that city in 1626. After having gone through a courſe of philoſophy and divinity in his own country, he went to ſtudy law at Salamanca, where he cloſely attended the lectures of Franciſco Ramos del Manzano, afterwards counſellor to the king, and preceptor to Charles II. Upon his return to Seville, after he had finiſhed his law-ſtudies at Salamanca, he ſhut himſelf up in the royal monaſtery of Benedictines,

dictines, where he employed himself several years in writing his Bibliotheca Hispanica, having the use of the books of Bennet de la Sana abbot of that monastery, and dean of the faculty of divinity at Salamanca. In the year 1659, he was sent to Rome by king Philip IV. in the character of agent-general from this prince: he had also particular commissions from the inquisition of Spain, the vice-roys of Naples and Sicily, and the governor of Milan, to negociate their affairs at Rome. The cardinal of Arragon procured him, from pope Alexander VII. a canonry in the church of Seville, the income whereof he employed in charity and purchasing of books: he had above thirty thousand volumes in his library. By this help, joined to a continual labour and indefatigable application, he was at last enabled to finish his Bibliotheca Hispanica, in four volumes, in folio, two of which he published at Rome, in the year 1672. The work consists of two parts, the one containing the Spanish writers who flourished before the fifteenth century, and the other those since the end of that century. After the publication of these two volumes, he was recalled to Madrid by king Charles II. to take upon him the office of counsellor to the crusade, which he discharged with great integrity till his death, which happened in 1684. He left nothing at his death but his vast library, which he had brought from Rome to Madrid; and his two brothers and nephews, being unable to publish the remaining volumes of his Bibliotheca, sent them to cardinal d'Aguisne, who paid the charge of the impression, and committed the care thereof to monsieur Marti, his librarian, who added notes to them, in the name of the cardinal. Antonio had been also engaged in a work, intitled Trophæum historico-ecclesiasticum Deo veritati erectum ex manubiis pseudo-historicorum, qui Flavii Lucii Dextri, M. Maximi, Helecæ, Braulionis, Luitprandi, et Juliani nomine circumferuntur; hoc est, Vindiciæ veræ atque dudum notæ Hispanarum rerum historiæ, Germanarum nostræ gentis laudum non ex Germano-Fuldensibus chronicis emendicatarum in libertatum et puritatem plena assertio. He had projected several other works in his mind, but we must not omit that which he published at Antwerp in 1659, De exilio, sive de pœna exilii, exiliumque conditione et juribus, in folio.

Journal des Savans, June 10, 1697. p. 420. Dutch edit.

Ibid. p. 421, 422.

Biblioth. Hispanica, tom. ii. p. 818, 819.

ANTONIUS (Marcus) a famous Roman orator. At his first entrance into the service of the commonwealth, he gave a remarkable proof of his spirit and good sense, which deserves to be mentioned: he had obtained the quæstorship of the province of Asia, and had gone as far as Brundusium to embark, in

in order to take upon him this office, when his friends ſent him word that he was accuſed of inceſt, and that his cauſe was to be heard before Caſſius the prætor, a judge of ſuch ſeverity, that his tribunal was ſaid to be the rock of the accuſed. Antonius might have taken the advantage of the law, which forbids any accuſation to be admitted againſt thoſe who were abſent in the public ſervice; but he choſe rather to juſtify himſelf in form, and for this purpoſe returned to Rome, where he ſtood his trial, and was acquitted with great honour. Sicily fell to his lot during his prætorſhip, and he cleared the ſeas of the pyrates which infeſted that coaſt. He was made conſul with A. Poſthumius Albinus, in the year of Rome 653, when he oppoſed the turbulent deſigns of Sextus Titus, tribune of the people, with great reſolution and ſucceſs. Some time after, he was made governor of Cilicia, in quality of proconſul, where he performed ſo many great exploits, that he obtained the honour of a triumph. We cannot omit obſerving, that in order to improve his great talent for eloquence, he became a ſcholar to the greateſt men at Rhodes and Athens, in his way to Cilicia, and when on his return to Rome. Soon after he was appointed cenſor, which office he diſcharged with great reputation, having carried his cauſe before the people, againſt Marcus Duronius, who had preferred an accuſation of bribery againſt him, in revenge for Antonius's having eraſed his name out of the liſt of ſenators, which this wiſe cenſor had done, becauſe Duronius, when tribune of the people, had abrogated a law, which reſtrained immoderate expence in feaſts. He was one of the greateſt orators ever known at Rome; and it was owing to him, according to the teſtimony of Cicero, that Rome might boaſt herſelf a rival even to Greece itſelf in the art of eloquence. He defended, amongſt many others, Marcus Aquilius, and moved the judges in ſo ſenſible a manner, by the tears he ſhed and the ſcars he ſhewed upon the breaſt of his client, that he carried his cauſe. Cicero has given us the character of his eloquence, and of his action. He never would publiſh any of his pleadings, that he might not, as he ſaid, be proved to ſay in one cauſe, what might be contrary to what he ſhould advance in another. He affected to be a man of no learning (*a*). His modeſty, and many other qualifications, rendered

Valer. Max. lib. iii. c. 7. numb. 9.

Glandorp. Onomaſtic. p. 68.

Cic. de Orat. lib. ii. cap. 47

Ib. in Bruto, cap. xxxvii. et De Orat.

Cic. in Orat. pro Cluentio cap. 1.

Val. Max. lib. viii. cap. 3. numb. v.

(*a*) Mr. Bayle imagines he did this not ſo much out of modeſty as policy; that finding himſelf eſtabliſhed in the reputation of a great orator, he thought the world would admire him more, if they ſuppoſed this eloquence owing entirely to the ſtrength of his natural genius, rather than the fruit

dered him no leſs dear to many perſons of diſtinction, than his eloquence made him univerſally admired. He was unfortunately killed, during the fatal diſturbances raiſed at Rome by Marius and Cinna: it was diſcovered where he had concealed himſelf, and ſoldiers were immediately ſent to diſpatch him. He ſpoke to them in ſuch a manner, that they were greatly affected, and there was none but the commander himſelf who had the cruelty to kill him, and he had not heard his diſcourſe, but had juſt entered into the room, full of indignation that his ſoldiers had not executed his orders. His head was expoſed pro roſtris, i. e. before the roſtrum, a place which he had adorned with his triumphal ſpoils. This happened in the year of Rome 667.

fruit of a long application to the ſtudy of Greek authors. That with regard to the judges, he thought nothing more proper to produce a good effect, than to make them believe that he pleaded without any preparation, and to conceal from them all the artifice of rhetoric.

But yet he was learned, and not unacquainted with the beſt Grecian authors, of which there are proofs in ſeveral paſſages of Cicero. "Magna nobis pueris, Quinte frater, ſi memoria tenes, opinio fuit L. Craſſum non plus attigiſſe doctrinæ quam quantum prima illa puerili inſtitutione potuiſſet, M. Antonium omnino omnis eruditionis expertem atque ignarum fuiſſe. Quum nos — ea diſceremus quæ Craſſo placerent, et ab his doctoribus, quibus ille uteretur, erudiremur, etiam illud ſæpe intelleximus — illum et Græce ſic loqui nullam ut noſſe aliam linguam videretur, et doctoribus noſtris ea ponere in percontando, eaque ipſum omni in ſermone tractare, ut nihil eſſe ei novum, nihil inauditum videretur. De Antonio vero quanquam ſæpe ex humaniſſimo viro patruo noſtro acceperamus, quemadmodum ille vel Athenis vel Rhodi ſe doctiſſimorum hominum ſermonibus dediſſet, tamen ipſe adoleſcentulus, quantum illius ineuntis ætatis mea patiebatur pudor, multa ex eo ſæpe quæſivi. Non erit profecto tibi quod ſcribo hoc novum, (nam jam tum ex me audiebas) mihi illum ex multis varliſque ſermonibus nullius rei, quæ quidem eſſet in his artibus, de quibus aliquid exiſtimare poſſem, rudem aut ignarum eſſe viſum. Sed fuit hoc in utroque eorum ut Craſſus non tam exiſtimari vellet non didiciſſe quamquam illa deſpicere, et noſtrorum hominum in omni genere prudentiam Græcis anteferre. Antonius autem probabiliorem hoc populo orationem fore cenſebat ſuam, ſi omnino didiciſſe nunquam putaretur. Atque ita uterque ſe graviorem fore ſi alter contemnere, alter ne noſſe quidem Græcos videretur." Cicero's exordium to his book De oratore.

APELLES, one of the moſt celebrated painters of antiquity. He was born in the iſle of Cos (*a*), and flouriſhed in the

(*a*) Pliny ſeems to have been of opinion, that Apelles was born in the iſle of Cos (lib. xxxv. cap. 10.) and Ovid has the following lines:

Ut Venus artificis labor eſt et gloria Coi,
Æquoreo madidas quæ premit imbre comas.
De Ponto, lib. iv. eleg. 1. ver. 29.

the time of Alexander the Great. He was in high favour with this prince, who made a law that no other perſon ſhould draw his picture but Apelles: he accordingly drew him, holding a thunderbolt in his hand; the piece was finiſhed with ſo much ſkill and dexterity, that it uſed to be ſaid there were two Alexanders, one invincible, the ſon of Philip, the other inimitable, the production of Apelles. Alexander gave him likewiſe another remarkable proof of his regard, for when he employed Apelles to draw Campaſpe, one of his miſtreſſes, having found that he had conceived an affection for her, he reſigned her to him; and it was from her that Apelles is ſaid to have drawn his Venus Anadyomene. This prince went often to ſee Apelles when at work, and one day, when he was overlooking him, we are told, that he talked ſo abſurdly in regard to painting, that Apelles deſired him to hold his tongue, telling him, that the very boys who mixed the colours, laughed at him. Mr. Freinſhemius, however, thinks it incredible that Apelles would make uſe of ſuch an expreſſion to Alexander; or that the latter, who had ſo good an education, and ſo fine a genius, would talk ſo impertinently of painting: nor is it likely, perhaps, that Apelles would have expreſſed himſelf to this prince in the manner which he is reported to have done, upon another occaſion. Alexander, as we are told, having ſeen his picture drawn by Apelles, did not commend it ſo much as it deſerved; a little after, a horſe happened to be brought, which neighed at ſight of the horſe painted in the ſame picture: upon this Apelles is ſaid to have told Alexander, "Sir, it is plain this horſe underſtands painting better than your majeſty (*b*)."

Plut. De fortuna vel virtute Magni Alexandri.

Pliny, lib xxxv. cap. 10.

Ibid.

Supplement. in Curtium, lib. ii. cap. 6.

Ælian. Var. Hiſt. lib. ii. cap. 3.

One of Apelles's chief excellencies was his making his pictures ſo exactly reſemble the perſons repreſented, inſomuch that the phyſiognomiſts are ſaid to have been able to form a judgment as readily from his portraits as if they had ſeen the

As Venus riſing from the ocean's wave,
Is the chief work of the great Coan artiſt.

This however is a diſputed point, for Lucian (De Calumnia), Ælian (Hiſt. Animal. lib. iv. cap. 50), and Strabo (lib. xiv.) affirm that he was born at Epheſus. Suidas makes him a native of Colophon; and adds, that he was adopted by the city of Epheſus.

(*b*) "To ſpeak freely my ſentiments (ſays Mr. Bayle) I think this is too rude and unmannerly to be aſcribed to a painter, who is repreſented to have been a man of an eaſy, complaiſant, and polite behaviour: He muſt either have been a court-buffoon, or a perſon of ſuch an odd capricious humour, as we often meet with in the moſt eminent artiſts; I ſay, we muſt have recourſe to one or other of theſe ſuppoſitions, to give credit to what is related of Apelles with regard to Alexander.

originals. His readineſs and dexterity at taking a likeneſs was of great ſervice to him, in extricating him from a difficulty in which he was involved at the court of Ægypt: he had not the good fortune to be in favour with Ptolemy; a ſtorm forced him, however, to take ſhelter at Alexandria, during the reign of this prince: a miſchievous fellow, in order to do him a diſkindneſs, went to him, and in the king's name, invited him to dinner. Apelles went, and ſeeing the king in a prodigious paſſion, told him, by way of excuſe, that he ſhould not have come to his table but by his orders. He was commanded to ſhew the man, who had invited him; this was impoſſible, the perſon who had put the trick upon him not being preſent: Apelles, however, drew a ſketch of his picture upon the wall with a coal, the firſt lines of which diſcovered him immediately to Ptolemy.

Pliny, lib. xxxv. cap. 10.

Apelles left many excellent pictures, which are mentioned with great honour by the ancients; but his Venus Anadyomene is reckoned his maſter-piece. His Antigonus has alſo been much celebrated; this was drawn with a ſide-face to hide the deformity of Antigonus, who had loſt an eye. His picture of Calumny has alſo been much taken notice of (c),

(c) Lucian gives the following account of the fact, which gave occaſion to this picture. Antiphilus the painter being piqued at the favour which Apelles was in at the court of Ptolemy, accuſed him of being an accomplice in the conſpiracy of Theodotus, governor of Phœnicia: he affirmed that he had ſeen Apelles at dinner with Theodotus, and whiſpering to him all the time of his entertainment. Ptolemy was alſo informed by the ſame perſon, that, by the advice of Apelles, the city of Tyre had revolted, and that of Peluſium was taken. However, it was certain that Apelles had never been at Tyre, and that he was not acquainted with Theodotus. Ptolemy however was ſo enraged, that, without examining into the affair, he determined to put to death the perſon accuſed; and if one of the conſpirators had not convinced Ptolemy, that this was a mere calumny of Antiphilus, Apelles muſt undoubtedly have ſuffered death upon this accuſation. But as ſoon as Ptolemy knew the truth of this affair, he condemned Antiphilus to be a ſlave to Apelles, and gave the latter an hundred talents. Lucian, De calumnia.

Mr. Bayle remarks upon this account of Lucian, that he had fallen into a great anachroniſm; for the conſpiracy of Theodotus was in the reign of Ptolemy Philopator, which did not begin till an hundred years after the death of Alexander the Great; and for what he aſſerts, he quotes the authority of Polybius (lib. iv. and v.) "We muſt therefore (ſays he) ſuppoſe one or other of theſe two things; either that Lucian ſpeaks of Apelles, different from him who was in ſuch reputation at Alexandria; or that he has confounded ſome plot which was contrived under Ptolemy Philadelphus, with the conſpiracy of Theodotus.

APOLLODORUS the Athenian, a famous grammarian. He was the ſon of Aſclepiades, and diſciple of Ariſtarchus, as Suidas informs us. He wrote ſeveral works, which are not extant; his moſt famous production was his Bibliotheca, concerning the original of the gods; and of all his writings, only three books of this work have come down to our hands, though it conſiſted of twenty-four. He wrote a chronicle, or hiſtory, in iambic verſe, from the deſtruction of Troy to his own times, which comprehended the ſpace of one thouſand and forty years. He wrote alſo a treatiſe concerning the famous legiſlators; and another, relating to the different ſects of philoſophers: beſides many other pieces, which may be ſeen in Fabricius's Bibliotheca Græca. Fabric. Bibl. Græc. p. 667. Id. ibid. Vol. ii. p. 665, etc.

There were ſeveral other famous perſons of this name: Scipio Teſti, a Neapolitan, has written a treatiſe of the Apollodoruſes, which was printed at Rome in 1555. Dr. Thomas Gale publiſhed a work of the ſame kind in 1675.

APOLLONIUS, a Greek writer, born in Alexandria, under the reign of Ptolemy Euergetes king of Egypt. He was a ſcholar of Callimachus, whom he is accuſed of having treated with ingratitude, whereby he drew upon himſelf the indignation of this poet, who gave him the name of Ibis, from a bird of Egypt, which uſed to purge itſelf with its bill. Apollonius wrote a poem upon the expedition of the Golden Fleece; the work is ſtyled Argonautica, and conſiſts of four books. Quintilian, in his Inſtitutiones oratoriæ, ſays that this performance is wrote "æquali quadam mediocritate:" that the author obſerved an exact medium between the ſublime and low ſtyle in writing. Longinus ſays alſo that Apollonius never ſinks in his poem, but has kept it up in an uniform and equal manner: however, that he falls infinitely ſhort of Homer, notwithſtanding the faults of the latter; becauſe the ſublime, though ſubject to irregularities, is always preferable to every other kind of writing. Gyraldus, ſpeaking of this poem, commends it as a work of a great variety, and labour; however, that the ſtyle and manner of it are harſh in ſome places, but not where this poet deſcribes the paſſion of Medea, which he painted in ſuch a manner, that Virgil himſelf was ſo pleaſed with it, that he made no ſcruple to copy this part almoſt entirely, and inſert it into the ſtory of Dido (*a*). Lib. x. cap 1. Longin. de Sublim. cap. 27. Hiſt. of the Poets, p. 338. See alſo Tanaquil Faber's Abregé des Vies des Poetes Grecs, p. 159.

Apollonius

(*a*) Rapin, in his Reflections upon Poetry, ſeems to have no great opinion of this performance of Apollonius; he ſays the ſtyle has no manner of elevation

Apollonius not meeting at first with that encouragement which he expected at Alexandria, removed to Rhodes, where he set up a school for rhetoric, and gave lectures for a considerable time, thence he got the name of Rhodius. Here it was that he corrected and put the finishing hand to his Argonautics, which being publicly recited, met with universal applause, and the author was complimented with the freedom of the city. He is said to have written a book Concerning Archilochus, a treatise Of the Origin of Alexandria, Chidos, and other works. He published his poem of the Argonautics at Alexandria, upon his return thither, when sent for by Ptolemy Euergetes, to succeed Eratosthenes as keeper of the public library. It is supposed that he died in this office, and that he was buried in the same tomb with his master Callimachus. The ancient scholia upon his Argonautics are still extant: they are thought to be written by Tarrhæus, Theon, and others. Henry Stephens published an edition of this poem in Greek, in quarto, in 1574, with the Scholia and his own annotations. There was likewise an edition published in Greek and Latin, at Leyden, in 1641, by Jeremiah Hoelzlin.

Baillet, p. 432.

vation or sublimity, that the structure of the fable of the poem is very injudicious, and that the catalogue of the Argonauts has nothing of that variety which the subject was capable of; and that the poem is extremely flat from the beginning. Part ii. Reflect. 15.

Pappus in Procemio ad lib vii. Mathemat. Collect.

APOLLONIUS, of Perga, a city of Pamphylia, a famous geometrician, who lived under the reign of Ptolemy Euergetes. He studied a long time at Alexandria, under the disciples of Euclid, and composed several works, of which only his Conics remain. This work is much valued; and many authors, both ancient and modern, have translated and commented upon it. There is extant the Comment of Eutocius of Ascalon, on the four first books of this work, with some lemmas and corollaries of his own. We have also to the number of sixty-five lemmas by Pappus, on the Conics of Apollonius. Frederic Commandin gave a new version of this work, which he printed at Bologna, in 1566, with a version of the commentary of Eutocius and several notes. There were also several other versions and comments on this work (a).

Mathemat. Collect. lib. iii.

(a) Dr. Halley published an excellent edition of Apollonius, in 1710. It was printed at the Theatre in Oxford, in folio, with the Lemmas of Pappus and Comments of Eutocius. This work was begun by Dr. Gregory, who had undertaken to prepare the four first books Of Conics, for the

the preſs, with the comment of Eutocius, in Greek and Latin; while Dr. Halley was to tranſlate the three laſt out of Arabic into Latin, and to endeavour to reſtore the eighth, which was loſt through the injury of time: but by the death of Dr. Gregory, the work fell wholly upon Dr. Halley.

APOLLONIUS, a Pythagorean philoſopher, born at Tyana in Cappadocia, about the beginning of the firſt century. At ſixteen years of age he became a ſtrict obſerver of Pythagoras's rules, renouncing wine, women, and all ſorts of fleſh; not wearing ſhoes, letting his hair grow, and wearing nothing but linen. He ſoon after ſet up for a reformer of mankind, and choſe his habitation in a temple of Æſculapius, where he is ſaid to have performed many wonderful cures. Philoſtratus has wrote the Life of Apollonius, in which there are numberleſs fabulous ſtories recounted of him. We are told that he went five years without ſpeaking; and yet, during this time, that he ſtopped many ſeditions in Cilicia and Pamphylia: that he travelled, and ſet up for a legiſlator; and that he gave out he underſtood all languages, without having ever learned them; that he could tell the thoughts of men, and underſtood the oracles which birds gave by their ſinging. The heathens were fond of oppoſing the pretended miracles of this man to thoſe of our Saviour: and by a treatiſe which Euſebius wrote againſt one Hierocles, we find that the drift of the latter, in the treatiſe which Euſebius refutes, ſeems to have been to draw a parallel betwixt Jeſus Chriſt and Apollonius, in which he gives the preference to this philoſopher.

Philoſtr. in Vit. Apoll. lib. i.

Id. ibid.

Mr. Du Pin has wrote a confutation of Philoſtratus's Life of Apollonius; in this he proves, 1. That the hiſtory of this philoſopher is deſtitute of ſuch proofs as can be credited. 2. That Philoſtratus has not wrote a hiſtory, but a romance. 3. That the miracles aſcribed to Apollonius carry ſtrong marks of falſhood; and there is not one which may not be imputed to chance or artifice. 4. That the doctrine of this philoſopher is in many particulars oppoſite to right ſenſe and reaſon.

Apollonius wrote ſome works, which are now loſt (*a*).

(*a*) He had wrote four books of judicial aſtrology; and a treatiſe upon the ſacrifices, ſhewing what was proper to be offered to each deity: he wrote alſo a great number of letters. Philoſtratus in Vita Apollonii, lib. iii. cap. 13.

APONO (Peter d') one of the moſt famous philoſophers and phyſicians of his age, born in the year 1250, in a village about four miles from Padua. He ſtudied ſome time at Paris, and was there promoted to the degree of doctor in philoſophy and phyſic. When he came to practiſe as a phyſician, he is ſaid to have inſiſted on very large ſums for his viſits: we are not told what he demanded for the viſits he made in the place of his reſidence, but it is affirmed that he would not attend the ſick in any other place under an hundred and fifty florins a day; and when he was ſent for by pope Honorius IV. he demanded four hundred ducats for each day's attendance. He was ſuſpected of magic, and proſecuted by the inquiſition on that account. "The common opinion of almoſt all authors (ſays Naude) is, that he was the greateſt magician of his age; that he had acquired the knowledge of the ſeven liberal arts, by means of the ſeven familiar ſpirits, which he kept incloſed in a cryſtal; that he had the dexterity (like another Paſetes) to make the money he had ſpent, come back into his purſe." The ſame author adds, that he died before the proceſs againſt him was finiſhed, being then in the eightieth year of his age; and that after his death, they ordered him to be burnt in effigy, in the public place of the city of Padua; deſigning thereby to ſtrike a fear into others, of incurring the like puniſhment; and to ſupreſs the reading three books which he had wrote, the firſt being the Heptameron, which is printed at the end of the firſt volume of Agrippa's work; the ſecond, that which is called by Trithemius, Elucidarium necromanticum Petri de Albano; and the laſt, that which is intitled by the ſame author, Liber experimentorum mirabilium de annulis ſecundum xxviii. manſiones lunæ. His body being ſecretly taken up by his friends, eſcaped the vigilance of the inquiſitors, who would have burnt it. It was removed ſeveral times, and was at laſt placed in the church of St. Auguſtin, without an epitaph or any mark of honour. The moſt remarkable book which Apono wrote, was that which procured him the ſirname of Conciliator; he wrote alſo a piece intitled De medicina omnimoda. There is a ſtory told of him, that, having no well in his houſe, he cauſed his neighbour's to be carried into the ſtreet by devils, when he heard they had forbidden his maid fetching water there. He had much better (ſays Mr. Bayle) have employed the devils to make a well in his own houſe, and have ſtopped up his neighbour's; or, at leaſt, tranſported it into his houſe, rather than into the ſtreet.

Vercklin. in Lindenio renovato, p. 878.

Can erarius Medit. Hiſt. tom. i. liv. i. ch. 4.

Naudé Apol. des grands hommes accuſez de Magie, ch. 14.

Ibid. p. 380.

Tomaſi i Elog. viror. illuſt. p. 24. Vol de Scien. Mathemat. p. 181.

Tomazo Garſoni Piazza univerſale di tutti profeſſ. diſcorſo, fol. 335. ver. 365

APPIAN,

APPIAN, an eminent hiſtorian, who wrote the Roman hiſtory in the Greek language. He flouriſhed under the reigns of the emperors Trajan and Adrian; and he ſpeaks of the deſtruction of Jeruſalem as of an event which happened in his time. He was born of a good family in Alexandria, from whence he went to Rome, where he diſtinguiſhed himſelf ſo much at the bar, that he was choſen one of the procurators of the emperor, and the government of a province was committed to him. He wrote the Roman hiſtory in a very peculiar method; he did not compile it in a continued ſeries, after the manner of Livy, but wrote diſtinct hiſtories of all the nations that had been conquered by the Romans, and placed every thing relating to thoſe nations in the proper order of time. It was divided into three volumes, which contained twenty-four books, or twenty-two according to Charles Stephens, Volaterranus, and Sigonius. Photius tells, there were nine books concerning the civil wars, though there are but five now extant. This performance of his has been charged with many errors and imperfections, but Photius is of opinion, he wrote with the utmoſt regard to truth, and has ſhewn the greateſt knowledge of military affairs of any of the hiſtorians; for while we read him, we in a manner ſee the battles which he deſcribes. But his chief talent (continues that author) is diſplayed in his orations, in which he moves the paſſions as he thinks proper, either in reviving the reſolution of the ſoldiers, or repreſſing the impetuoſity of thoſe who are too precipitate. In the preface to his work, Appian gives a general deſcription of the Roman empire (*a*). Of all this voluminous work there remains only what treats of the Punic, Syrian, Parthian, Mithridatic, and Spaniſh wars, with thoſe againſt Hannibal, the civil wars,

Phot. Bibl. Cod. 57. De bell. Syr. p. 119. ed. H. Steph. 1592.

Ibid. in genl.

La Mothe le Vayer, p. 96.

(*a*) He tells us this empire was bounded on the eaſt by the river Euphrates, mount Caucaſus, the Greater Armenia, and Colchis, and on the north by the Danube; beyond which, however, he obſerves, that the Romans poſſeſſed Dacia, as well as ſeveral other nations beyond the Rhine. They were maſters of above half of Britain, but neglecting the reſt, as he informs us, becauſe it was of no uſe to them, and they received but little advantage from what they poſſeſſed. There were ſeveral other countries which coſt them more than they gained by them, but they thought it diſhonourable to abandon them. This occaſioned them to neglect the opportunities of making themſelves maſters of many other nations, and to ſatisfy themſelves with giving them kings, as they did to the Greater Armenia. He aſſures us likewiſe, that he ſaw at Rome, embaſſadors from ſeveral countries of the Barbarians, who deſired to ſubmit to the Roman empire, but were rejected by the emperor becauſe they were poor, and conſequently he could not expect any profit from them. Appian. præf. p. 4.

and

and the wars in Illyricum, and some fragments of the Celtic or Gallic wars.

APROSIO (Angelico) born at Ventimiglia, in the republic of Genoa, the 29th of October, 1607. He was a man of great reputation among the learned, and wrote several books. At fifteen years of age he entered into the order of the Augustins, where he became so much esteemed, that he was appointed vicar-general of the congregation of our Lady of Consolation at Genoa. As soon as he had finished his studies, he taught philosophy, which he continued to do for five years; after which he travelled into several parts of Italy, and settled at Venice in the year 1639, in the convent of St. Stephen. What rendered him most famous was the library of the Augustins at Ventimiglia, which being chiefly collected by him, was a proof of his love for books, and his excellent taste. He published a book concerning this library, which is much sought after by the curious (*a*). He used to disguise himself under fictitious names in the title-pages of his books; which, perhaps, might be owing to his not daring to write in his own name on subjects not altogether suited to a religious life, such as those disputes amongst some writers, concerning the Adonis of the cavalier Marino, and such other subjects. And if we consult the authors who have given us a catalogue of the writers of Liguria, we find that he assumed sometimes the name of Masoto Galistoni, sometimes that of Carlo Galistoni, Scipio Glareano, Sapricio Saprici, Oldauro Scioppio, etc. (*b*). His life is written in

Michel Justiniani Script. Liguri, p. 63.

Phil. Elfius Encomiastic. Augustiniano apud Justinianum, p. 63.

Raffael Soprani li Scrit. Liguria, p. 21

Ib. et Mich. Justiniani in in 1667. Aug. Oldoini in 1680.

(*a*) Morhof mentions this work in several places of his Polyhistor. published in 1688 (p. 38, 39.) and always as if he thought it had not been yet published: nevertheless Mr. Bayle assures us, that the Bibliotheca Aprosiana was printed at Bologna in 1673, and that Martin Fogelius, or Vogelius, professor at Hamburgh, had a copy of it, as appeared by the catalogue of that professor's books.

(*b*) The cavalier Stigliani having published the book of l'Ochiale, or the Spectacles, which is a severe censure on the Adonis, he was attacked on all sides; but amongst all the advocates for cavalier Marino, nobody shewed more zeal for the Adonis than Aprosio: the pieces he wrote in defence thereof came abroad with the following titles, Ochiali Stritolato di Scipio Glareano per risposta al Signor Cavaliere Fra Tomaso Stigliani: The Spectacles broken, by Scipio Glariano, being an Answer to signor cavalier Fra Tomaso Stigliani. La Sferza poetica di Sapricio Saprici, lo scantonata accademico heteroclito per risposta alla prima censura dell' Adone del cavalier Marino, fatta del cavalier Tomaso Stigliani: The poetical Scourge of Sapricio Saprici, being an Answer to the first Censure of the Cavalier Marino's Adonis, by Cavalier Tomaso Stigliani. Del verutro, apologia di Sapricio Saprici per risposta alla seconda censura dell' Adone dell cavalier Marino, fatta del cavalier

in the book intitled La Bibliotheca Aprosiana. Several authors have bestowed upon him very great encomiums, some of whom have been perhaps rather too extravagant in their praises. He was admitted as a member into several academies, particularly that of gli Incogniti of Venice, as appears by the book intitled Le glorie de gli Incogniti, overo gli huomini illustri dell' academia de' i signori Incogniti di Venetia (c), where there is a very high eulogium upon him.

Greg. Leti in his Ital. regn. part IV. lib. iii. p. 377. Polyhist. Morhofii, p. 38.

lier Tomaso Stigliani: Hellebore, or an Apology of Sapricio Saprici, being an Answer to the second Censure of Cavalier Marino's Adonis, by Cavalier Tomaso Stigliani. This treatise consisted of two parts, one of which was printed in 1645, and the other in 1647.

(c) This was printed at Venice in 1647, in quarto.

APULEIUS (Lucius) a Platonic philosopher, universally known by his performance of the Golden Ass. He lived in the second century, under the Antonines, and was born at Madaura (a), a Roman colony in Africa. He studied first at Carthage, then at Athens, and afterwards at Rome, where he learned the Latin tongue without the help of a master. He was a man of a curious and inquisitive disposition, especially in religious matters: this prompted him to take several journies, and to enter into several societies of religion. He had a strong desire to be acquainted with their pretended mysteries, and for this reason he got himself initiated into them. He spent his whole fortune almost in travelling, so that at his return to Rome, when he was about to dedicate himself to the service of Osiris, he had not money enough to defray the expence attending the ceremonies of the reception, and was obliged to pawn his cloaths to raise the necessary sum. He supported himself afterwards by pleading causes; and as he was a great master of eloquence, and of a subtle genius, many considerable causes were trusted to him. But he availed himself more by a good marriage than by his pleadings: a widow, named Pudentilla, who was neither young nor handsome, but wanted a husband, and was very rich, took a great fancy to him. This marriage drew upon him a troublesome law-suit; the relations of this lady pretending he made use of sorcery to gain her heart and money; they accordingly accused him of being a magician before Claudius Maximus, proconsul of Africa. Apuleius was under no great difficulty of making his defence; for as Pudentilla

Pithæus Adversarior. lib. ii. cap. 10

Apuleius Metam. lib. ii. p. 271.

Ibid.

(a) This city, which belonged to Syphax, was given to Masinissa by the Romans. Apul. Apologia, p. 289.

tilla was determined, from conſiderations of health, to enter upon a ſecond marriage, even before ſhe had ſeen this pretended magician, the youth, deportment, pleaſing converſation, vivacity, and other agreeable qualities of Apuleius were charms ſufficient to engage the heart of this lady. He had the moſt favourable opportunities too of gaining her friendſhip, for he lodged ſome time at her houſe: Pudentilla's eldeſt ſon was alſo extremely fond of him; he was deſirous of the match, and ſollicited him in favour of Pudentilla. "Do you make a wonder (ſaid Apuleius, in his defence) that a woman ſhould marry again, after having lived a widow thirteen years? it is much more wonderful that ſhe did not marry again ſooner. You think that magic muſt have been employed to prevail with a widow of her age, to marry a young man: on the contrary, this very circumſtance ſhews how little occaſion there was for magic." He offered to prove by his marriage-contract, that he got nothing of Pudentilla but a promiſe of a very moderate ſum, in caſe he ſurvived her and had children by her. He proved, by ſeveral facts, how diſintereſted his conduct had been, and how reaſonable it was for him to exact of his wife the ſum ſhe had promiſed. He was alſo obliged to make ſuch confeſſions in court as Pudentilla would gladly have excuſed. He ſaid ſhe was neither handſome nor young, nor ſuch as could any ways tempt him to have recourſe to enchantments: moreover, he added, that Pontianus her ſon propoſed the marrying his mother to him only as a burthen, and the action of a friend and philoſopher (*b*). His apology is ſtill extant: it is reckoned a very fine piece, and contains examples of the ſhameful artifices which the falſhood of an impudent calumniator is capable of practiſing. There were many perſons who took for a true hiſtory all that he relates

Apul. Apol. p 320.

Id. ibid. p. 291.

Id. ibid. p. 331.

Ibid. p. 320.

(*b*) Apuleius alſo takes notice of many inconveniences which attend the marrying of widows, and ſpeaks highly of the advantages of a maid above a widow: "A handſome virgin (ſays he) let her be ever ſo poor, is abundantly portioned: ſhe brings to her huſband a heart quite new, together with the flower and firſt fruits of her beauty. It is with great reaſon that all huſbands ſet ſo great a value upon the flower of virginity: all the other goods which a woman brings her huſband, are of ſuch a nature, that he may return them again, if he has a mind to be under no obligation to her; that alone cannot be reſtored, it remains in the poſſeſſion of the firſt husband. If you marry a widow, and ſhe leaves you, ſhe carries away all that ſhe brought you." Apul. Apolog. p. 352. Mr. Bayle makes a very coarſe remark upon this paſſage of Apuleius, viz. "That this good which is never taken back out of the hands of a husband, is very chimerical; and that there is never a baker nor a butcher, who would lend ſix pence upon this unperiſhable poſſeſſion."

in

in the Golden Aſs; St. Auguſtin was even doubtful upon this head, nor did he certainly know that Apuleius had only given this book as a romance. Some of the heathens have ſpoken of this performance with great contempt. In the letter which the emperor Severus wrote to the ſenate, wherein he complains of the honours that had been paid to Clodius Albinus, amongſt which they had given him the title of Learned, he expreſſes great indignation, that this title ſhould be given to a man who had only ſtuffed his head with idle tales and rhapſodies taken from Apuleius. Macrobius has allotted the Golden Aſs, and all ſuch romances, to the peruſal of nurſes. Apuleius was extremely indefatigable in his ſtudies, and compoſed ſeveral books, ſome in verſe, and others in proſe, but moſt of them have been loſt (*c*). He took great pleaſure in declaiming, and was heard generally with great applauſe: when he declaimed at Oeca, the audience cried out with one voice, that they ought to confer upon him the honour of citizen. The citizens of Carthage heard him with great ſatisfaction, and erected a ſtatue to him; and ſeveral other cities did him the ſame honour. Several critics have publiſhed notes on Apuleius's Golden Aſs, and there have been tranſlations of it into French (*d*).

Auguſtin. De Civitate Dei, lib. xviii. cap. 18.

Jul. Capitol. in Clodio Albino, cap. 12.

Saturnalium, lib. i. cap. 2.

(*c*) See the diſſertation De vita et ſcriptis Apulei, which Wower has prefixed to his edition. Apuleius tranſlated Plato's Phædo, and Nicomachus's Arithmetic. He alſo wrote a treatiſe De republica, one De numeris, and De muſica. We meet with quotations out of his Table-queſtions, his Letters to Cerellia, his Proverbs, his Hermagoras, his Ludicra; we have ſtill left his treatiſes De philoſophia naturali, De philoſophia morali, De ſyllogiſmo categorico, De deo Socratis, De mundo, and his Florida.

(*d*) Mr. La Croix du Maine, and Mr. Du Verdier Van Privas, have mentioned a tranſlation by George de la Bouthiere, a native of Autun. John Louveau likewiſe tranſlated it; and there was alſo a tranſlation of part thereof, which is in the Journal des Scavans of the 9th of January, 1696.

AQUINAS (St. Thomas) commonly called the Angelical Doctor, of the ancient family of the counts of Aquino, deſcended from the kings of Sicily and Arragon. He was born in the caſtle of Aquino, in the Terra di Lavoro, in Italy, about the year 1224. At five years of age he was committed to the care of the monks of Mount Caſſino, with whom he remained till he was ſent to the univerſity of Naples. In the year 1241, he entered into the order of the preaching friers at Naples, without the knowledge of his parents. His mother being informed of this, uſed her utmoſt efforts to make him leave this ſociety; to prevent which, the Dominicans removed him to Terracina, and from thence to Anagna,

Du Pin Biblioth. tom. x. p. 74. edit. Paris 1702.

Anagna, and at last to Rome. His mother followed him thither, but could not obtain leave of the monks to see her son; however, by the assistance of her two elder sons, she seized the youth in his journey to Paris, whither he was sent by the monks of his order: she ordered him to be shut up in her castle, from whence, after having been confined here two years, he made his escape, and fled to Naples, and then to Rome. In 1244, he went to Paris with John, the master of the Teutonic order, and from thence removed to Cologn, to hear the lectures of Albertus Magnus. Here he remained till he was invited again to Paris, to read lectures upon the Book of Sentences, which he did with great applause, before a very large audience. In the year 1255, he was created doctor in divinity at Paris. He returned to Italy about the year 1263, and was appointed definitor of his order, for the province of Rome; and having taught school-divinity in most of the universities of Italy, he resettled at last at Naples, where he received a pension from king Charles; and here he spent his time in study, reading of lectures, and the exercises of piety; and so far was he from the views of ambition or profit, that he refused the archbishopric of that city when it was offered him by Clement IV. In 1274, he was sent for to the second council of Lyons, by pope Gregory X. that he might read before them the book which he had written against the Greeks, at the command of Urban IV. but he fell sick on his journey, at the monastery of Fossanova, near Terracina, where he died on the 7th of March, the same year, being fifty years of age.

Cave's Hist. Lit. p. 636.

Biblioth. lib. iv. p. 308.

Sixtus Senensis gives Aquinas a very great character: he tells us, that he approached so nearly to St. Augustin in the knowledge of true divinity, and penetrated so deeply into the most abstruse sense of that father, that, agreeably to the Pythagorean metempsychosis, it was a common expression among all the men of learning, that St. Augustin's soul had transmigrated into St. Thomas Aquinas. Rapin speaks also of him with great honour, and represents him as one of the great improvers of school-divinity. The lord Herbert of Cherbury, in his Life and Reign of Henry VIII, tells us that one of the principal reasons which induced this king to write against Martin Luther, was, that the latter had spoken contemptuously of Aquinas. The authority of Aquinas has been always very great in the schools of the Roman catholics. He was canonized by pope John XXII. in the year 1323; and Pius V. who was of the same order with him, gave him, in 1567, the title of the Fifth Doctor of the church, and appointed his festival

See his Comparison between Plato and Aristotle chap. 5.

festival to be kept with the same solemnity as those of the other four doctors (a). Oudin col. 255.

(a) Aquinas left a vast number of works: they were printed in seventeen volumes in folio, at Venice, in 1490; at Nuremberg, in 1466; Rome, 1570; Venice, 1594; and Colgn, 1612.

The five first volumes contain his Commentaries upon the Works of Aristotle.

The sixth and seventh, a Commentary upon the four Books of Sentences.

The eighth consists of Questions in Divinity.

The ninth volume contains the Sum of the catholic Faith, against the Gentiles; divided into four books.

The tenth, eleventh, and twelfth, the Sum of Divinity, with the Commentaries of Cardinal Cajetanus.

The thirteenth consists of several Commentaries upon the Old Testament, particularly a Commentary upon the Book of Job, a literal and analogical Exposition upon the first fifty Psalms, an Exposition upon the Canticles, which he dictated upon his death-bed, to the Monks of Fossa-nova; Commentaries upon the Prophecies of Isaiah and Jeremiah, and upon the Lamentations.

The fourteenth contains the Commentaries upon the Gospels of St. Matthew and St. John: the former is said to have been wrote by Peter Scaliger, a Dominican frier and bishop of Verona.

The fifteenth volume contains the Catena upon the four Gospels, extracted from the fathers, and dedicated to pope Urban IV.

The sixteenth consists of the Commentary upon St. Paul's Epistles, and the Sermons of Aquinas preached on Sundays and the Festivals of Saints.

The seventeenth contains divers Tracts in Divinity.

There have been also published separately, under his name, several other Commentaries upon the Scriptures, particularly upon Genesis, Lyons, 1573, in octavo, Upon the Prophesy of Daniel; upon the Books of the Maccabees, Paris, 1596, octavo. Upon all the canonical Epistles, Paris, 1543, octavo.

We have likewise a Commentary upon Boethius's Consolation of Philosophy, published under Aquinas's name, at Louvain in 1487, in folio.

Several difficulties have been raised in regard to his Summa Theologiæ, which have occasioned some authors to doubt, whether he was really the author of it. There is a very accurate examination of these difficulties in Casimir Oudin's Commentarius de scriptoribus ecclesiæ antiquis eorumque scriptis; wherein he determines, that Thomas Aquinas is the real author of the Summa Theologiæ.

ARATUS, a Greek poet, born at Soli, or Solæ, a town in Cilicia, which afterwards changed its name, and was called Pompeiopolis, in honour of Pompey the Great. He flourished about the 124th, or, according to some, the 126th Olympiad, in the reign of Ptolemy Philadelphus king of Egypt. He discovered in his youth a remarkable poignancy of wit, and capacity for improvement; and having received his education under Dionysius Heracleotes, a Stoic philosopher, he espoused the principles of that sect. Aratus was physician to Antigonus Gonatus, the son of Demetrius Polyorcetes, king of Macedon: this prince, being a great encourager of learned men,

men, ſent for him to court, admitted him to his intimacy, and encouraged him in his ſtudies. The Phœnomena of Aratus, which is ſtill extant, gives him a title to the character of an aſtronomer, as well as a poet; in this piece he deſcribes the nature and motion of the ſtars, and ſhews the particular influences of the heavenly bodies, their various diſpoſitions and relations. He wrote this poem in Greek verſe; it was tranſlated into Latin by Cicero, who tells us, in his firſt book De oratore, that the verſes of Aratus are very noble, but that the author did not thoroughly underſtand aſtronomy; and it is ſaid that he borrowed his materials from Eudoxus. Quintilian obſerves, that his ſubject has nothing of the pathos, no variety, no fictitious perſons introduced ſpeaking, with the other ornaments, which have ſo great an effect in other kinds of poetry; however, that he was very capable of executing the deſign he undertook. Aratus's piece was tranſlated by others as well as Cicero, there being a tranſlation by Germanicus Cæſar, and another into elegant Latin verſe by Feſtus Avienus. Our poet was intimately acquainted with Theocritus, who is ſaid to have addreſſed his ſixth Idyllium to him. There is an edition of the Phœnomena publiſhed by Grotius, at Leyden, in quarto, 1600, in Greek and Latin, with the fragments of Cicero's verſion, and the tranſlations of Germanicus and Avienus, all which the editor has illuſtrated with curious notes. He was certainly much eſteemed by the ancients, ſince we find ſo great a number of ſcholiaſts and commentators upon him, amongſt whom are Ariſtarchus of Samos, the Aryſtylli the geometricians, the Evæneti, Crates, Numenius the grammarian, Pyrrhus of Magneſia, Thales, and Zeno. There are ſeveral other works alſo aſcribed to Aratus (*a*). Virgil, in his Georgics, has imitated or tranſlated many paſſages from this author (*b*); and St. Paul has quoted a paſſage of Aratus (*c*).

Inſtit. Orat. lib. x. cap. i.

(*a*) Suidas mentions the following hymns to Pan; Χαιρεφωνι, Παιγνια, Aſtrology and Aſtrotheſy; a Compoſition of Antidotes; Ανθρωπογονια; an Επιθαλαμιον on Theopropus; an Ηθοποιια on Antigonus; an Epigram on Phila, the daughter of Antipater, and wife of Antigonus; an Epicedium of Cleombrotus; a Correction of the Odyſſey; and ſome Epiſtles, in proſe.

(*b*) In the General Dictionary, the following examples are given:

Καὶ μὴν πυρραίνουσι δύω πόλοι ἀμφοτέρωθεν·
Ἀλλ' ὁ μὲν ὑπ' ἰνίοισιν, ὁ δ' ἀντίος ἐκ βορέαο
Τῷδόθεν ὑπατοῖο· δύω δέ μιν ἀμφὶς ἔχουσαι
Ἄρκτοι ἅμα τροχόωσι·
Τὰς δὴ δ' ἀμφοίρας ὀΐη πολιοῖο ἀπόρρυξ,
Εἰλίπαι, μέγα θαῦμα, δράκων, περὶ τ' ἀμφὶν ἰαγάς.

Aratus in Phœnomenis.

Mundus

Mundus ut ad Scythiam Riphæaſque arduus arces
Conſurgit; premitur Libyæ devexus in Auſtros.
Hic vertex nobis ſemper ſublimis; at illum
Sub pedibus Styx atra videt, maneſque profundi.
Maximus hic flexu ſinuoſo elabitur Anguis
Circum, perque duas in morem fluminis Arctos,
Arctos, Oceani metuentes æquore tingi.
Virg. Georg. lib. i. ver. 240.

As, ſteep, to Scythian heights the world aſcends,
Downwards the ball to Lybian tempeſts bends:
This cove to us is ſtill ſublimely high,
And that below, Styx and the ghoſts deſcry:
Here the vaſt ſnake in winding circles glides,
And either Arctos, like a ſtream divides. Dryden.

Σῆμα δέ τοι ἀνέμοιο καὶ οἰδαίνουσα θάλασσα
Γιγνέσθω καὶ μακρὸν ἐπ' αἰγιαλοὶ βοόωσιν,
Ἀκλιά τ' εἰνάλιοι, ὁπότ' εὐδιοι ἠχήσσωσι
Γίγνονται, κορυφαί τε βοώμεναι ὑψόθεν ἄκραι.
Aratus in Διοσημείοις.

Continuo ventis ſurgentibus, aut freta ponti
Incipiunt agitata tumeſcere, et aridus altis
Montibus audiri fragor: aut reſonantia longe
Litora miſceri, et nemorum increbeſcere murmur.
Virg. Georg. lib. i. ver. 356.

For e'er the riſing winds begin to roar,
The working ſeas advance to waſh the ſhore;
Soft whiſpers run along the leafy woods,
And mountains whiſtle to the murm'ring floods. Dryden.

Ἡλίου δέ τοι μιλίτω ἑκάτερθεν ἰόντος,
Ἠελίῳ καὶ μᾶλλον ἐοικότα σήματα κεῖται,
Ἀμφότερον, δύνοντι, καὶ ἐκ περάτης ἀνιόντι.
Aratus in Διοσημείοις.

Sol quoque et exoriens, et cum ſe condet in undas,
Signa dabit. Virg. Georg. lib. i. ver. 438.

And thus the ſun, as riſing he appears,
Or dipt in ocean, various ſigns declares. Dryden.

(c) It is in his ſpeech to the Athenians (Acts xvii. 28.) wherein he tells them, that ſome of their own poets have ſaid, "Τοῦ γὰρ καὶ γένος ἐσμὲν: For we are alſo his offspring." Theſe words are the beginning of the fifth line of the Phœnomena of Aratus.

ARCHILOCHUS, a Greek poet, born in the iſle of Paros. He was the ſon of Teleſicles, and, according to Mr. Bayle, flouriſhed in the 29th Olympiad (a). His poetry Herodotus. lib. i. cap. 12.

(a) Authors, however, are not agreed as to this point: Tatian and St. Cyril place him under the 23d Olympiad (Voſ. De poet. Græcis, p. 14.) Cicero makes him to have lived under the reign of Romulus (Tuſc. i. cap. 1.) or the 17th Olympiad. Cornelius Nepos places him in the reign of Tullus Hoſtilius, which was between the 25th and 27th Olympiads. Corn. Nep. apud Gellium, lib. xvii. cap. 21.

abounded with the moſt poignant ſatire: Horace thus ſpeaks of him:

Archilochum proprio rabies armavit iambo.
Ars poetica, ver. 79.

Archilochus, with fierce reſentment warm'd,
Was with his own ſevere iambics arm'd. Francis.

His ſatirical vein had ſuch an effect on Lycambes, that he hanged himſelf on account of the ſevere ſatire which Archilochus wrote againſt him. Horace ſays in another place,

In malos aſperrimus
Parata tollo cornua,
Qualis Lycambe ſpretus infido gener. Epod. vi. ver. 13.

ſharp as ſpurs,
I lift my horns to butt at curs;
Fierce as Archilochus I glow. Francis.

Ovid ſpeaks alſo of him in the ſame manner:

Poſtmodo ſi pergas, in te mihi liber iambus
Tincta Lycambeo ſanguine tela dabit. In Ibin. ver. 51.

Stain'd with Lycambes' blood, my arrows fly,
Which free iambics to my rage ſupply.

The indignation of Archilochus againſt Lycambes aroſe from the latter's not keeping his word: Lycambes had promiſed him his daughter, and afterwards refuſed her to him. It is not unlikely that he attacked the whole family of Lycambes in his lampoon, for it is ſaid that the daughter followed the example of her father; and there are ſome who affirm, that three of Lycambes's daughters died of deſpair at the ſame time (*b*). In this piece of Archilochus, many adventures are mentioned, full of defamation, and out of the knowledge of

(*b*) Horace mentions only the fate of the father and of that daughter who had been promiſed to Archilochus:

numeros animoſque ſecutus
Archilochi, non res et agentia verba Lycamben.
His rapid numbers choſe, but ſhun'd with care
The ſtyle which drove Lycambes to deſpair. Francis.

Nec ſocerum quærit, quem verſibus obliñat atris;
Nec ſponſæ laqueum famoſo carmine nectit.
Hor. Ep. xix. ver. 25. 30, 31.

No perjur'd ſire with blood-ſtain'd verſe purſues,
Nor tyes, in damning rhyme, his fair-one's nooſe. Francis.

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the public. There were likewiſe many looſe ſmutty paſſages in the poem; and it is ſaid to have been on account of this ſatire, that the Lacedæmonians laid a prohibition on his verſes; having conſidered the reading of ſuch looſe pieces as not agreeable to the rules of modeſty. "The Lacedæmonians (ſays Valerius Maximus) commanded the books of Archilochus to be carried out of their city, becauſe they thought the reading of them not to be very modeſt or chaſte: for they were unwilling the minds of their children ſhould be tinctured with them, leſt they ſhould do more harm to their manners than ſervice to their genius. And ſo they baniſhed the verſes of the greateſt, or at leaſt next to the greateſt poet, becauſe he had attacked a family which he hated, with obſcene abuſe." Lib. vi. cap. 3. It has been affirmed by ſome, that he himſelf was baniſhed from Lacedæmon; and the maxim that he had inſerted in one of his pieces, is aſſigned for the reaſon thereof, "That it was better to fling down one's arms, than to loſe one's life:" he had written this in vindication of himſelf (*c*). Plut. Inſtit. Lacon. p. 239.

Archilochus was ſo much addicted to raillery and abuſe, he did not even ſpare himſelf (*d*). He is ſaid, however, to have been much in favour with Apollo; for when he had been killed in a combat, the oracle of Delphi drove the murderer out of the temple, and was not appeaſed without a multitude of excuſes and prayers; and even after this the oracle ordered him to a certain houſe, there to pacify the ghoſt of Archilochus. This poet excelled chiefly in iam-

(*c*) In the war with the Saïans, Archilochus, to ſave his life, threw away his arms, and fled. Ariſtophanes made two verſes upon him on occaſion of this adventure; Plutarch recites theſe verſes and ſomething more:

Ἀσπίδι μὲν Σαΐων τις ἀγαλλέσθω τις ἐπὶ θάμνῳ
Εὖλος ἀμώμητον κάλλιπον οὐκ ἐθέλων.
Ἄσπις ἐκείνη
Ἐξαῦτίς μοι κτήσομαι οὐ κακίων. Plut. in Inſtitut. Lacon. p. 239.

Rejoice, ſome Saïan, who my ſhield may find,
Which in ſome hedge, unhurt, I left behind.
Farewell, my ſhield; now I myſelf am free,
I'll buy another, full as good as thee.

(*d*) "We ſhould not have known, had it not been for himſelf (ſays Critias) that his mother Enipone was a ſlave; that he was forced, by his miſerable condition, to quit the iſle of Paros, and go from thence to Thaſos; that he made himſelf hated there; that he abuſed both friends and enemies; that he was extremely addicted to the debauching of women, and very inſolent; and, what is worſe than all, that, to ſave his life, he threw away his ſhield, and fled." Ælian. Var. Hiſt. lib. x. cap. 13.

bic verſes, and was the inventor of them, as appears from the following paſſage in Horace:

Parios ego primus iambos
Oſtendi Latio, numeros animoſque ſecutus
Archilochi. Epiſt. xix. lib. i. ver. 23.

To keen iambics I firſt tun'd our lyre,
And warm'd with great Archilochus's fire,
His rapid numbers choſe.

He is one of the three poets whom Ariſtarchus approved in this kind of poetry. Quintilian puts him, in ſome reſpects, below the other two. Ariſtophanes the grammarian thought, that the longer his iambic poems were, the finer they were: Ep. ii. lib. 16. Cicero informs us of this particular; "The longeſt of your epiſtles (ſays he to Atticus) ſeems to me the beſt, as the iambics of Archilochus did to Ariſtophanes." The hymn which he wrote to Hercules and Iolaus, was ſo much eſteemed, that Pindar, Olympic. od. ix. it uſed to be ſung three times to the honour of thoſe who had gained the victory at the Olympic games. There are few of his works extant; and this (ſays Mr. Bayle) is rather a gain than a loſs, with regard to morality (e). Diog. Laert. in Heraclid. Heraclides compoſed a dialogue upon the life of this poet; which, if it had remained, would in all probability have furniſhed us with many particulars concerning Archilochus.

(e) We ſhould find (ſays he) but very ill examples in the verſes of Archilochus. He had expreſſed great concern for the loſs of his ſiſter's husband, who died at ſea: here was a tenderneſs that might have been rendered uſeful; but he made it degenerate into a pernicious maxim, namely, that he would ſeek for conſolation in wine and other ſenſual pleaſures, ſeeing his tears could do no good to his brother-in-law, and his diverſions could not injure him.

Οὐδέ τι γὰρ κλαίων ἰήσομαι, ὅττι κακίων
Θήσω, τερπωλὰς δὲ θαλίας ἐφέπων.

Plutarch. De audiend. poetis, p. 33.

For my dead brother, tears would flow in vain,
Nor can my pleaſures give him pain.

ARCHIMEDES, a celebrated geometrician, born at Syracuſe, in the iſland of Sicily, and related to Hiero, king of Syracuſe. He was remarkable for his extraordinary application to mathematical ſtudies, in which he uſed to be ſo much engaged, that his ſervants were often obliged to take him from thence by force. He had ſuch a ſurpriſing invention in mechanics, that he affirmed to Hiero, if he had another earth, whereon to plant his machines, he could move this which

which we inhabit (*a*). He is ſaid to have formed a glaſs ſphere, of a moſt ſurpriſing workmanſhip, wherein the motions of the heavenly bodies were repreſented. Claudian has the following epigram on this invention:

Jupiter in parvo cum cerneret æthera vitro,
Riſit, et ad ſuperos talia dicta dedit;
Huccine mortalis progreſſa potentia curæ?
Jam meus in fragili luditur orbe labor.
Jura poli, rerumque fidem, legeſque deorum,
Ecce Syracuſius tranſtulit arte ſenex.
Incluſus variis famulatur ſpiritus aſtris,
Et vivum certis motibus urget opus.
Percurrit proprium mentitus ſigniſer annum,
Et ſimulata novo Cynthia menſe redit.
Jamque ſuum volvens audax induſtria mundum
Gaudet et humana ſidera mente regit.
Quid falſo inſontem tonitru Salmonea miror?
Æmula naturæ parva reperta manus.

When in a glaſs's narrow ſpace confin'd
Jove ſaw the fabric of th'Almighty Mind,
He ſmil'd, and ſaid, Can mortals' art alone,
Our heav'nly labours mimic with their own?
The Syracuſian's brittle work contains
Th' eternal law, which thro' all nature reigns.
Fram'd by his art, ſee ſtars unnumber'd burn,
And, in their courſes, rolling orbs return:
His ſun, thro' various ſigns, deſcribes the year;
And ev'ry month his mimic moons appear.
Our rival's laws his little planets bind,
And rule their motions with a human mind.
Salmoneus could our thunder imitate,
But Archimedes can a world create.

He fell upon a curious method to diſcover the deceit which had been practiſed by a workman, employed by king Hiero to make a golden crown (*b*). But he became moſt famous

(*a*) Δὸς μοῖ πᾶ στῶ κ᾽ τὰν γᾶν κίνησω.

(*b*) Hiero, king of Syracuſe, having a mind to make an offering to the gods of a golden crown, agreed to have one made of great value, and weighed out the gold to the maker, who brought one home the full weight; but it was afterwards diſcovered, that a quantity of the gold was ſtolen, and made up with a like weight of ſilver. Hiero being very angry at this impoſition, deſired Archimedes to take it into conſideration, by what method ſuch a fraud might be dicovered for the future.

famous by his curious contrivances, whereby the city of Syracuſe was ſo long defended, when beſieged by Marcellus. "The vigorous efforts made to carry the place, had certainly ſucceeded ſooner (ſays Livy) had they not been fruſtrated by one man: this was Archimedes, a man famous for his ſkill in aſtronomy, but more ſo for his ſurpriſing invention of warlike machines, with which in an inſtant he deſtroyed what had coſt the enemy vaſt labour to erect. Againſt the veſſels, which came up cloſe to the walls, he contrived a kind of crow, projected above the wall, with an iron grapple faſtened to a ſtrong chain; this was let down upon the prow of a ſhip, and by means of the weight of a heavy counterpoiſe of lead, raiſed up the prow, and ſet the veſſel upright upon her poop; then letting it down all of a ſudden, as if the veſſel had fallen from the walls, to the great terror of the ſeamen it ſunk ſo far into the ſea, that it let in a great deal of water, even when it fell directly on its keel." However, notwithſtanding all his art, Syracuſe was at length taken by Marcellus, who commanded his ſoldiers to have a particular regard to the ſafety of Archimedes; but this ingenious man was unfortunately ſlain by a ſoldier, who did not know him. "What gave Marcellus the greateſt concern (ſays Plutarch) was the unhappy fate of Archimedes, who was at that time in his muſæum, and his mind, as well as eyes, ſo fixed and intent upon ſome geometrical figures, that he neither heard the noiſe and hurry of the Romans, nor perceived the city was taken. In this tranſport of ſtudy and contemplation, a ſoldier came ſuddenly upon him, and commanded him to follow him to Marcellus; which he refuſing to do till he had finiſhed his problem, and fitted it for demonſtration, the ſoldier,

Lib. xxiv. cap. 34.

Ibid.

In Marcello.

Whilſt he was engaged in the ſolution of this difficulty, he happened to go into the bath, where obſerving, that a quantity of water overflowed, equal to the bulk of his body, it immediately occurred to him, that Hiero's queſtion might be anſwered by a like method; on which he leaped out, and ran homeward, crying εὕρηκα! εὕρηκα! He then made two maſſes, each of equal weight with the crown, one of gold and the other of ſilver: when he had done this, he filled a large veſſel to the brim with water, and put the ſilver maſs into it, upon which a quantity of water overflowed equal to the bulk of the maſs; then taking the maſs out, he filled up the veſſel again, meaſuring the water exactly, which he put in: this ſhewed him what meaſure of water anſwered to a certain quantity of ſilver. Then he tried the gold in like manner, and found that it cauſed a leſs quantity of water to overflow, the gold being leſs in bulk than the ſilver, though of the ſame weight. Then he filled the veſſel a third time, and putting in the crown itſelf, he found that it cauſed more water to overflow than the golden maſs of the ſame weight; whence he computed the mixture of ſilver with the gold, and ſo manifeſtly diſcovered the fraud. Vitruv. lib. ix. cap. 3.

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in a rage, drew his ſword, and ran him through. Others write, that Archimedes ſeeing a ſoldier coming with a drawn ſword to kill him, entreated him to hold his hand one moment, that he might not die with the regret of having left his problem unfiniſhed, and the demonſtration imperfect; but that the ſoldier, without any regard either to his problem or demonſtration, killed him immediately. Others again write, that as Archimedes was carrying ſome mathematical inſtruments in a box to Marcellus, as ſun-dials, ſpheres, and angles, with which the eye might meaſure the magnitude of the ſun's body, ſome ſoldiers met him, and believing there was gold in it, ſlew him." Livy ſays he was ſlain by a ſoldier, who did not know who he was, whilſt he was drawing ſchemes in the duſt: that Marcellus was grieved at his death, and took care of his funeral; making his name at the ſame time a protection and honour to thoſe who could claim being related to him. Archimedes is ſaid to have been killed in the 143d Olympiad, and 546th year of Rome, about two hundred and eight years before the birth of Chriſt. We have ſeveral of his works ſtill extant, but the greateſt part of them are loſt (*b*). When Cicero was quæſtor for Sicily, he

Lib. xxv. cap. 31.

Vitruv. lib. ix. cap. 3.

(*b*) His pieces which remain are,

1. Περὶ τῆς Σφαίρας καὶ κυλίνδρου βιβλία β'. Two Books of the Sphere and Cylinder.

2. Κύκλου μέτρησις. The Dimenſion of a Circle.

3. Ἐπιπέδων ἰσορροπιῶν ἢ κέντρα βαρῶν ἐπιπέδων. Of Centres of Gravity or Æquiponderants.

4. Περὶ κωνοειδέων καὶ Σφαιροειδίων. Of Spheroids and Conoids.

5. Περὶ ἑλίκων. Of ſpiral Lines.

6. Τετραγωνισμὸς παραβολῆς. The Quadrature of a Parabola.

7. Ψαμμίτης. Of the Number of the Sand.

8. Περὶ τῶν ὀχυμένων. Of Bodies that float on Fluids.

Among the works of Archimedes which are loſt, we may reckon the deſcriptions of the following inventions, which we may gather from himſelf and other ancient authors.

1. Περὶ τῆς στεφάνης, or his account of the method which he uſed to diſcover the mixture of gold and ſilver in the crown.

2. His deſcription of the Κόχλια, or Κόχλιον, an engine to draw water out of places where it is ſtagnated. Athenæus ſpeaking of the prodigious ſhip built by the order of Hiero, tells us that Archimedes invented the cochlion, by means of which the hold, notwithſtanding its depth, could be drained by one man. (Δειπνοσοφιστῶν, lib. v.) Diodorus Siculus informs us (lib. v.) that he contrived this machine to drain Egypt, and that by a wonderful mechaniſm it would empty the water from any depth.

3. The Ἕλξ, by means of which (according to Athenæus, Δειπνοσ. lib. v.) he launched Hiero's great ſhip.

4. The Τρισπαῦν, or Τρίσπαστον, of the power of which Tzetzes gives a hyperbolical relation, Chil. ii. hiſt. 35.

5. The machines he uſed in the defence of Syracuſe againſt Marcellus. Of theſe we have an account in Polybius, Livy, and Plutarch.

6. His burning-glaſſes, with which he his ſaid to have ſet fire to the Roman gallies. Galen, Περὶ κράσεων, lib. iii.

7. His pneumatic and hydraulic engines, concerning which he wrote books, according to Tzetzes, Chil. ii. hiſt. 35.

diſcovered the tomb of Archimedes, all over-grown with buſhes and brambles (*c*): there was an inſcription upon it, but the latter part of the verſes was quite worn out.

(*c*) Cicero himſelf informs us of this, in the following paſſage: "Cujus ego quæſtor (ſays he) ignoratum ab Syracuſanis, cum eſſe omnino negarent, ſeptum undique, et veſtitum vepribus, et dumetis indagavi ſepulchrum. Tenebam enim quoſdam ſenariolos, quos in ejus monumento eſſe inſcriptos acceperam; qui declarabant, in ſummo ſepulchro ſpæram eſſe poſitam cum cylindro. Ego autem, cum omnia colluſtrarem oculis (eſt enim ad portas Agragianas magna frequentia ſepulchrorum) animadverti columellam non multum e dumis eminentem, in qua inerat ſphæræ figura, et cylindri. Atque ego ſtatim Syracuſanis (erant autem principes mecum) dixi, me illud ipſum arbitrari eſſe, quod quærerem. Immiſſi cum falcibus multi purgarunt et apparuerunt locum. Quo cum pateſactus eſſet aditus, ad adverſam baſim acceſſimus, apparebat epigramma exeſis poſterioribus partibus verſiculorum, dimidiatis fere. Ita nobiliſſima Græciæ civitas, quondam vero etiam doctiſſima, ſui civis unius acutiſſimi monumentum ignoraſſet, niſi ab homine Arpinate didiciſſet." Tuſcul. quæſt. lib. v.

ARETIN (Francis) a man of great reading, and well acquainted with the Greek language. He tranſlated into Latin the Commentaries of St. Chryſoſtom upon St John, and about twenty homilies of the ſame father: he alſo tranſlated the Letters of Phalaris into Latin; and wrote a treatiſe De balneis Puteolanis. He ſtudied at Sienna, about the year 1443; and afterwards taught law there with ſuch a vivacity of genius, that they called him the Prince of Subtleties, and his wit became a proverb. He diſplayed his talent chiefly in diſputes, in which no body could withſtand him. He gave his opinions in law with ſo much confidence, as to aſſure thoſe who conſulted him, that they ſhould carry their cauſe; nor did experience contradict him, for it was a common ſaying at the bar, ſuch a cauſe has been condemned by Aretin, it muſt therefore be loſt. He taught alſo in the univerſity of Piſa, and in that of Ferrara. He was at Rome, under the pontificate of Sixtus IV. but did not ſtay here long, for he ſoon perceived that the great hopes which he had built upon his reputation would come to nothing. This pope, however, declared he would have given him a cardinal's hat, had he not thought he ſhould have done a public injury, by depriving the youth of ſuch an excellent profeſſor. When old age would not permit him to go through the duties of his office, they diſpenſed with his reading of lectures, and his ſalary was continued. He continued, however, ſometimes to mount the chair; and although his lectures had now but little ſpirit in them, yet he had ſtill many hearers

hearers on account of his reputation. One day, when the ſtudents were gone to ſome public ſhews, there were but forty perſons in his auditory, which ſo mortified him, that he threw away his book, and cried out, "Aretin ſhall never explain law to a few perſons:" he retired in a paſſion, and would teach no more. He was ſevere in his temper, and never kept a ſervant longer than a month or two; for it was a maxim of his, "That new-hired ſervants always ſerve beſt." He was honoured with the title of knight, and ſpent all his life in celibacy; and his way of living was ſo parſimonious, that he was thereby enabled to amaſs a great deal of wealth. He was no leſs honoured on account of his continence than his learning. He had deſigned his wealth for the maintenance of a college, but he altered his reſolution, and left it to his relations.

ARETIN (Guy) a Benedictine monk, who lived in the eleventh century. He rendered himſelf famous by his diſcovering a new method of learning muſic. He publiſhed a book upon this ſubject intitled Micrologus, and a letter, which has been inſerted by cardinal Barronius in his Annals, under the year 1022. It was under the pontificate of John XX. that the Micrologus appeared, the author being then four-and-thirty years of age, and having been thrice invited to Rome by pope Benedict VIII. His holineſs had examined the Antiphonaire of Aretin, and he admired ſeveral things in this author. Poſſevin tells us, in his Apparatus, Guy Aretin was the inventor of the ſix notes in muſic, Ut, Re, Mi, Fa, Sol, La; and ſome will have it, that the names of theſe ſix notes were borrowed from a hymn, containing the following Sapphic verſes: P. 694.

UT queant laxis REſonare fibris
MIra geſtorum FAmuli tuorum
SOLve pollutis Labiis reatum. Voſ. de Muſ. p. 40.

The firſt and ſixth ſyllables of each verſe muſt be taken for this purpoſe. Some pretend that the word Gammut, ſo frequent in muſic, came from Aretin's having uſed the firſt letters of the alphabet to mark his notes, and taking the letter G, which the Greeks call gamma; and that he did it to ſhew, that muſic came from Greece. Furetiere, at the word GAMMUT.

ARETIN (Leonard.) This name was given him from his being of Arezzo; he is better known by it, than by that of Brunus or Bruni, his family-name. He was one of the ableſt

ableſt men of the fifteenth century (*a*). He ſtudied Greek under Emanuel Chryſoloras, and was afterwards appointed ſecretary of the briefs to pope Innocent VII. of which office he acquitted himſelf honourably under this pope and the four following ones; and was afterwards ſecretary to the republic of Florence. He tranſlated ſome of Plutarch's Lives into Latin (*b*), and the Ethics of Ariſtotle; he compoſed three books Of the Punic war, which may ſerve as a ſupplement for thoſe wanting in Livy; the two firſt treat of the firſt Punic war, the third of the diſorders into which the Carthaginians fell, by the mutiny of the ſoldiers and the revolt of the people; as alſo of the war againſt the Gauls, and againſt thoſe of Illyria (*c*). He wrote likewiſe the Hiſtory of Italy during his own time, beginning with the ſchiſm againſt pope Urban VI. in 1378, and ending with the victory obtained by the Florentines in 1440. He has alſo given us the Hiſtory of the Republic of Florence, and that of ancient Greece from the command of Theramenes and Thraſybulus among the Athenians, to the death of Epaminondas. He was reputed to be the author of a Hiſtory of the Goths, which gained him a good deal of reputation, till it was known he had tranſlated it from the Greek of Procopius; this drew ſome infamy upon his memory, for he had appropriated the work to himſelf; but Chriſtopher Perrona with a good deal of pains reſtored the work to the real author. Aretin left ſeveral other works, the catalogues of which may be ſeen in Geſner's Bibliotheca. He died in 1443, or the year after according to ſome, at Florence, being then ſeventy-four years of age, where there is a marble monument erected to him, in the church of the Holy Croſs, with an inſcription to the following purpoſe: "Since the death of Leonard, hiſtory is in mourning, eloquence is become mute, the Greek and Latin Muſes cannot forbear ſhedding tears." Poggius made his funeral oration, wherein he informs us, that he lived forty years in ſuch conſtant friendſhip with Aretin, that it never ſuffered the leaſt interruption or difference,

Jovius Elog. cap. 59.

Ibid. cap. 9. and 116.

(*a*) Paulus Jovius ſays (Elog. cap. ix. p. 27.) that Aretin was the firſt reſtorer of the Greek language in Italy. Philelphus (Conviv. lib. i.) aſcribes to him a great deal of eloquence, and a large fund of genius and erudition. Poggius has ſet him above all his contemporaries in point of eloquence and ſcience. In Philelph. invect. 2.

(*b*) The life of Paulus Æmilius, the two Gracchi, Pyrrhus, Seſtorius, Demoſthenes, Mark Anthony, and Cato of Utica.

(*c*) Mr. Bayle ſays Aretin has done nothing but tranſlated the Greek of Polybius, though he has denied it in his preface; and from thence it comes that Badius Aſcenſius has put the name of Polybius at the beginning of this work in his Paris edition. Voſſ. de Hiſtor. Latin. p. 559.

ARETIN (Peter) a native of Arezzo, who lived in the ſixteenth century. He was famous for his ſatirical writings, and was ſo bold as to carry his invectives even againſt ſovereigns, and from thence got the title of the Scourge of Princes. Francis I. the emperor Charles V. moſt of the princes of Italy, ſeveral cardinals, and many noblemen courted his friendſhip by preſents, either becauſe they liked his compoſitions, or perhaps from an apprehenſion of falling under the laſh of his ſatire. Aretin became thereupon ſo inſolent, that he is ſaid to have got a medal ſtruck, on one ſide of which he is repreſented with theſe words IL DIVINO ARETINO; and on the reverſe, ſitting upon a throne, receiving the preſents of princes, with theſe words, I PRINCIPI TRIBUTATI DA POPOLI, TRIBUTANO IL SERVIDOR LORO. Some imagine he gave himſelf the title of Divine, ſignifying thereby that he performed the functions of a God upon earth by the thunderbolts with which he ſtruck the heads of the higheſt perſonages. He uſed to boaſt, that his lampoons did more ſervice to the world than ſermons; and it was ſaid of him, that he had ſubjected more princes by his pen, than the greateſt had ever done by their arms (*a*). Aretin wrote many irreligious and obſcene pieces; ſuch are his dialogues, which were called Ragionamenti (*b*). We have alſo ſix volumes of Letters wrote by him, but they are not in much eſteem: "I have read (ſays Mr. Menage) all Peter Aretin's letters, without finding any thing that I could inſert in any of my books; there is nothing but the ſtyle of them worth regarding." Some ſay that Aretin changed his looſe libertine principles; but however this may be, it is certain that he compoſed ſeveral pieces of devotion (*c*): he wrote a Paraphraſe

Jac. Gadgius de Script. non Eccleſiaſticis tom. i. p. 31.

Menagiana, p. 396. of the firſt Dutch edit.

(*a*) See a letter written to him by Baptiſta Tornielli, in a collection publiſhed in 1558, at Venice, appreſſo Dominico Giglio, in octavo, p. 328 verſo of the firſt book.

(*b*) There is likewiſe imputed to him another very obſcene performance, De omnibus Veneris ſchematibus. "It was about the year 1525 (ſays Mr. Chevillier) that Julio Romano, the moſt famous painter of Italy, inſtigated by the enemy of the ſalvation of mankind, invented drawings to engrave twenty plates: the ſubjects are ſo immodeſt, that I dare only name them. Peter Aretin compoſed ſonnets for each figure. George Vaſari, who relates this in his Lives of the Painters, ſays, he does not know which would be the greateſt impurity, to caſt one's eyes upon the drawings of Julio, or to dip into the verſes of Aretin." Origin de l'imprimerie de Paris, p. 224.

(*c*) Hence, it was ſaid of him, "Ubi bene, nemo melius; ubi male, nemo pejus." "They are miſtaken (ſays Mr. Bayle) who pretend that he compoſed his books after having renounced his libertine life, by a

ſerious

phraſe on the penitential Pſalms, and another on Geneſis, he wrote alſo the Life of the Virgin Mary, and that of St. Catherine of Sienna, and of St. Thomas Aquinas. He was author likewiſe of ſome comedies, which were eſteemed pretty good of their kind. He died in the year 1556, being about ſixty-five years old (*d*).

It

ſerious repentance. He compoſed books of piety and books of debauchery alternately, being always a man of ill principles, and plunged in corruption; and if with regard to men, he was leſs pernicious when he exerciſed himſelf on pious matters, he was more criminal in the ſight of God in the former, than in the latter: it did not belong to ſuch a profane perſon to touch upon holy things; he did them more hurt in explaining them with a depraved heart, and upon bad motives, than if he had openly inſulted them; and to him the following words of the Pſalmiſt may be applied:

But to the wicked, thus ſaith God,
How dar'ſt thou teach my laws abroad,
Or in thy mouth my cov'nant take?
For ſtubborn thou, confirm'd in ſin,
Haſt proof againſt inſtruction been,
And of my word didſt lightly ſpeak.
When thou a ſubtle thief didſt ſee,
Thou gladly didſt with him agree,
And with adult'rers didſt partake.
While ſlander is thy chief delight,
Thy tongue by envy mov'd, and ſpight,
Deceitful tales does hourly ſpread:
Thou doeſt with hateful ſcandals wound
Thy brother, and with lies confound
The offspring of thy mother's bed;
Theſe things didſt thou, whom ſtill I ſtrove
To gain with ſilence and with love,
Till thou didſt wickedly ſurmiſe,
That I was ſuch a one as thou;
But I'll reprove and ſhame thee now,
And ſet thy ſins before thine eyes. Brady and Tate.

(*d*) Mr. Moreri ſays, that Aretin died at Venice, and gives the following lines as his epitaph:

Condit Aretini cineres lapis ipſe ſepultus
Mortales atro qui ſale perſricuit.
Intactus Deus eſt illi, cauſamque rogatus
Hanc dedit, "Ille, inquit, non mihi notus erat."

Here Aretin the bitter Tuſcan lies,
A man who never ceas'd to ſatirize
The whole human race; God alone was free,
He gave this reaſon, "He's unknown to me."

There is nothing in Moreri's narration (ſays Mr. Bayle) that can give us the leaſt ſuſpicion that theſe four verſes are not the very inſcription on Aretin's monument. He thinks it is deceiving a reader, not capable of avoiding the miſtake by his own reflection, and that it is laying a ſnare

It is ſaid by ſome, that he fell into ſuch a fit of laughter, on hearing ſome ſmutty converſation, that he overturned the chair upon which he ſat, and that in the fall he hurt his head and died upon the ſpot. Aretin wrote ſome verſes againſt Peter Strozzi, but he heartily repented of this, for Strozzi, being a reſolute man, threatned to have him ſtabbed in his bed; which ſo frightned the poet, that he durſt not allow any body to come into his houſe, nor had he the courage to go out of it himſelf, as long as Strozzi ſtaid in the ſtate of Venice.

Ant. Lauren. Politianus in Dial. de riſu, p. 78. Remig. Florentio Conſiderat. civili ſopra Guicciardini, cap. vi. fol. 8. verſo.

for the proteſtants, who will be apt to believe, upon Moreri's word, that the patriarch of Venice ſuffered not only that an atheiſt ſhould be buried in holy ground, but alſo that ſuch an epitaph, turning the thing to a jeſt, ſhould be expoſed in a church to the eyes of the world. He ſays, he cannot believe that the corruption and negligence of the clergy ever went ſo far as to ſuffer ſuch ſepulchral inſcriptions in a church; he therefore concludes that the four verſes related by Moreri are one of thoſe ſatirical pieces, which are often made upon the death of perſons, under the title and form of an epitaph: and father Coronelli (whom Mr. Bayle conſulted upon the matter) wrote to him, that upon enquiry he could find no ſuch epitaph.

ARIOSTO (Lodovico, or Lewis) a celebrated Italian poet, deſcended of a good family, and born at the caſtle of Reggio, in Lombardy, in the year 1474. He ſoon gave marks of his great genius, for when very young, he compoſed ſeveral excellent poetical pieces, one of the moſt remarkable of which is the ſtory of Pyramus and Thiſbe, which he formed into a play, and had it acted by his brothers and ſiſters. This performance gained him great applauſe, all who ſaw it preſaging he would prove one of the greateſt poets of the age. His father, however, being a man of no taſte for learning, regarded more what ſtudy would be moſt profitable for his ſon to follow, than what ſuited his genius and inclination: he obliged him therefore to apply to the law, which he did for ſome years, though with great reluctance; but upon his father's death, he returned to the more agreeable purſuits of poetry. He was left but in indifferent circumſtances, either becauſe the eſtate was divided amongſt all his brothers, or becauſe his father's income conſiſted chiefly of places of profit, which determined at his death. When Arioſto was about thirty years of age, he was introduced to Hippolito cardinal of Eſt, a great patron of learned men, who entertained him in a very honourable manner. The ſucceſs which he had hitherto had in the little poetical pieces which he had publiſhed, inſpired him with the ambition of diſtinguiſhing himſelf by ſome nobler work. Sannazarius,

Harrington's Life of Arioſto, in his Tranſlat. of the Orlando Furioſo.

nazarius, Bembo, Nangerius, and Sadolet, had rendered themselves famous for the beauty of their Latin poems; Arioſto had likewiſe wrote ſome in this language, but finding, as ſir John Harrington obſerves, that he could not raiſe himſelf to the higheſt rank amongſt the Latin poets, which was already poſſeſſed by others, he applied himſelf chiefly to the cultivation of his native tongue, being deſirous to enrich it with ſuch works as would render it valuable and important to other nations. He read Homer and Virgil with vaſt carefulneſs, and having in view theſe great originals, he began a poem on the loves of Orlando, taking the ſubject from Bojardo's Orlando Inamorato, upon whoſe model he proceeded. He began this poem when he was about thirty years of age; it is the moſt celebrated of all his works, though there have been many different opinions concerning it (*a*). But his attachment to poetry did not hinder him from engaging in public affairs, for he was employed in embaſſies and negociations in different parts of Italy (*b*). The cardinal of Eſt wanted to have carried

P. 417.

(*a*) Muretus, Paulus Jovius, and the gentlemen of Port Royal have beſtowed great encomiums on this poem. James Peletier, of Mons, in the firſt book of his Art of Poetry, has however cenſured many things in this production; as has Mr. Balzac, in his Critical Diſcourſe upon the Herodes Infanticida of Daniel Heinſius, and father Rapin in his General Reflections upon Poetry. It is objected by ſome, that he ſpeaks too much in his own perſon by way of digreſſion, which is ſaid to be contrary to the laws of poetry, becauſe neither Homer nor Virgil did it. "Methinks (ſays ſir John Harrington, in anſwer to this) it is a ſufficient defence to ſay, Arioſto doth it. Sure I am, it is both delightful and profitable, to have a ſeat or reſting place for the reader; and even as if a man walked in a fair long alley, to have a ſeat or reſting place here and there, is eaſy and commodious. But if at the ſame ſeat were planted ſome excellent tree, that not only with the ſhade ſhould keep us from the heat, but with ſome pleaſant and right wholeſome fruit ſhould allay our thirſt and comfort our ſtomach, we ſhould think it for the time a little paradiſe. So are Arioſto's morals and pretty digreſſions ſprinkled through his long work, to the no leſs pleaſure than profit of the reader." There were ſeveral editions and tranſlations of this poem: it was tranſlated into Engliſh by ſir John Harrington, the third edition of which was publiſhed at London, in folio, 1634, with the following title, Orlando Furioſo, in Engliſh heroic verſe, by Sir John Harrington of Bathe Knight; now thirdly reviſed and amended, with the Addition of the Author's Epigrams.

(*b*) When pope Julius II. intended to make war upon the duke of Ferrara, cardinal Hippolito's brother, Arioſto was choſen as a proper perſon to go upon an embaſſy to him. He tranſacted this affair with ſo much ſucceſs, that he gained a great character at his return. He went a ſecond time to the ſame pope, at a very difficult and dangerous time, when no body would undertake the commiſſion: he accordingly performed his journey, and preſented himſelf to the pope; but finding, by ſome ſecret intelligence, that his embaſſy would be to no manner of purpoſe, but expoſe him to the utmoſt danger, he returned home through all the difficulties

carried him to Hungary, with ſome other illuſtrious perſons who attended him, but Arioſto refuſing to go, loſt all his intereſt with his patron.

Upon the death of Hippolito he engaged in the ſervice of Alfonſo duke of Ferrara, who treated him with great eſteem and affection, and appointed him governor of Graffignana, which office he diſcharged with great honour and ſucceſs. After his return home, he dedicated the reſt of his life to retirement, proſecuting his ſtudies in a houſe which he built for himſelf at Ferrara (*c*). He tranſlated ſeveral pieces out of French and Spaniſh into Italian; and wrote alſo ſeveral ſatires, which, according to Mr. Menage, are eſteemed by the beſt judges. There are likewiſe five comedies of his extant (*d*), which the duke of Ferrara was ſo pleaſed with, that he erected a magnificent ſtage in the hall of Ferrara, for the repreſentation of them, and made the author ſeveral conſiderable preſents. At his deſire, Arioſto tranſlated the Mænechmi of Plautus into Italian, which was exhibited with great ſucceſs; Ibid. p. 419.

ficulties and hazards imaginable, and he was highly honoured for his reſolution and courage in this affair.

(*c*) It was but a ſmall, though convenient houſe: being aſked, why he had not built it in a more magnificent manner, ſince he had given ſuch noble deſcriptions of ſumptuous palaces, beautiful porticos, and pleaſant fountains, in his Orlando Furioſo? He replied, that words were cheaper laid together than ſtones. Upon the door was the following inſcription:

Parva, ſed apta mihi, ſed nulli obnoxia, ſed non
Sordida, parte meo ſed tamen ære domus.

Which Harrington thus tranſlates,

This houſe is ſmall, but fit for me, but hurtful unto none;
But yet not ſluttiſh, as you ſee, yet paid for with mine own.

(*d*) They are intitled,

1. La Caſſaria; in proſe and verſe: printed in 1536.

2. La Lena; in proſe and verſe.

3. Il Negromante; in proſe and verſe.

4. Gli Suppoſiti; in proſe and verſe.

5. La Scholaſtica; in verſe.

Ludovico Riccoboni, in his Hiſtoire de Theatre Italien, gives a very high character of theſe comedies; and we find in his book a very agreeable ſtory relating to Arioſto (p. 137.) His father one day was in a violent paſſion with him, and talked to him for a conſiderable time with vaſt ſeverity; the ſon heard him with great attention, without making any anſwer, and they parted without Arioſto's ſpeaking one word to excuſe himſelf with regard to the reproaches which were made to him. When his father was gone, Arioſto's brother aſked him what was the reaſon that he did not ſay any thing to his father in his defence? He replied, that he was then actually compoſing a comedy, and had ſtopped ſhort at a ſcene, in which an old man was reprimanding his ſon; that when his father began to ſpeak, the thought came into his head, to obſerve him with the utmoſt attention, in order that he might draw the repreſentation after nature; ſo that he only regarded his tone of voice, and geſtures, and expreſſions, without concerning himſelf about his defence.

and

and all his other comedies were frequently acted by perſons of the firſt quality: and when his Lena was firſt repreſented, Ferdinand of Eſt, afterwards marquis of Maſſa, ſo far honoured the piece, as to ſpeak the prologue. Arioſto uſed to read his verſes to his friends and the ladies of his acquaintance; his manner of reading was excellent, ſo that he thereby gave a peculiar grace to every thing he pronounced (*e*). He was honoured with the laurel by the emperor Charles V. in the year 1533.

Arioſto was of an amorous diſpoſition, and left two natural ſons. He was affable, eaſy, and condeſcending in his temper. He enjoyed the friendſhip of the moſt eminent men of learning of his time, moſt of whom he mentions with great reſpect in the laſt canto of his Orlando Furioſo. His conſtitution was but weakly, ſo that he was obliged to have recourſe to phyſicians the greateſt part of his life. He bore his laſt ſickneſs with great reſolution and ſerenity, and died at Ferrara the 8th of July, 1533, according to ſir John Harrington, being then fifty-nine years of age. He was interred in the church of the Benedictine monks, who, contrary to their cuſtom, attended his funeral. He had a buſt erected to him, and an epitaph, written by himſelf, inſcribed upon his tomb (*f*). His death was much regreted by all his acquaint-

Life of Arioſto, p. 422.

(*e*) He is ſaid likewiſe to have been extremely vexed if he heard his own writings repeated with an ill grace and accent. As he was paſſing one day by a potter's ſhop, it happened that the potter was ſinging a ſtanza out of the Orlando Furioſo, which he pronounced in ſo bad a manner, that Arioſto, being in an exceſſive paſſion, with a little ſtick he had in his hand, broke ſeveral of the pots which ſtood expoſed to ſale. The potter expoſtulated with him in very ſevere terms, for injuring a poor man who had never done him the leaſt harm in his whole life: "Yes (replied Arioſto) I have not yet ſufficiently revenged myſelf upon you, for the injury which you have done me to my face." Sir John Harrington's Life of Arioſto, p. 420, 421.

(*f*) The epitaph is as follows:

Ludovici Arioſti humantur oſſa
Sub hoc marmore, ſeu ſub hac humo, ſeu
Sub quidquid voluit benignus hæres,
Sive hærede benignior comes, ſeu
Opportunius incidens viator:
Nam ſcire haud potuit futura: ſed nec
Tanti erat, vacuam ſibi cadaver
Ut urnam cuperet parare.
Vivens iſta tamen ſibi paravit,
Quæ ſcribi voluit ſuo ſepulchro,
Olim ſi quod haberet id ſepulchrum:
Ne cum ſpiritus hoc brevi peracto
Præſcripto ſpatio miſellos artus,
Quos ægre ante reliquerat, repoſcet,
Hac et hac cenerem huc et huc revel'ens
Dum noſcat proprium, diu vagetur.

ances,

inces, and particularly by the men of letters, who honoured his memory by ſeveral Latin and Italian poems.

ARISTOPHANES, a celebrated comic poet of Athens. His place of nativity, however, has been conteſted, for his enemies endeavoured to repreſent him as a ſtranger: but he fully confuted this ſuggeſtion, repeating on this occaſion the two following verſes of Telemachus in the Odyſſey:

Μήτηρ μὲν τ' ἐμὲ φησὶ τεὸν μεμάναι, αὐτὰρ ἔγωγε
Οὐκ οἶδ', ἐπεὶ γάρ δή τις ἑὸν γόνον αὐτὸς ἀνέγνω.

My mother told me ſo: 'twas he, ſhe ſaid;
I know not: and, pray, who has more to plead?

He was cotemporary with Plato, Socrates, and Euripides, and moſt of his plays were written during the Peloponneſian war. His imagination was warm and lively, and his genius particularly turned to raillery: he had alſo great ſpirit and reſolution, and was a declared enemy to ſlavery, and to all thoſe who wanted to oppreſs their country. The Athenians ſuffered themſelves in his time to be governed by men, who had no other views than to make themſelves maſters of the commonwealth. Ariſtophanes expoſed the deſigns of theſe men, with great wit and ſeverity, upon the ſtage. Cleo was the firſt whom he attacked, in his comedy of the Equites; and as there was not one of the comedians who would venture to perſonate a man of his great authority, Ariſtophanes played the character himſelf, and with ſo much ſucceſs that the Athenians obliged Cleo to pay a fine of five talents, which were given to the poet (a). He deſcribed the affairs of the Athenians in ſo exact a manner, that his comedies are a faithful hiſtory of that people. For this reaſon, when Dionyſius king of Syracuſe deſired to learn the ſtate and language of Athens, Plato ſent him the comedies of Ariſtophanes, telling him theſe were the beſt repreſentation thereof. He wrote above fifty comedies, but there are only eleven extant which are perfect; theſe are Plutus, the Clouds, the Frogs, Equites, the Acharnenſes, the Waſps, Peace, the Birds, the Eccleſiazuſæ or Female Orators, the Theſmophoriazuſæ or

See Madam Dacier's preface to her Tranſlat. of Ariſtophanes

Ibid

(a) This freedom of his was ſo well received by the Athenians, that they caſt handfuls of flowers upon the head of the poet, and carried him through the city in triumph with the greateſt acclamations, and paid him the higheſt compliments imaginable. They made alſo a public decree, that he ſhould be honoured with a crown of the ſacred olive-tree in the citadel, which was the greateſt honour that could be paid to a citizen. Dacier's preface to Ariſtophanes.

Prieſteſſes of Ceres, and Lyſiſtrata. The Clouds, which he wrote in ridicule of Socrates (*b*), is the moſt celebrated of all his comedies: madam Dacier tells us, ſhe was ſo much charmed with this performance, that after ſhe had tranſlated it, and read it over two hundred times, it did not become the leaſt tedious to her, which ſhe could not ſay of any other piece: and that the pleaſure which ſhe received from it, was ſo exquiſite, that ſhe forgot all the contempt and indignation which Ariſtophanes deſerved for employing his wit to ruin a man, who was wiſdom itſelf, and the greateſt ornament of the city of Athens. Ariſtophanes having conceived ſome averſion to the poet Euripides, ſatirizes him in ſeveral of his plays, particularly in his Frogs and his Theſmophoſiazuſæ. He wrote his Peace in the tenth year of the Peloponneſian war, when a treaty for fifty years was concluded between the Athenians and the Lacedæmonians, though it continued but ſeven years. The Acharnenſes was written after the death of Pericles, and the loſs of the battle in Sicily, in order to diſſuade the people from intruſting the ſafety of the commonwealth to ſuch imprudent generals as Lamachus. Soon after, he repreſented his Aves or Birds, by which he admoniſhed the Athenians to fortify Decelæa, which he calls by a fictitious name Nepheloccoccygia. The Veſpæ or Waſps, was written after another loſs in Sicily, which the Athenians ſuffered from the miſconduct of Chares. He wrote the Lyſiſtrata when all Greece was involved in a war; in which comedy the women are introduced debating upon the affairs of the commonwealth, when they come to a reſolution, not to go to bed with their huſbands till a peace ſhould be concluded. His Plutus (*c*), and other comedies of that kind, were written after the magiſtrates had given orders, that no perſon ſhould be expoſed by name upon the ſtage. He invented a peculiar kind of verſe, which was called by his name, and is mentioned by Cicero in his Brutus; and Suidas ſays, that he alſo was the inventor of the tetrameter and octameter verſe.

Ibid.

Thucydides, lib. v.

(*b*) Socrates had a contempt for the comic poets, and never went to ſee their plays, except when Alcibiades the ſon of Clinias, or Critias the ſon of Callæſchrus, obliged him to go thither. He was ſhocked at the great licentiouſneſs of the old comedy; and as he was a man of piety, probity, candour, and wiſdom, could not bear that the characters of his fellow-citizens ſhould be abuſed. This contempt which he expreſſed to the comic poets, was the ground of their averſion to him, and the motive of Ariſtophanes's writing the Clouds againſt him. Ælian. Var. Hiſt. lib. ii. cap. 13.

(*c*) The deſign of Ariſtophanes in this comedy, was to reproach the Athenians with their avarice, which had occaſioned them to commit very great errors in the moſt important affairs.

Ariſtophanes

Ariſtophanes was greatly admired amongſt the ancients, eſpecially for the true Attic elegance of his ſtyle: "It is (ſays madam Dacier) as agreeable as his wit; for beſides its purity, force, and ſweetneſs, it has a certain harmony, which ſounds extremely pleaſant to the ear: when he has occaſion to uſe the common ordinary ſtyle, he does it without uſing any expreſſion that is baſe and vulgar; and when he has a mind to expreſs himſelf loftily, in his higheſt flight he is never obſcure." Ibid. "Let no man (ſays Scaliger) pretend to underſtand the Attic dialect, who has not Ariſtophanes at his fingers ends; in him are to be found all the Attic ornaments, which made St. Chryſoſtom ſo much admire him, that he always laid him under his pillow when he went to bed." Mr. Frichlin obſerves, that Plautus has a great affinity to Ariſtophanes in his manner of writing, and has imitated him in many parts of his plays (*d*). Frichlin has written a vindication of our poet, in anſwer to the objections urged againſt him by Plutarch. How great an opinion Plato had of Ariſtophanes is evident even from Plutarch's acknowledgement, who tells us, that this poet's Diſcourſe upon Love was inſerted by that philoſopher in his Sympoſium: and Cicero, in his firſt book, De legibus, ſtyles him "the moſt witty poet of the old comedy." There have been ſeveral editions and tranſlations of this poet (*e*). The time of his death is unknown; but it is certain he was living after the expulſion of the tyrants by Thraſybulus, whom he mentions in his Plutus and other comedies. De Poet. lib. iii. cap. 7.

(*d*) "The addreſs of Ariſtophanes (ſays Mr. Rymer) is admirable: he would make the truth viſible, palpable, and every way ſenſible. His art and application, his ſtrange ſetches, his lucky ſtarts, his odd inventions, his wild turns, returns, and and counterturns, were never matched, nor are ever to be reached again. — Amongſt the moderns, our Rehearſal is ſome reſemblance of his Frogs. The virtuoſi's character, and Ben Johnſon's Alchymiſt, give ſome ſhadow of his Clouds. But no where, peradventure, wanders ſo much of his ſpirit, as in the French Rabelais." Short View of Tragedy, p. 22. London edit. 1693.

(*e*) Nicodemus Friſchin, a German, famous for his claſſical knowledge, in the ſixteenth century, tranſlated Plutus, the Clouds, the Frogs, the Equites, and the Acharnenſes into Latin verſe. Quintus Septimus Florens rendered into Latin verſe the Waſps, the Peace, and Lyſiſtrata; but his tranſlation is full of obſolete words and phraſes. Madam Dacier publiſhed at Paris, in 1692, a French verſion of Plutus, and the Clouds, with critical notes, and an examination of them according to the rules of the theatre. Mr. Lewis Theobald likewiſe tranſlated theſe two comedies into Engliſh, and publiſhed them with remarks. The moſt noble edition of this author is that publiſhed by Ludolphus Kuſter, at Amſterdam, in folio, in 1710, and dedicated to Charles Montague earl of Halifax.

ARISTOTLE, the chief of the Peripatetic philoſophers, born at Stagyra, a ſmall city in Macedon, in the 99th Olympiad, about three hundred and eighty-four years before the birth of Chriſt. He was the ſon of Nichomachus, phyſician to Amyntas, the grandfather of Alexander the Great. He loſt his parents in his infancy; and Proxenes, a friend of his father's, who had the care of his education, taking but little notice of him, he quitted his ſtudies, and gave himſelf up to the follies of youth. After he had ſpent moſt of his patrimony, he entered into the army; but not ſucceeding in this profeſſion, he went to Delphos, to conſult the oracle what courſe of life he ſhould follow; when he was adviſed to go to Athens, and ſtudy philoſophy. He accordingly went thither about eighteen years of age, and ſtudied under Plato till he was thirty-ſeven. By this time he had ſpent his whole fortune; and we are told that he got his living by ſelling powders, and ſome receipts in pharmacy (*a*). He followed his ſtudies with moſt extraordinary diligence, ſo that he ſoon ſurpaſſed all in Plato's ſchool. He eat little, and ſlept leſs; and that he might not over-ſleep himſelf, Diogenes Laertius tells us, that he lay always with one hand out of the bed, having a ball of braſs in it, which, by its falling into a baſon of the ſame metal, awaked him. We are told, that Ariſtotle had ſeveral conferences with a learned Jew at Athens, and that by this means he inſtructed himſelf in the ſciences and religon of the Ægyptians, and that he thereby ſaved himſelf the trouble of travelling into Egypt (*b*). When he had ſtudied about fifteen years under Plato, he began to form dif-

Rapin's Compariſon of Plato and Ariſtotle.

(*a*) Francis Patricius is of opinion Ariſtotle was a hearer of Plato till the age of forty, and that he practiſed pharmacy and phyſic till that time, in order to get a livelihood. He adds, that formerly phyſicians were alſo apothecaries; and that we have three reaſons to make us believe that Ariſtotle was a phyſician: he was of a race of phyſicians; he compoſed a book on health and diſeaſes; and he trained up Alexander to the ſtudy of phyſic, into which that monarch gained a great inſight, as well in theory as practice. Patricius Diſcuſſ. Peripatet. tom. i. p. 3.

(*b*) If it is true (ſays Mr. Bayle) that Ariſtotle had ſo many conferences with ſo learned a Jew, could he have believed what he ſays of the origin of the Jews? would he have ſaid, that they were deſcended from the Calami, a people of India; and that they took upon them the name of Jews in Syria, from a province they were poſſeſſed of, named Judæa? which is what Ariſtotle pretends in the paſſage of Clearchus, quoted by Joſephus. Is it to be imagined his Jew would have left him in ſo childiſh an error? and might we not have expected to find more traces of Judæa, and the Jewiſh nation, in all the writings of Ariſtotle, after ſo many diſcoveries as the Jew is ſaid to have communicated to him?

ferent

ſerent tenets from thoſe of his maſter, who became highly piqued at his behaviour (c). Upon the death of Plato, he quitted Athens, and retired to Atarnya, a little city of Myſia, where his old friend Hermias reigned. Here he married Pythias, the ſiſter of this prince, whom he is ſaid to have loved ſo paſſionately, that he offered ſacrifice to her. Some time after, Hermias having been taken priſoner by Meranon, the king of Perſia's general, Ariſtotle went to Mitylene, the capital of Leſbos, where he remained till Philip, king of Macedon, having heard of his great reputation, ſent for him to be tutor to his ſon Alexander, then about fourteen years of age; Ariſtotle accepted the offer, and in eight years taught him rhetoric, natural philoſophy, ethics, politics, and a certain ſort of philoſophy, according to Plutarch, which he taught nobody elſe. Philip erected ſtatues in honour of Ariſtotle, and for his ſake rebuilt Stagyra, which had been almoſt ruined by the wars.

Ariſtotles, apud Euſeb. Præparat, lib. xv. p. 810

Ariſtotle having loſt the favour of Alexander by adhering to Caliſthenes, his kinſman, who was accuſed of a conſpiracy againſt Alexander's life, he removed to Athens, where he ſet up his new ſchool. The magiſtrates received him very kindly, and gave him the Lycæum, ſo famous afterwards for the concourſe of his diſciples: and here it was, according to ſome authors, that he compoſed his principal works. Plutarch, however, tells us, that he had already wrote his books of Phyſics, Morals, Metaphyſics, and Rhetoric. The ſame author ſays, that Ariſtotle being piqued at Alexander, becauſe of the preſents he had ſent to Xenocrates, was moved with ſo much reſentment, that he entered into Antipater's conſpiracy againſt this prince. The advocates for Ariſtotle, however, maintain this charge to have been without foundation; that at leaſt it made no impreſſion on Alexander, ſince about the ſame time he ordered him to apply

Rapin, ibid.

(c) Diogenes Laertius ſays (Vit. Ariſtot. num. ii. lib. 5.) that Plato finding Ariſtotle had broke off from him, uſed to ſay, "He has kicked againſt us, as colts are wont to do againſt their dam." Ælian explains at large this expreſſion of Plato: "The colt (ſays he, Var. Hiſt. lib. iv. cap. 9.) kicks at his dam, after being filled with her milk: in like manner, Ariſtotle, after he had imbibed from Plato the milk and nouriſhment of philoſophy, finding himſelf well fattened with the excellent food he had received from his maſter, ſpurned at him with his heels, and opened a ſchool in oppoſition to Plato." Helladius varies the image a little: Ἀριστόλης ὁ τῷ περιπάτῳ προεστώς ἵππος ἦν Πλάτωνος· ἵππος ἀποσκιρτίζει, ἀναπίμπλασθαι δοκῶν τῷ διδασκάλου καὶ γὰρ ὁ ἵππος τὸν ἑαυτοῦ φιλεῖ πάλιν δάκνειν. "Ariſtotle, the prince of the Peripatetic ſchool, was called a horſe by Plato, becauſe he ſet up in oppoſition to his maſter; for the horſe takes a pleaſure in biting his own father." Apud Photium, Biblioth. p. 1589.

himself to the study of animals; and sent him, in order to defray his expences, eight hundred talents, which amounts to four hundred and eighty thousand crowns, besides a great number of fishers and huntsmen to bring him all sorts of animals. When Aristotle was accused of impiety by one Eurymedon, a priest of Ceres, he wrote a large apology for himself, addressed to the magistrates (*d*); but knowing the Athenians to be extremely jealous in regard to their religion, and remembring the fate of Socrates, he was so much alarmed, that he retired to Chalcis, a city of Eubæa, where he ended his days. Some say he poisoned himself, to avoid falling into the hands of his enemies; others affirm, that he threw himself into the Euripus, because he could not comprehend the reason of its ebbing and flowing (*e*); and there are some who tell us he died of a colic, in the sixty-third year of his age, being the third of the 114th Olympiad, two years after Alexander. The Stagyrites carried away his body, and erected altars to his memory.

Diog. Laert. in Aristot. num. 6.

Besides his treatises on philosophy, he wrote also on poetry (*f*), rhetoric, law, etc. to the number of four hundred treatises, according to Diogenes Laertius; or more, according

(*d*) The particular circumstances of this affair are unknown. Diogenes Laertius says only (Vit. Arist. lib. v. numb. 5.) that the priest Eurymedon charged Aristotle with impiety, on account of a hymn which he composed in honour of Hermias, and an inscription of his engraved on his statue, in the temple of Delphi.

"It is impossible to be imagined (says Mr. Bayle) by what artifice his accusers could find any shadow of proof in the inscription on Hermias, since it only consisted of four verses, and those not having any allusion to religious matters, but only to the perfidiousness of the king of Persia towards this unhappy friend of Aristotle. Athenæus tells us (lib. xv. cap. 16. p. 696.) that the other foundation of the accusation, namely, the hymn composed in honour of Hermias, was unjust, since it was not a religious poem, nor any sacred performance, as Demophilus pretended. The hymn in question is to be found in Athenæus and Diogenes Laertius.

(*e*) This story is fathered upon Justin Martyr and Gregory Nazianzen. The Euripus is said to ebb and flow seven times a day, and Aristotle not being able to comprehend the reason of this phænomenon, we are told that he flung himself headlong into it, with these words in his mouth: Ἐπειδὴ Ἀριστοτέλης οὐκ εἶλε τὸν Εὔριπον, Εὔριπος ἑλέτω τὸν Ἀριστοτέλην; i. e. "Since Aristotle cannot master the Euripus, let the Euripus master Aristotle." Lilius Gregor. Gyraldus Dialog. I. p. 912. tom. ii. Oper. edit. 1696.

(*f*) Mr. Pope speaks thus of Aristotle, as a poetical critic:

The mighty Stagyrite first left the shore,
Spread all the sails, and durst the deep explore;
He steer'd securely, and discover'd far,
Led by the light of the Mæonian star. Essay on Crit. ver. 646.

"A noble

according to Francis Patricius of Venice. An account of such as are extant, and of those said to be loſt, may be ſeen in Fabricius's Bibliotheca Græca. He left his writings with Theophraſtus, his beloved diſciple and ſucceſſor in the Lycæum, and forbad that they ſhould ever be publiſhed. Theophraſtus, at his death, truſted them to Neleus, his good friend and diſciple, whoſe heirs buried them in the ground at Scepſis, a town of Troas, to ſecure them from the king of Per-

Vol. ii. lib. iii. cap. 6.

"A noble and juſt character (ſays the author of the Eſſay on the Genius and Writings of Pope) of the firſt and beſt of Critics! and ſufficient to repreſs the faſhionable and nauſeous petulance of ſeveral impertinent moderns, who have attempted to diſcredit this great and uſeful writer. Whoever ſurveys the variety and perfection of his productions (continues the ſame writer) all delivered in the chaſteſt ſtyle, in the cleareſt order, and the moſt pregnant brevity, is amazed at the immenſity of his genius. His Logic, however neglected for thoſe redundant and verboſe ſyſtems, which took riſe from Locke's Eſſay on the Human Underſtanding, is a mighty effort of the mind: in which are diſcovered the principal ſources of the art of reaſoning, and the dependences of one thought on another; and where, by the different combinations he hath made of all the forms the underſtanding can aſſume in reaſoning, which he hath traced for it, he hath ſo cloſely confined it that it cannot depart from them, without arguing inconſequentially. His Phyſics contain many uſeful obſervations, particularly his Hiſtory of Animals. His Morals are perhaps the pureſt ſyſtem in antiquity. His Politics are a moſt valuable monument of the civil wiſdom of the ancients, as they preſerve to us the deſcriptions of ſeveral governments, and particularly of Crete and Carthage, that otherwiſe would have been unknown. But of all his compoſitions, his Rhetoric and Poetics are moſt complete: no writer has ſhewn a greater penetration into the receſſes of the human heart, than this philoſopher, in the ſecond book of his Rhetoric, where he treats of the different manners and paſſions, that diſtinguiſh each different age and condition of man; and from whence Horace plainly took his famous deſcription in the Art of Poetry. La Bruyere, Rochefoucault, and Montaigne himſelf, are not to be compared to him in this reſpect. No ſucceeding writer on eloquence, not even Tully, has added any thing new or important on this ſubject. His Poetics, which I ſuppoſe are here by Pope chiefly referred to, ſeem to have been written for the uſe of that prince, with whoſe education Ariſtotle was honoured, to give him a juſt taſte in reading Homer and the tragedians: to judge properly of which was then thought no unneceſſary accompliſhment in the character of a prince. To attempt to underſtand poetry without having diligently digeſted this treatiſe, would be as abſurd and impoſſible, as to pretend to a ſkill in geometry without having ſtudied Euclid. The fourteenth, fifteenth, and ſixteenth chapters, wherein he has pointed out the propereſt methods of exciting terror and pity, convince us that he was intimately acquainted with theſe objects, which moſt forcibly affect the heart. The prime excellence of this precious treatiſe is the ſcholaſtic preciſion, and philoſophical cloſeneſs, with which the ſubject is handled, without any addreſs to the paſſions or imagination. It is to be lamented that the part of the Poetics in which he had given precepts for comedy, did not likewiſe deſcend to poſterity." Eſſay on the Writings and Genius of Pope, p. 168.

gamus, who made great ſearch every where for books to adorn his library. Here they lay concealed one hundred and ſixty years, until, being almoſt ſpoiled, they were ſold to one Apellicon, a rich citizen of Athens. Sylla found them at this man's houſe, and ordered them to be carried to Rome. They were ſome time after purchaſed by Tyrannion a grammarian; and Andronicus of Rhodes having bought them of his heirs, was in a manner the firſt reſtorer of the works of this great philoſopher, for he not only repaired what had been decayed by time and ill keeping, but alſo put them in a better order, and got them copied. There were many who followed the doctrine of Ariſtotle in the reigns of the twelve Cæſars, and their numbers increaſed much under Adrian and Antoninus: Alexander Aphrodinus was the firſt profeſſor of the Peripatetic philoſophy at Rome, being appointed by the emperors Marcus Aurelius and Lucius Verus; and in ſucceeding ages the doctrine of Ariſtotle prevailed almoſt amongſt all men of letters, and many commentaries were wrote upon his works.

Rapin, ibid.

The firſt doctors of the church diſapproved of the doctrine of Ariſtotle, as allowing too much to reaſon and ſenſe; but Anatolius biſhop of Laodicea, Didymus of Alexandria, St. Jerom, and St. Auguſtin, and ſeveral others, at length wrote and ſpoke in favour of it. In the ſixth age, Boethius made him known in the weſt, and tranſlated ſome of his pieces into Latin. But from the time of Boethius to the eighth age, Joannes Damaſcenus was the only man who made an abridgment of his philoſophy, or wrote any thing concerning him. The Grecians, who took great pains to reſtore learning in the eleventh and following ages, applied much to the works of this philoſopher, and many learned men wrote commentaries on his writings: amongſt theſe were Alfarabius, Algazel, Avicenna, and Averroes. They taught his doctrine in Africa, and afterwards at Cordova in Spain. The Spaniards introduced his doctrine into France, with the commentaries of Averroes and Avicenna; and it was taught in the univerſity of Paris, until Amauri, having ſupported ſome particular tenets on the principles of this philoſopher, was condemned of hereſy, in a council held there in 1210, when all the works of Ariſtotle that could be found were burnt, and the reading them forbidden under pain of excommunication. This prohibition was confirmed, as to the Phyſics and Metaphyſics, in 1215, by the pope's legate; though at the ſame time he gave leave for his Logic to be read, inſtead of St. Auguſtin's uſed at that time in the univerſity.

verſity. In the year 1265, Simon, cardinal of St. Cecil, and legate from the holy ſee, prohibited the reading of the Phyſics and Metaphyſics of Ariſtotle. All theſe prohibitions, however, were taken off in 1366; for the cardinals of St. Mark and St. Martin, who were deputed by pope Urban V. to reform the univerſity of Paris, permitted the reading of thoſe books, which had been prohibited: and in the year 1448, pope Stephen approved of all his works, and took care to have a new tranſlation of them into Latin.

ARIUS, a divine of the fourth century, the head and founder of the Arians, a ſect which denied the eternal divinity and conſubſtantiality of the Word (*a*). He was born in Lybia, near Egypt. Euſebius, biſhop of Nicomedia, a great favourite of Conſtantia, ſiſter of the emperor Conſtantine, and wife of Licinius, became a zealous promoter of Arianiſm. He took Arius under his protection, and introduced him to Conſtantia; ſo that the ſect encreaſed, and ſeveral biſhops embraced it openly (*b*). There aroſe, however, ſuch diſputes in the cities, that the emperor, in order to remedy theſe diſorders, was obliged to aſſemble the council of Nice, where, in the year 325, the doctrine of Arius was condemned. Arius was baniſhed by the emperor, and all his books were ordered to be burnt, and capital puniſhment was denounced againſt whoever dared to keep them. After five years baniſhment, he was recalled to Conſtantinople, where he preſented to the emperor ſuch a profeſſion of faith as made him believe Arius quite orthodox. In the year 331, Arius went to Alexandria, where St. Athanaſius refuſed to receive him, notwithſtanding all his menaces and recommendatory letters. He came to this city again in 335, but though Athanaſius had been ſent into exile, yet the people of Alexandria rejected Arius, who began to raiſe diſturbances in Egypt. Hidron. ad Cteſiphont.

(*a*) The Arian principles, according to Spanheim, were, that Chriſt was only called God by way of title; that he was leſs than the Father, who was only eternal, and without beginning; that he was a creature, having a beginning of exiſtence, created out of things, having no being before the beginning of all things: hence he was made God, and the Son of God by adoption, not by nature; and that the Word was alſo ſubject to change: that the Father created all things by him as an inſtrument; and that he was the moſt excellent of all creatures: that the eſſence of the Father was different from the eſſence of the Son, neither was he co-eternal, co-equal, nor con-ſubſtantial with the Father: that the Holy Ghoſt was not God, but the creature of the Son, begot and created by him, inferior in dignity to the Father and Son, and co-worker in the creation.

(*b*) There were, beſides Euſebius, Theognis of Nicæa, Marts of Chalcedon, Secundus of Ptolemais, and Theonas of Marmarica.

Conſtantine being informed thereof, ſent orders to him to come to Conſtantinople, where his friends intended that he ſhould be received into the communion of that city. Conſtantine demanded of Arius, if he followed the Nicene faith? Arius aſſured him he did, by an oath; and the emperor having demanded a profeſſion of his faith, he preſented it to him in writing; but he had diſguiſed his heretical tenets under the ſimplicity of Scripture expreſſions, and he took oath of his belief in the contents of the paper which he delivered. Conſtantine, being perſuaded of the ſincerity of Arius, ordered Alexander to admit him again into the church. Arius was now conducted in triumph by Euſebius and his other adherents; but as they approached the great ſquare of Conſtantinople, Arius being preſſed by a natural neceſſity, retired to a houſe of convenience, where he died inſtantly on the ſpot, all his entrails burſting out with his liver and ſpleen. This happened in the year 336. Arius's ſect however did not die with him, for it was ſupported by ſeveral biſhops, and ſeveral others of great weight in the church. The Arians, by turns, perſecuted, and were perſecuted (*c*). There are ſeveral authors who find fault with Arius, for putting his ſentiments into verſe, that they might be ſung by his diſciples, and they particularly cenſure the matter and form of his Thalia (*d*).

Maimbourg's Arianiſm, lib. i. and ii.

(*c*) The orthodox were the agreſſors, for Conſtantine at firſt inflicted baniſhment on the principal leaders of Arianiſm, and threatned with death all thoſe who ſhould have the writings of Arius in their poſſeſſion: and it is alſo certain that Conſtantius, the ſon of Conſtantine, and Valens, who were patrons of Arianiſm, treated the orthodox with as much ſeverity as ever Conſtantine did the Arians.

(*d*) "After Arius, ſays Mr. Hermant, had apoſtatiſed from the church, he took it into his head to compoſe various ſongs for ſeafaring people, travellers, millers, etc. and he alſo ſet to muſic ſeveral others, ſuch as he thought might affect his followers according to their different diſpoſitions; endeavouring to infuſe his impious notions into the moſt rude and ignorant minds, by the ſweetneſs of his ſongs. — But his Thalia was by far the moſt famous of his compoſitions of this kind, the name and model of which he had borrowed from an ancient poet named Sotades. This burleſque poet affected ſuch a ſoftneſs of ſtyle in his ſong, and the cadence was ſo effeminate, that the very pagans treated him with the utmoſt contempt and ridicule; nor is there any exaggeration of this in St. Athanaſius's account of it, ſince the very looſeſt amongſt the poets, and thoſe who wrote with the moſt libertiniſm, even bluſhed at the indecency of this infamous poet of antiquity. It was in imitation of this author, as we have already obſerved, that Arius gave his piece the name of Thalia, which properly ſignifies a feaſt and aſſembly of young people, or a ſong made to be ſung at ſuch feaſts." Hermant's Life of Athanaſius, lib. i. cap. 13. p. 61.

ARMINIUS (James) the founder of the ſect of Arminians, or Remonſtrants (*a*), born at Oude-water, in Holland, in 1560. He loſt his father in his infancy, and was indebted for the firſt part of his education to a good-natured clergyman, who had imbibed ſome of the opinions of the reformed, and who, in order to avoid being obliged to ſay maſs, often changed his habitation. Arminius was a ſtudent at Utrecht when death deprived him of his patron; this loſs would have embarraſſed him greatly, had he not had the good fortune to be aſſiſted by Rodolphus Snellius, his countryman, who took him with him to Marpurg in 1575. Soon after his arrival here, he had the news of his country having been ſacked by the Spaniards: this plunged him into the moſt dreadful affliction, nor could he help returning to Holland, to be himſelf an eye-witneſs of the ſtate to which things were reduced; but having found that his mother, his ſiſter, his brothers, and almoſt all the inhabitants of Oude-water had been murdered, he returned to Marpurg: his ſtay here was, however, but ſhort, for he returned again to Holland, being informed of the foundation of the univerſity of Leyden, and purſued his ſtudies at this new academy with ſo much aſſiduity and ſucceſs, that he acquired very great reputation. He was ſent to Geneva, in 1583, at the expence of the magiſtrates of Amſterdam, to perfect his ſtudies; and here he applied himſelf chiefly to the lectures of Theodore Beza, who was at this time explaining the Epiſtle to the Romans. Arminius had the misfortune to diſpleaſe ſome of the leading men of the univerſity, becauſe he maintained the philoſophy of Ramus in public with great warmth, and taught it in private: being

(*a*) "The Arminians hold (ſays Mr. Broughton) that God creates men free, and will deal with men according to the uſe they make of their liberty: that, foreſeeing how every one will uſe it, he does therefore decree all things that concern them in this life, together with their ſalvation or damnation in the next: that Chriſt died for all men: that ſufficient aſſiſtance is given to every man; and that every man being left to his own option, his ſalvation or damnation is to be imputed only to himſelf. In defence of this opinion, they alledged, in the firſt place, the divine attributes: they contended, that the juſtice of God will not permit him to puniſh men for crimes they cannot avoid; which muſt be the caſe upon the Calviniſt ſcheme of predeſtination. Secondly, they argued from the freedom of man's will, which the doctrine of irreſiſtible grace abſolutely overthrows. In like manner, reprobation, in Scripture, has no relation, they think, to any abſolute decree concerning man's damnation, but only to ſuch actions of men as cannot but be diſapproved by God." Broughton's Religion of all Nations, p. 82.

Biſhop Burnet has given a full account of the opinions of this ſect, in his Expoſition on the ſeventeenth Article.

obliged

obliged therefore to retire, he went to Baſil, where he was received with great kindneſs (*b*). Here he acquired ſuch great reputation, that the faculty of divinity offered him the degree of doctor without any expence; he modeſtly excuſed himſelf from receiving this honour, and returned to Geneva; where having found the adverſaries of Ramiſm leſs violent than formerly, he became alſo more moderate. He had a great deſire to ſee Italy, and particularly to hear the philoſophical lectures of the famous James Zabarella, at Padua. He ſatisfied this curioſity, and ſpent ſix or ſeven months in the journey: he then returned to Geneva, and afterwards to Amſterdam, where he found many calumnies had been raiſed againſt him, on account of his journey to Italy, which had ſomewhat cooled the affections of the magiſtrates of Amſterdam, his friends and patrons (*c*). He eaſily juſtified himſelf to men of ſenſe, though many weak and ſuperſtitious perſons remained prejudiced againſt him. He was ordained miniſter at Amſterdam the 11th of Auguſt, 1588, and ſoon diſtinguiſhed himſelf by his ſermons, which were remarkable for their ſolidity and learning, ſo that he was extremely followed, and univerſally applauded. Martin Lydius, profeſſor of divinity at Franeker, thought him a fit perſon to refute a writing, wherein the doctrine of Theodore Beza upon predeſtination, had been attacked by ſome miniſters of Delft (*d*): Arminius, accordingly, at his earneſt entreaty, undertook to refute this work; but upon examining and weighing the arguments on both ſides, he embraced the opinions he propoſed to confute; and even went farther than the miniſters of Delft. He was threatened with ſome trouble about this at Amſterdam, being accuſed of departing from the eſtabliſhed doctrine; but the magiſtrates of Amſterdam interpoſing their authority,

Bertius in Funeb. Orat. J. Arminii.

(*b*) Profeſſor James Grynæus, when he was engaged in diſputing, often deputed Arminius to anſwer ſuch objections as appeared difficult; "Let my Dutchman (he uſed to ſay) anſwer for me." Bertius, in Oratione funebri Arminii.

(*c*) It was given out, that he had kiſſed the pope's toe; that he had contracted a great intimacy with the Jeſuits; that he was intimately acquainted with Bellarmine; and that he had abjured the reformed religion. Bertius, ibid.

(*d*) Beza, and his followers, repreſented man, not conſidered as fallen, or even as created, as the object of the divine decrees. The miniſters of Delft, on the other hand, made this peremptory decree ſubordinate to the creation and fall of mankind. They ſubmitted their opinion to the public, in a book intitled, An Anſwer to certain Arguments of Beza and Calvin, in the Treatiſe concerning Predeſtination, upon the ninth Chapter of the Epiſtle to the Romans. This piece, which contained ſeveral difficulties, with which the rigid doctrine of the divines of Geneva ſeemed to be embarraſſed, was tranſmitted by the miniſters of Delft to Martin Lydius, who promiſed to write a reply; but he applyed to Arminius to take this upon him.

prevented

prevented any diſſenſion. In 1603, he was called to the profeſſorſhip of divinity at Leyden: he began his lectures with three elegant orations; the firſt, Of the Object of Divinity; the ſecond, Of the Author and End of it; and the third, Of the Certainty of it: and then proceeded to the expoſition of the prophet Jonah. The diſputes upon grace ſoon after kindled in the univerſity, and the ſtates of the province were forced to appoint conferences betwixt him and his adverſaries. Gomarus was a great perſecutor of Arminius, but the reputation of the latter was ſo well eſtabliſhed, that he was continually attended by a numerous audience, who admired the ſtrength of argument and ſolid learning which he ſhewed in all his lectures: this expoſed him to the envy of his brethren, who treated him with great outrage. In the year 1607, he wrote an excellent letter to the embaſſador of the elector Palatine, to vindicate his conduct with regard to the conteſts about religion, in which he was engaged (*e*): and the ſame year gave a full account to the States of Holland, of his ſentiments with regard to the controverted points. Theſe conteſts, however, his continual labour, and his uneaſineſs at ſeeing his reputation blaſted by a number of ſlanders, threw him into a fit of ſickneſs, of which he died the 19th of October, 1609. Dominic Baudius and Hugo Grotius wrote each of them a poem upon his death; and Daniel Heinſius did the ſame, but his poem was afterwards ſuppreſſed in the edition of his works.

Brandt's Life of Arminius, p. 197, 198.

Id. p. 377, 383.

Id. p. 435, 436.

Arminius was eſteemed an excellent preacher: his voice was low, but very agreeable; and his pronunciation admirable: he was eaſy and affable to perſons of all ranks, and facetious in his converſation amongſt his friends. His great deſire was, that Chriſtians would bear with one another in all controverſies, which did not affect the fundamentals of their religion; and when they perſecuted each other for points of indifference, it gave him the utmoſt diſſatisfaction. His enemies endeavoured to repreſent him in the moſt diſadvantageous light (*f*), but his memory has been ſufficiently

Id. p. 437.

(*e*) Mr. Brandt gives us this letter in his Life of Arminius, p. 341, 346.

(*f*) King James I. in his letter to the States of the United Provinces, upon the affair of Conrade Vorſtius, in the year 1611, falls very ſeverely upon the memory of Arminius, and calls him "the enemy of God;" charges him with direct hereſy; and puts the States in mind, that the diſputes raiſed by him, had embroiled their country, and broke them into factions. Collier's Eccleſ. Hiſt. part ii. lib. 8. Hornbeck repreſents him as a man fond of his own notions and ſpeculations, and ſtrongly inclined to oppoſe the ſentiments of others: he calls him a covenant-breaker, who having abjured the faith, which he owed

sufficiently vindicated by men of the greateſt diſtinction (*g*). He left ſeveral works (*b*).

owed to God and to the church, and the doctrine of Chriſt, at firſt ſecretly and afterwards openly, by his own efforts, and thoſe of his diſciples and friends, had attempted to diſturb not only the churches, but even the civil government itſelf. Brandt, p. 447, 448.

(*g*) Brandt takes notice, that Arminius himſelf had fully conſuted moſt of the imputations caſt upon him. After his death, his conduct was fully vindicated by Peter Bertius, Utenbogard, Simon Epiſcopius, Corvinus, Narſius, Curcellæus, Poelenbergius, and others. The curators of the univerſity of Leyden had ſo great a regard for him, that they ſettled a penſion upon his wife and children.

(*b*) The titles of Arminius's writings are as follows:

1. Diſputationes de diverſis Chriſtianæ religionis capitibus.

2. Orationes, itemque tractatus inſigniores aliquot.

3. Examen *modeſti libelli* Guliel*mi* Perkinſii De predeſtinationis modo et ordine, itemque de amplitudine gratiæ divinæ.

4. Analyſis capitis noni ad Romanos.

5. Diſſertatio de vero et genuino ſenſu capitis ſeptimi Epiſtolæ ad Romanos.

6. Amica collatio cum D. Franciſco Junio de prædeſtinatione per literas habita.

7. Epiſtola ad Hippolytum a collibus.

ARNAUD DE MEYRVEILH, or MEREUIL, a poet of Provence, who lived at the beginning of the thirteenth century. His father had an eſtate and lordſhip, but was obliged to ſell it. Arnaud, after having made ſome progreſs in learning, thought it neceſſary to travel, and he ſtudied particularly the Provencal language, which was at that time the higheſt in eſteem among thoſe who were fond of poetry and romances. He entered into the ſervice of the viſcount of Beziers, who was married to the counteſs of Burlas, with whom Arnaud fell violently in love. He durſt not, however, declare his paſſion; and ſeveral ſonnets which he wrote in her praiſe, he aſcribed to others: at length, however, he wrote one, wherein he expreſſed his paſſion for the counteſs in ſuch a manner, that it made great impreſſion on the lady, who behaved to him with great civility, and made him conſiderable preſents. He wrote a book intitled Las recaſtenas de ſa comteſſa; and a collection of poems and ſonnets. He died in the year 1220. Petrarch mentions him in his Triumph of Love.

Chap. iv.

ARNAUD DE VILLA NOVA, a famous phyſician, who lived about the end of the thirteenth and beginning of the fourteenth age. He ſtudied at Paris and Montpellier, and travelled through Italy and Spain. He was well acquainted with languages, and particularly with the Greek, Hebrew, and Arabic. He was at great pains to gratify his ardent deſire

after

after knowledge; but this paſſion carried him rather too far in his reſearches: he endeavoured to diſcover future events by aſtrology, imagining this ſcience to be infallible; and upon this foundation he publiſhed a prediction, that the world would come to an end in the year 1335, or 1345, or, according to others, in 1376. He practiſed phyſic at Paris for ſome time; but having advanced ſome new doctrines, he drew upon himſelf the reſentment of the univerſity; and his friends fearing he might be arreſted, perſuaded him to retire from that city. Some authors have alſo affirmed, that the inquiſitors of the faith, aſſembled at Taraſcon, by order of Clement V. condemned the chimerical notions of this learned phyſician. Upon his leaving France, he retired to Sicily, where he was received by king Frederic of Arragon with the greateſt marks of kindneſs and eſteem. Some time afterwards, this prince ſent him to France, to attend the ſame pope Clement in an illneſs, and Arnaud was ſhipwrecked on the coaſt of Genoa, in the year 1309, though ſome ſay it was in 1310, and others in 1313. The works of Arnaud, with his life prefixed, were printed in one volume, in folio, at Lyons, in 1520; and at Baſil in 1585, with the notes of Nicholas Tolerus.

ARNAUD (Anthony) born at Paris in the year 1550, where he purſued his ſtudies, and took his degree of maſter of arts in 1573. Some time after, he was admitted advocate of the parliament of Paris, in which capacity he acquired great reputation by his integrity and extraordinary eloquence. Henry IV. had a great eſteem for Arnaud; and his majeſty once carried the duke of Savoy on purpoſe to hear him plead in parliament (*a*). He was appointed counſellor and attorney-general to queen Catherine of Medicis. Mr. Marion, afterwards advocate-general, was one day ſo pleaſed with hearing him, that he took him into his coach, carried him home to dinner, and placed him next his eldeſt daughter, Catherine Marion: after dinner, he took him aſide, and aſked him what he thought of his daughter; and finding that he

(*a*) P. Matthieu ſays, they went into the gilt chamber, whence they could hear without being ſeen. Hiſt. Hen. IV. The queſtion which Mr. Arnaud then pleaded, was, Whether a woman, named Domenchin, whoſe ſon had been murdered, and who had charged one Bellanger with the murder, ought to have been condemned as guilty of calumny, ſince the true murderer had been found, and Bellanger, though innocent, had been put to the rack? Arnaud pleaded for the woman, and gained the cauſe.

had conceived a high opinion of her worth, he gave her to him in marriage. One of the moſt famous cauſes which Arnaud pleaded, was that of the univerſity againſt the Jeſuits, in the year 1594 (*b*). There was publiſhed about this time a little tract in French, intitled Franc et veritable diſcours, etc. or, A frank and true Diſcourſe to the King, concerning the Re-eſtabliſhment of the Jews, as requeſted of him. Some have aſcribed this to Arnaud, but others have poſitively denied him to be the author. Some have ſuppoſed that Arnaud was of the reformed religion, but Mr. Bayle has fully proved this to be a miſtake. Authors are not agreed as to the age of Arnaud when he died (*c*). Mr. Le Maitre, his grandſon, wrote the following epitaph on him:

Paſſant du grand Arnauld révere la memoire.
Ses vertus à ſa race ont ſervi d'ornement,
Sa plume à ſon païs, ſa voix au parlement,
Son eſprit à ſon ſiecle, et ſes faits à l'hiſtoire.
Contre un ſecond Philippe uſurpateur des lis
Le ſecond Demoſthene anima ſes écrits,
Et contre Emmanuel arma ſon eloquence.
Il vit comme un néant les hautes dignitez,
Et préféra l'honneur d'oracle de la France
A tout la vain éclat des titres empruntez.

(*b*) He would not take the preſent which the univerſity ſent him, and deſired to plead the cauſe gratis, upon which the univerſity paſſed an act in Latin to the following purpoſe: "For as much as the moſt eloquent lawyer and counſellor ANTHONY ARNAUD, eminent for many years practice in the courts of Paris, has ſo ſtrenuouſly defended and maintained the privileges of the univerſity, in a long and elegant oration, well known and extremely read by the learned. And forasmuch as the ſame perſon did return the premium ſent him by the univerſity for his learned defence and patronage, and refuſed to accept any reward for his labour; leſt we ſhould lay ourſelves under any imputation of ingratitude, it has ſeemed meet to the rector and the four faculties, that in order to perpetuate the memory of ſo great a benefaction, it ſhould be committed to public tables, and tranſmitted to poſterity, and that all the orders of the univerſity ſhould oblige themſelves by oath to acquit themſelves of all thoſe duties and obligations TO HIM, HIS CHILDREN, and poſterity, which are due from grateful clients to a faithful patron; and that they never would be wanting to maintain their honour, ſupport their intereſt, and defend their reputation." See the preface to a book printed at Liege, 1699, intitled Cauſa Arnaldina, ſeu Antonius Arnaldus doctor et ſocius Sorbonicus a cenſura anno 1656. ſub nomine facultatis theologicæ Pariſienſis vulgata vindicatus.

(*c*) Some ſay he was one hundred and three years of age when he died, others ſay he was but ſeventy, and, according to Mr. De St. Marthe, he was not ſixty.

That

Stop, paſſenger, and view this ſacred place;
Sacred to virtue and great Arnaud's name;
His pen he drew to fight his country's cauſe,
His tongue did ever plead her ancient rights,
His wiſdom ſtands recorded in her laws,
And hiſt'ry ſwells her page with his exploits.
And as his merit did adorn his race,
So let your gratitude record his fame.
Tho' lawleſs tyranny the crown did wear,
He bravely wrote in liberty's defence;
Nor did the rage of the uſurper fear,
His buckler truth, his weapon eloquence.
Honours and empty titles he diſdain'd,
Thinking his greateſt honour was to be
At once his country's oracle and friend,
The ſtate's ſupport and ſcourge of tyranny.

ARNAUD D'ANDILLI (Robert) eldeſt ſon of the preceding, born at Paris in 1588. He was introduced at court when very young, and was employed in many conſiderable offices, all which he diſcharged with great reputation and integrity. No man was ever more eſteemed amongſt the great, and none ever employed more generouſly the influence he had with them, for the defence of truth and juſtice. In 1644, he quitted buſineſs, and retired to the convent of Port Royal des Champs, being then fifty-five years of age. Here he paſſed the remainder of his days in a continual application to works of piety and devotion. He enriched the French language with many excellent tranſlations, among which are the Confeſſions of St. Auguſtin, the Hiſtory of Joſephus, the Works of St. Tereſa, the Lives of ſeveral illuſtrious Saints, and that of Gregory Lopez; Chriſtian Inſtructions, extracted from the Letters of M. de St. Cyran; St. Eucher on the Contempt of the World; and Diſcourſes on the Reformation of the inner Man. He wrote alſo in verſe, Stanzas on the Truths of Chriſtianity, a poem On the the Life of Jeſus Chriſt, and ſome pieces On the Deliverance of the Holy Land, On Solitude, etc. His works are ſo numerous, that they have been printed in eight volumes in folio; a catalogue of which may be ſeen at the end of his eulogium in the Journal des Scavans, September 9, 1695. Mr. Arnaud, during his retirement at Port Royal des Champs, after ſeven or eight hours ſtudy every day, uſed to divert himſelf with rural amuſements, and particularly with cultivating his trees, which he brought to ſuch perfection, Perrault's Lives, p. 143. Holland edit.

perfection, and had ſuch excellent fruit from them, that he uſed to ſend ſome of it every year to queen Anne of Auſtria, which this princeſs liked ſo well, that ſhe always deſired to be ſerved with it in the ſeaſon. He died at Port Royal des Champs, the 27th of September, 1674, in the eighty-ſixth year of his age.

Perrault's Lives, p. 142

ARNAUD (Anthony) doctor of the Sorbonne, ſon of Anthony Arnaud the advocate, born at Paris the 6th of February, 1612. He ſtudied philoſophy in the college of Calvi (*a*), and began to ſtudy the law, but, at the perſuaſion of his mother and the abbot of St. Cyran, he reſolved to apply himſelf to divinity. He accordingly ſtudied in the college of the Sorbonne, under Mr. l'Eſcot. This profeſſor gave lectures concerning grace; but Arnaud not approving of his ſentiments upon this ſubject, he read St. Auguſtin, whoſe ſyſtem of grace he greatly preferred to that of Mr. l'Eſcot: this he publicly teſtified in his theſis, when he was examined in 1636, for his bachelor's degree. After he had ſpent two years more in ſtudy, which, according to the laws of the faculty of Paris, muſt be between the firſt examination and the licenſe, he began the acts of his licenſe at Eaſter, 1638, and continued them to Lent, 1640. He maintained the act of veſpers the 18th of December, 1641, and the following day put on the doctor's cap. He had begun his licence without being entered in form at the Sorbonne, and was thereby rendered incapable of being admitted, according to the ordinary rules. The ſociety, on account of his extraordinary merit, requeſted of cardinal Richlieu, their proviſor, that he might be admitted, though contrary to form; this, however, was refuſed: but the year after Richlieu's death, he obtained this honour. In 1643, he publiſhed his Treatiſe on frequent Communion, which highly diſpleaſed the Jeſuits. They refuted it both from the pulpit and the preſs, repreſenting it as containing a moſt pernicious doctrine: and the diſputes upon grace, which broke out at this time in the univerſity of Paris, helped to increaſe the animoſity between the Jeſuits and Mr. Arnaud, who took part with the Janſeniſts, and ſupported their tenets with great zeal (*b*). But nothing

Short Hiſt. of M. Arnaud.

(*a*) This college does not now ſubſiſt, the new buildings of the Sorbonne having been raiſed upon its ruins.

(*b*) "On one ſide (ſays Voltaire) a doctor named Habert, inveighed againſt the doctrine of Janſenius with great warmth. On the other ſide, the famous Arnaud, a diſciple of St. Cyran, defended Janſeniſm with the moſt

nothing raiſed ſo great a clamour againſt him as the two letters which he wrote upon abſolution having been refuſed by a prieſt to the duke of Liancour, a great friend of the Port Royal (*c*). In the ſecond of theſe letters, the faculty of divinity found two propoſitions which they condemned, and Mr. Arnaud was excluded from that ſociety (*d*). Upon this he retired; and it was during this retreat, which laſted near five-and-twenty years, that he compoſed that variety of works which are extant of his, on grammar, geometry, logic, metaphyſics, and theology. He continued in this retired life till the controverſy of the Janſeniſts was ended, in 1668. "Arnaud (ſays Mr. Voltaire) now came forth from his retreat, and was preſented to the king, kindly received by the pope's nuncio, and by the public eſteemed a father of the church. From this time he reſolved to enter the liſts only againſt the Calviniſts; for ſuch was his temper, that he muſt neceſſarily carry on war againſt ſome party or other. In this time of tranquillity he publiſhed his book, intitled La perpetuite de la foi, in which he was aſſiſted by M. Nicole; this gave riſe to that grand controverſy between them and Claude the

moſt nervous eloquence. He hated the Jeſuits more than he loved efficacious grace; and was ſtill more hated by them, as the ſon of a man who, having been bred up to the bar, had pleaded warmly for the univerſity, againſt their eſtabliſhment. His anceſtors had acquired great reputation by the ſword as well as the gown. His genius and particular ſituation determined him to be a controverſial writer, and to make himſelf head of a party; a kind of ambition, to which every other gives place. He carried on the controverſy againſt the Jeſuits and the Proteſtants till his eightieth year." Age of Lewis XIV. chap. xxxiii.

(*c*) This duke educated his granddaughter at Port Royal, and kept in his houſe the abbe De Bourzeys. It happened in the year 1655, that the duke offered himſelf for confeſſion to a prieſt of St. Sulpice, who refuſed to give him abſolution, unleſs he would take his daughter from Port Royal, and break off all commerce with that ſociety, and diſcard the abbe. This affair having made a great noiſe, Mr. Arnaud was prevailed upon to write a letter in defence of Liancour. A great number of pamphlets were wrote againſt this letter, whereupon Mr. Arnaud thought himſelf obliged to confute the falſities and calumnies with which they were ſtuffed, by printing a ſecond letter, which contains an anſwer to nine of thoſe pieces. Queſt. curieux, p. 58.

(*d*) "The faculty was aſſembled (ſays Mr. Voltaire) and chancellor Seguier having taken his place as the king's repreſentative, Arnaud was condemned, and expelled the college of Sorbonne. The preſence of the chancellor amongſt the divines carried ſuch an air of deſpotic power, that it greatly diſpleaſed the public; and the care taken to fill the hall with monkiſh mendicant doctors, who had never before appeared there in ſuch numbers, made Paſcal ſay, in his Provincials, "Qu'il etoit plus aiſe de trouver des moines que de raiſons: That it was much eaſier to find monks than arguments." Age of Lewis XIV. chap. xxxiii.

Age of Lewis XIV. ch. xxxiii.

miniſter; a controverſy, in which each party, according to cuſtom, believed itſelf victorious."

In 1679, Mr. Arnaud withdrew from France, being informed that his enemies did him ill offices at court, and had rendered him ſuſpected to the king. From this time he lived in obſcurity in the Netherlands, ſtill continuing to write againſt the Jeſuits with great acrimony. He wrote alſo ſeveral pieces againſt the Proteſtants, but he was checked in his attacks againſt them by an anonymous piece which appeared, intitled l'Eſprit de M. Arnaud: in this the author treats Mr. Arnaud with the utmoſt ſcurrility, and loads him with ſuch ſcandalous aſperſions, that Arnaud thought it more adviſeable to be ſilent, and to let this author and his party alone, than to enter the liſts againſt a man who made uſe of ſuch ſort of weapons (*e*). The principal books which he wrote after his departure from France, were a piece concerning Mallebranche's Syſtem of Nature and Grace, one on the Morals of the Jeſuits, and a treatiſe relating to ſome propoſitions of Mr. Steyaert (*f*). In this laſt performance he attacks father Simon, concerning the inſpiration of the holy Scrip-

(*e*) Mr. Bayle tells us of a young Janſeniſt, who, ſpeaking of the effect of his ſatire, compared Mr. Arnaud to the ancient city of Troy, which was impregnable to the attack of the braveſt warriors, and a thouſand ſhips, and was at laſt taken by the ſtratagem of a deſerter and a wooden horſe:

Talibus inſidiis perjurique arte Simonis
Credita res, captique doli —
Quos neque Tydides nec Lariſſæus Achilles,
Non anni domuere decem, non mille carinæ.

Virg. Æn. lib. ii. ver. 195.

With ſuch deceits he gain'd their eaſy hearts,
Too prone to credit his perfidious arts:
What Diomade, nor Thetis' great ſon,
A thouſand ſhips, nor ten years' ſiege had done,
Falſe tears and fawning words the city won. Dryden.

(*f*) M. Voltaire, perhaps from an averſion to all controverſial writings, ſpeaks with contempt of thoſe of Arnaud: "He publiſhed (ſays this author) no leſs than one hundred and four volumes, of which there is hardly one that can be ranked amongſt thoſe claſſical books which do honour to the age of Lewis XIV. and are depoſited in the libraries of different nations. All his works were in high vogue in his own time, from the reputation of the author, and that eagerneſs for diſputes then ſo prevalent. People, however, grew more cool by degrees, and theſe books are now entirely forgotten. Of all his writings, none are now regarded but thoſe upon reaſoning, ſuch as his Treatiſe upon Geometry, his Rational Grammar, and his Logic, all which ſubjects he very much ſtudied. No man ever had, perhaps, a greater turn for philoſophical enquiries; but his philoſophy was vitiated by that party-ſpirit which hurried him away, and which, for ſixty years, involved a genius, formed to enlighten mankind, in ſcholaſtic diſputes, and all thoſe evils ſo ſtrongly connected with obſtinacy of opinion." Age of Lewis XIV. chap. xxxiii.

tures,

tures, and the tranſlating the Bible into the vulgar tongue. A catalogue of all his works may be ſeen in Moreri.

He died on the 9th of Auguſt, 1694, aged eighty-two years, ſix months, and two days: his illneſs laſted but about a week. He had a remarkable ſtrength of genius, memory, and command of his pen, nor did theſe decay even to the laſt year of his life. Mr. Bayle ſays he had been told by perſons who had been admitted into his familiar converſation, that he was a man very ſimple in his manners; and that unleſs any one propoſed ſome queſtion to him, or deſired ſome information, he ſaid nothing that was beyond common converſation, or that might make one take him for a man of great abilities; but when he ſet himſelf to give an anſwer to ſuch a propoſed a point of learning he ſeemed as it were transformed into another man: he would then deliver a multitude of fine things with great perſpicuity and learning, and had a particular talent at making himſelf intelligible to perſons of not the greateſt penetration. His heart, at his own requeſt, was ſent to be depoſited in the Port Royal, and Mr. Santeuil wrote the following verſes on this occaſion:

Ad ſanctas rediit ſedes ejectus ex exul
Hoſte triumphato, tot tempeſtatibus actus
Hoc portu in placido, hac ſacra tellure quieſcit
Arnaldus, veri defenſor, et arbiter æqui.
Illius oſſa memor ſibi vindicet extera tellus;
Huc cæleſtis amor rapidis cor tranſtulit alis,
Cor nunquam avulſum, nec amatis ſedibus abſens.

Here Arnaud, exil'd for the cauſe of truth,
Tho' long by tempeſts toſt, in port arriv'd,
Triumphs, and ſcorns the malice of his foes.
What tho' a foreign land his bones contains,
His heart on wings of love is flown
To thoſe lov'd manſions, which it ne'er forſook.

Hiſtoire de troubles cauſez par M. Arnaud apres ſa mort, p. 5. edit. 1696.

The Jeſuits have been much cenſured for carrying their reſentment ſo far, as to get the ſheet ſuppreſſed, which Mr. Perrault had wrote concerning Mr. Arnaud, in his Collection of the Portraits and Elogies of the illuſtrious Men of the French nation (g).

(g) The book was printed and the portraits engraved, when the Jeſuits procured an order to be ſent to the author and bookſeller, to ſtrike out Mr. Arnaud and Mr. Paſcal, and to ſuppreſs their eulogiums. The ſaying of Tacitus was often quoted on this occaſion, in regard to the images of Caſſius and Brutus, which did not appear at the funeral of Junia: "Præfulgebant Caſſius atque Brutus eo ipſo quod effigies eorum non viſebantur." i. e. Caſſius and Brutus ſhone ſo much the brighter, becauſe their effigies were not ſeen. Annal. l. b. iii. in fin.

ARNDT (John) a famous proteſtant divine of Germany, born at Ballenſtad, in the duchy of Anhalt, in the year 1555. At firſt he applied himſelf to the ſtudy of phyſic; but falling into a dangerous ſickneſs, he made a vow to change his profeſſion for that of divinity, if he ſhould be reſtored to health; which he accordingly did, upon his recovery. He was miniſter firſt at Quedlinburg, and then at Brunſwick. He met with great oppoſition in this laſt city: his ſucceſs as a preacher raiſed the enmity of his brethren, who became his bitter enemies. In order to ruin his character, they aſcribed a variety of errors to him, and perſecuted him to ſuch a degree that he was obliged to leave Brunſwick, and retire to Iſleb, where he was miniſter for three years. In 1611, George duke of Lunenburg, who had a high opinion of his integrity and ſanctity, gave him the church of Zell, and appointed him ſuperintendant of all the churches in the duchy of Lunenburg, which office he diſcharged for eleven years, and died in 1621. It is reported that he foretold his death, having ſaid to his wife, upon his return home after his laſt ſermon, that now he had preached his funeral ſermon.

Arndt maintained ſome doctrines which engaged him in a diſpute with thoſe of his communion: he was of opinion that the irregularity of manners which prevailed among proteſtants, was occaſioned by their rejecting of good works, and contenting themſelves with a barren faith, as if it was ſufficient for ſalvation to believe in Jeſus Chriſt, and to apply his merits to ourſelves. He taught that the true faith neceſſarily exerted itſelf in charity; that a ſalutary ſorrow preceded it; that it was followed by a perfect renewal of the mind; and that a ſanctifying faith infallibly produces good works. His adverſaries accuſed him of fanaticiſm and enthuſiaſm: they endeavoured to repreſent him as ſymbolizing in his opinions with the followers of Weigelius and the Roſycruſian philoſophers; and they imputed to him many of the errors and abſurdities of thoſe viſionaries, becauſe in ſome ſubjects he expreſſed himſelf in a manner not very different from them, and becauſe he preferred the method of the myſtical divines to that of the ſcholaſtics. He had ſtudied particularly the works of Thomas a Kempis, St. Bernard, and ſuch other writers; nor did he neglect thoſe of Weigelius, of which he has tranſcribed whole chapters into his own writings. There were ſeveral conſiderable perſons who eſpouſed his cauſe; but among his enemies, Lucas Oſiander, a divine of Tubing, diſtinguiſhed himſelf in the moſt particular manner; he publiſhed

liſhed againſt our author, in the year 1624, a work intitled Judicium theologorum, i. e. the Judgment of the Divines (a).

(a) The moſt famous work of Arndt, is his Treatiſe of true Chriſtianity, in High Dutch. The firſt book of it was printed ſeparate, in 1605, at Jena, by Stegman: he publiſhed the three others in 1608.

The firſt book is called the Book of Scripture: he endeavours in it to ſhew the way of the inward and ſpiritual life, and that Adam ought to die every day more and more in the heart of a Chriſtian, and Chriſt to gain the aſcendant there.

The ſecond is called the Book of Life: he propoſes in it to direct the Chriſtian to a greater degree of perfection, to give him a reliſh for ſufferings, to encourage him to reſiſt his enemies after the example of his Saviour.

The third is intitled the Book of Conſcience: in this he recalls the the Chriſtian within himſelf, and diſcovers to him the kingdom of God ſeated in the midſt of his own heart.

The laſt book is intitled the Book of Nature: the author proves here, that all the creatures lead men to the knowledge of their Creator.

This work was tranſlated into many different languages. The Latin tranſlation was publiſhed at Lunenburg, in 1625; Francfort, in 1628; and Leipſic, in 1704. It was printed in Low Dutch, in 1642, and 1647; and tranſlated into the Daniſh and Bohemian tongues. The firſt book was publiſhed in Engliſh in 1646. In the year 1708, the Latin tranſlation was reprinted at London, in octavo, with the following title, Johannis Arndtii theologi apud Germanos celeberrimi ac ſuperintendentis quondam in ducatu Lunæburgico, meritiſſimi de vero Chriſtianiſſimo libri quatuor, ob præſtantiam ſuam olim Latine redditi, nunc autem revifi ac emendati, cura et ſtudio Antonii Wilhelmi Boemi; accedit huic editioni nova præfatio de vita et ſcriptis Arndtianis: i. e. Four Books concerning true Chriſtianity, written by John Arndt, a very celebrated German Divine, and heretofore Superintendant of the Churches in the Duchy of Lunenburg; formerly tranſlated into Latin on Account of the excellence of them, and now reviſed and corrected by Anthony William Boehm: to this Edition is added a new Preface, concerning the Life and Writings of the Author. An Engliſh tranſlation of it was publiſhed at London, in 1712, in octavo: this edition was dedicated to queen Anne by Mr. Boehm. It was alſo tranſlated into French by Mr. Samuel Baſnage de Beauval.

ARNISÆUS (Henningus) a philoſopher and phyſician of great reputation, about the beginning of the ſeventeenth century. He was born at Halberſtad, in Germany, and was profeſſor of phyſic in the univerſity of Helmſtad. His political works are much eſteemed: the moſt remarkable of theſe is his book De authoritate principum, in populum ſemper inviolabili, printed at Francfort in 1612. In this he maintains that the authority of princes ought not to be violated. He wrote alſo upon the ſame doctrine his three books De jure majeſtatis, printed at the ſame place in 1610; and his Reflectiones politicæ, printed alſo at Francfort in 1615. He did not finiſh this laſt work, which in other reſpects has been allowed to be an excellent one; "Opus præclarum, ſed imperfectum." Having received an invitation to go to Denmark, he

Boſius de comparanda prudentiæ civili, n. 20.

Witte in Diario Biogr. ad ann. 1635. Ibid.

he went thither, and there he was made counſellor and phyſician to the king. He travelled into France and England, and died in November, 1635 (*a*).

(*a*) Beſides his treatiſes already mentioned, he wrote the following:

1. De ſubjectione et exemptione clericorum.

2. De poteſtate temporali pontificis in principes.

3. De tranſlatione imperii Romani.

4. De republica.

5. De jure connubiorum.

6. Doctrina politica in genuinam methodum quæ eſt Ariſtotelis, reducta, et ex probatiſſimis quibuſque philoſophis, oratoribus, juriſconſultis, hiſtoricis breviter comportata et explicata.

He wrote likewiſe upon phyſic:

7. Obſervationes aliquot anatomicæ. Printed at Francfort, in 1610, in quarto.

8. De Lue venerea cognoſcenda et curanda. Printed at Openheim the ſame year, in quarto.

9. Diſquiſitiones de partus humani legitimis terminis.

10. De præſervatione a peſte.

11. De hydropum eſſentia et curatione.

12. De apoplexia et epilepſia cognoſcendis et curandis.

He wrote alſo the following philoſophical treatiſes.

13. Epitome metaphyſices ad mentem Ariſtotelis.

14. De conſtitutione et partibus metaphyſicæ.

15. Vindiciæ pro Ariſtotele de ſubjecto metaphyſicæ et natura entis.

16. Diſputationes viii. metaphyſicæ.

17. Epitome doctrinæ phyſicæ.

ARNOBIUS, profeſſor of rhetoric at Sicca, in Numidia, towards the end of the third century. It was owing to certain dreams which he had, that he became deſirous to embrace Chriſtianity; for this purpoſe he applied to the biſhops, to be admitted into the church; but they remembring the violence with which he had always oppoſed the true faith, had ſome diſtruſt of him, and, before they would admit him, inſiſted on ſome proofs of his ſincerity. In compliance with this demand, he wrote againſt the Gentiles, wherein he has refuted the abſurdities of their religion, and ridiculed their falſe gods. In this treatiſe he has employed all the flowers of rhetoric, and diſplayed great learning; but from an impatience to be admitted into the body of the faithful, he is thought to have been in too great a hurry in compoſing his work, and thence it is that there does not appear in this piece ſuch an exact order and diſpoſition as could be wiſhed. And not having a perfect and exact knowledge of the Chriſtian faith, he publiſhed ſome very dangerous errors. Mr. Bayle remarks, that his notions about the origin of the ſoul, and the cauſe of natural evil, and ſeveral other important points, are highly pernicious. St. Jerom, in his epiſtle to Paulinus, is of opinion that his ſtyle is unequal and too diffuſe, and that his book is written without any method; but Dr. Cave thinks this judgment

Hieron. in Chron. Euſeb. ad annum 2. Olymp. 276.

Baronius, ad ann. 302. numb. 7.

P. 104. apud Cave's Hiſt. Literar. p. 102. edit. Cologn. Allobrog. 1720.

ment too ſevere, and that Arnobius wants neither elegance nor order in his compoſition. Voſſius ſtyles him the Varro of the eccleſiaſtical writers. Du Pin obſerves that his work is written in a manner worthy of a profeſſor of rhetoric; the turn of his ſentiments is very oratorical, but his ſtyle is a little African, his expreſſions being harſh and inelegant. De Analogia, lib. i. cap. 9.

His work againſt the Gentiles conſiſts of ſeven books: he begins his firſt by confuting the objection which the pagans had propagated againſt the Chriſtians, that they were the authors of the misfortunes and calamities under which the world laboured: he ſhews that this imagination had no manner of foundation; that before our Saviour's time there were plagues, famines, and wars; that there was no change occaſioned by his coming; and that he was ſo far from being the author of miſeries, that he was of great advantage to the world. He proves the divinity of Jeſus Chriſt from the holineſs of his life, the great number of miracles he performed, the power he gave to others of working wonders, and from the prodigies which appeared upon the earth at the hour of his death. Du Pin Biblioth. des Auteurs Eccleſ. p. 203, edic. Paris. 1693.

In the ſecond book, he ſhews that it was unjuſt to proſecute Jeſus Chriſt, ſince he had done nothing that deſerved puniſhment; that he was no tyrant, no deſtroyer of people; that he did not acquire riches, nor commit any acts of violence or injuſtice: that the pagans have no principles to diſtinguiſh between the true and falſe religion; that they were unreaſonable to reproach the Chriſtians with credulity, ſince, in moſt of the concerns of life, men act upon confidence in the credit of certain perſons.

In the three following books he attacks the pagan theology, and ſhews that the Chriſtians have the greateſt reaſon imaginable to reject a religion, which is ſo full of abſurdity, extravagance, and impiety.

In the ſixth and ſeventh, he ſhews that the Chriſtians act very reaſonably in not building temples, not having among them ſtatues, images, or ſacrifices; and that it is a folly to ſuppoſe that God dwells in temples, that images are gods, or that deities reſide in them, or that the true God is honoured by offering ſacrifices, burning incenſe, or pouring out libations to him. We have ſeveral editions of this work of Arnobius againſt the Gentiles, one publiſhed at Rome in 1542, at Baſil in 1546 and 1560, at Paris in 1570, at Antwerp in 1582, one at Hamburgh in 1610, with notes by Gebhard Elmenhorſtius, beſides many others. He wrote alſo a piece intitled De rhetorica inſtitutione, but this is not extant.

ARNOLD

ARNOLD of Breſcia, a famous heretic of the twelfth century, born at Breſcia in Italy, from whence he went to France, where he ſtudied under the celebrated Peter Abelard. Upon his return to Italy, he put on the habit of a monk, and began to preach ſeveral new and uncommon doctrines, particularly that the pope and all the reſt of the clergy ought not to enjoy any temporal eſtate: he maintained in his ſermons, that thoſe eccleſiaſtics who had any eſtates of their own, or held any lands, were entirely cut off from the leaſt hopes of ſalvation: that the clergy ought to ſubſiſt upon the alms and voluntary contributions of Chriſtians; and that all other revenues belonged to princes and ſtates, in order to be diſpoſed of amongſt the laity, as they thought proper. He maintained alſo ſeveral hereſies, with regard to baptiſm and the Lord's ſupper. Otto Friſingenſis and St. Bernard have drawn his character in very ſtrong colours: the former tells us, that he had wit, addreſs, and eloquence; but that his eloquence conſiſted rather of a torrent of words, than in ſolid and juſt ſentiments. The ſame author obſerves, that he was extremely fond of peculiar and new opinions; that he aſſumed a religious habit on purpoſe to impoſe upon mankind more effectually, and under pretence of piety, and, as the Goſpel expreſſes it, in ſheep's cloathing carried the diſpoſition of a wolf, tearing every one as he pleaſed, with the utmoſt fury, without the leaſt regard to any perſon, and having a particular enmity againſt the clergy, biſhops, and monks. "Would to God (ſays St. Bernard) that his doctrine was as holy as his life is ſtrict: would you know what ſort of man this is? Arnold of Breſcia is a man that neither eats nor drinks; who like the devil, is hungry and thirſty after the blood of ſouls; who goes to and fro upon the earth, and is always doing among ſtrangers what he cannot do amongſt his own countrymen; who ranges like a roaring lion, always ſeeking whom he may devour; an enemy to the croſs of Chriſt, an author of diſcords, and inventor of ſchiſms, a diſturber of the public peace: he is a man, whoſe converſation has nothing but ſweetneſs, and his doctrine nothing but poiſon in it; a man who has the head of a dove, and the tail of a ſcorpion." He engaged a great number of perſons in his party, who were diſtinguiſhed by his name, and proved very formidable to the popes. His doctrines rendered him ſo obnoxious, that he was condemned in the year 1139, in a council of near a thouſand prelates, held in the church of St. John Lateran at Rome, under pope Innocent II. Upon this he left Italy, and retired

Du Pin Biblioth. des Auteurs Eccleſiaſt. tom. ix. p. 105.

De Reb. geſt. Fried. lib. ii. cap. 20.

Ingenious Thoughts of the Fathers, collected by Bouhours in French, Eng. Tranſl. p. 195.

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to Swiſſerland. After the death of that pope, he returned to Italy, and went to Rome, where he raiſed a ſedition againſt pope Eugenius III. and afterwards againſt Hadrian IV. who laid the people of Rome under an interdict, till they had baniſhed Arnold and his followers: this had its deſired effect, the Romans ſeized upon the houſes which the Arnoldiſts had fortified, and obliged them to retire to Otricoli in Tuſcany, where they were received with the utmoſt affection by the people, who conſidered Arnold as a prophet. However, he was ſeized ſome time after by cardinal Gerard, and, notwithſtanding the efforts of the viſcounts of Campania, who had reſcued him, he was carried to Rome, and condemned by Peter, the prefect of that city, to be hanged, and was accordingly executed in the year 1155. Thirty of his followers went from France to England, about the year 1160, in order to propagate their doctrine there, but they were immediately ſeized and deſtroyed.

Maimbourg Hiſt. de la Decadence de l'Emp. apres Charlemag. lib. iv. p. 418.

ARNOLDUS (Godfrey, or Gothofredus) a famous miniſter and writer, born at Annaberg, in the mountains of Miſnia in upper Saxony, the 4th of September, 1666. He was three years at the academy of Gera, from whence he went to the univerſity of Wittemberg, and ſtudied under the celebrated profeſſors Waltherius, Roerenſeus, Daſſovius, Schurzfleiſchius, Quenſted, and other eminent men. From Wittemberg he removed to Dreſden, in the year 1680, where he ſtudied under the famous Philip James Spener. In 1693, he went to Quedlinburg, where he continued almoſt four years. In 1697, he was appointed profeſſor of hiſtory at Gieſſen, by the landgrave of Heſſe Darmſtadt, without any ſolicitation on his part; but as he could not conform himſelf to all the formalities received in the univerſities of Germany, he reſigned his profeſſorſhip, and publiſhed a book to explain the reaſons of his conduct in that point. He retired therefore to Quedlinburg, in 1698, and lived privately, in the houſe of Mr. John Henry Sproegelius, where he had frequent conteſts with the divines of that city. In the year 1700, he went to Alſted, where he engaged in the miniſtry, and was made chaplain to the ducheſs dowager of Eiſenach. He met with great difficulties in being admitted into his function at Alſted, and at laſt, in 1705, was obliged to quit that city: he took his leave of his auditors in a ſhort ſermon, which is publiſhed in his Poſtils. He had the good fortune ſoon after, to be invited to Brandenburg, by the king of Pruſſia, to ſucceed his father-in-law as inſpector of the dioceſe, and

Jo. Chriſt. Coleri Hiſt. G. Arnoldi, § i. p. 4.

Journal Litt. May et Juin 1714.

was

was alſo appointed paſtor of the church of Werben, which function he diſcharged very peaceably for ſeveral years. In 1707, after repeated ſollicitations of the magiſtracy and citizens, his Pruſſian majeſty appointed him paſtor and inſpector of the churches of Perleberg; and afterwards, hiſtoriographer. He died of a fever, the 30th of May, 1714, being forty-eight years of age, we have his epitaph in the account of his life, publiſhed in High Dutch: there is alſo one written by Colerus on him, which is a very ſatirical one (*a*).

Ubi ſupra. We are informed in the Journal literaraire, that he was a ſolid divine, a great lover of peace, and exempt from prejudices; and that though his learning was very extenſive, yet his piety was ſtill much ſuperior to it: that he was a ſincere profeſſor of the myſtical divinity, and practiſed himſelf what he preached to others. The rigid Lutherans, however, repreſent him in a very different manner: Colerus endeavours to ſhew, that Arnoldus maintained ſeveral groſs errors (*b*), and conſequently, that his antagoniſts have merited the greateſt honour, by defending the church againſt his attacks. He ſays that Arnoldus had a ſtrong propenſity to enthuſiaſm and fanaticiſm, and was actuated by a ſpirit of pride and obſtinacy in defending his paradoxes; and that his prejudices were very numerous.

(*a*) M. S. Hic ſitus eſt Gothofredus Arnoldus theologus non tam ipſe, quam theologorum inſectator acerrimus, hæreticorum defenſor perpetuus, theologiæ myſticæ inſtaurator, et fanaticiſmi incruſtator æque impudentiſſimus, corruptorum hiſtoriæ ſacræ facile princeps, ſcriptorum mole orbem literatum non tam auxit quam obruit. Qui ut plurimum detrimenti caperet eccleſia Lutherana curavit diligenter; magnum ſui reliquit deſiderium apud novatores omnes, infelicem apud orthodoxos memoriam. Religionem coluit miſcellaneam aut nullam. Jam Deo relictus judici, illicet. i. e. Here lies the body of Godfrey Arnoldus, who was not ſo much a divine, as a moſt vehement oppoſer of divines; a conſtant defender of heretics, a reſtorer of myſtical divinity, the head of all the corruptors of eccleſiaſtical hiſtory, and one who inſtead of enriching, overwhelmed the world with the multitude of his writings. He took all poſſible pains to injure the Lutheran church. His death was much lamented by the innovators in religion, and his memory abhorred by the orthodox. He was fond of a mixed religion, or rather of none. But now he is left to God, his judge." We have an account of his life and writings, publiſhed in Latin by John Chriſtopher Colerus; it was printed at Wirtemberg in 1718, with the following title, Jo. Chriſtophor. Coleri Hiſtoria Gothofredi Arnoldi, qua de vita, ſcriptis, actisque illius non copioſe magis quam verè atque idonea fide exponitur. Præmiſſa eſt diſſertatio critica de corruptoribus hiſtoriæ eccleſiaſticæ. Cum præfatione Gottlieb Wernſdorfii theol. D. et P. P. O. templi OO. SS. præpoſ. et ſenat. eccleſ. aſſeſſoris.

(*b*) Colerus affirms he could not be juſtly ranked in any proteſtant church, and was conſequently an indifferentiſt, as he expreſſes it, or a man of all religions, or none. Wernſdorf tells us, alſo, that Arnoldus was infected above all others with the pernicious doctrine of Indifferency with regard to religion.

merous. He then enquires into his character as to learning: "if learning, he remarks, consists in the general knowledge of a multitude of books, and in being able to form new books from a variety of others, and to represent old errors under new colours, Arnoldus has then a just claim to the character of a very learned man. But if it consists in the solid understanding of those things which are useful and necessary; improved by a sound judgment, and applied to the best purposes with respect to the good of the person who is possessed of it, and that of others, that there is not many traces of this kind of learning to be found in his writings." Colerus, p. 88, 89.

Arnoldus wrote a great number of books, most of them in the German tongue. In 1700, he published a work, in which he gives an account of the doctrines and manners of the Christians from the first ages of Christianity, and frequently animadverts upon Dr. Cave's Primitive Christianity. But his grand performance is his Ecclesiastical History, which exposed him to the resentment of the divines. In 1701, he published an apology for himself, with relation to the public worship of God and the receiving the Lord's supper. The same year he published at Hall the Lives of the faithful. The year following, he wrote his Gottliche liebes funcken, etc. i. e. Divine Sparks of Love proceeding from the great Fire of the Love of Jesus Christ: printed at Francfort, in duodecimo, which is a mystical or devotional piece in Verse. The same year he published his Defence of Clemens Romanus's Recognitions; his Geheimnis der gottlichen Sophia, otherwise intitled, Sophia oder geheimnes der gottlichen weispeit, i. e. Sophia, or the Mystery of godly Wisdom, printed at Leipsic, in octavo, 1700, and at Amsterdam, in Low Dutch, in 1702. In 1702, he published his History of mystical Divinity; and the same year wrote a Treatise concerning the Celibacy and married State of the primitive Christians. Besides what we have mentioned, he left a great number of other writings and translations. Various are the opinions concerning Arnoldus in Germany; some of his own countrymen and profession extolling him to the skies as a saint of the last century, and setting an inestimable value upon his works; while others pronounce damnation upon him as an archheretic, and condemn his writings as heterodox.

ARNOLDUS (Nicholas) professor of divinity at Franeker. He was born at Lerna, a city of Poland, the 17th of December, 1618. His mother, who was left a widow when he was but three years of age, took care of his education, having

having a ſtrong deſire that he ſhould be a man of letters. He began his ſtudies at Lerna, having for one of his tutors the famous Comenius, who taught at that time his Janua linguarum. He was choſen ſubdeacon to the ſynod of Oſtrorog at fifteen years of age; and in this capacity he attended Orminius for two years, in his viſitation of the churches of Poland. He was ſent to Dantzick in 1635, where he applied himſelf to the ſtudy of eloquence and philoſophy. He returned to Poland in 1638, and applied himſelf to the ſtudy of divinity, under the direction of Orminius. The year after, he was ſent into Podolia, to be rector of the ſchool of Jablonow; and he was alſo appointed chaplain in a nobleman's houſe, in which capacity he officiated two years. He now reſolved to viſit the moſt famous academies, and for this purpoſe he began his travels in 1641: he went firſt to Franeker, where he made great proficiency under Maccovius and Cocceius. He was at the univerſities of Groningen, Leyden, and Utrecht in 1643. The next year he went to England, and applied himſelf with great pains to the ſtudy of the Engliſh language. He could not get to Oxford, all the roads being filled with the king's troops or thoſe of the parliament; however he went on foot to Cambridge, but he could not hear any divinity lectures, moſt of the profeſſors being impriſoned in Trinity college. Upon his return to Franeker, he applied himſelf to preaching, and his ſermons being highly approved, he was called to the church of Beetgum in 1645. In 1651, he complied with the ſollicitations of the ſtates of Frieſland, who made choice of him to ſucceed Cocceius in the office of profeſſor of divinity at Franeker. In 1656, he went in the retinue of the four embaſſadors extraordinary, ſent by the States General to the king of Sweden and the king of Poland. Arnoldus was gone two years on this occaſion, during which time he gained great eſteem from the chancellor of Poland, Stephen Corycinkſi; from the grand marſhal of Sweden, John Oxenſtiern; from the general of the troops, Douglas; and from the elector of Brandenburg. He continued in his profeſſorſhip at Franeker, and diſcharged it with great ſucceſs until his death, which happened the 15th of October, 1680(*a*).

(*a*) Arnoldus publiſhed ſeveral works, particularly his Refutation of the Catechiſm of the Socinians; his Anti-Bidellus; his Anti-Echardus; his Book againſt Brevingius; his Apology for Arneſius againſt Erbermann, the defender of Bellarmine; his Theological Diſputes on ſelect Subjects; his Commentary on the Epiſtle to the Hebrews; his Lux in tenebris; and ſeveral pieces againſt John Amos Comenius.

ARNULPH, or ERNULPH, biſhop of Roche-ſter in the reign of Henry I. He was born in France, where he was ſome time a monk of St. Lucian de Beauvais. The monks led moſt irregular lives in this monaſtery, for which reaſon he reſolved to quit it, but firſt took the advice of Lanfranc archbiſhop of Canterbury, under whom he had ſtudied in the abbey of Becc, when Lanfranc was prior of that monaſtery. This prelate invited him over to England, and placed him in the monaſtery of Canterbury, where he lived a private monk till Lanfranc's death. When Anſelm came to the archiepiſcopal ſee, Arnulph was made prior of the monaſtery of Canterbury, and afterwards abbot of Peterborough. In 1115, he was conſecrated biſhop of Roche-ſter, which ſee he held nine years, and died in March, 1124, aged eighty-four. W. Malmſb. de Geſtis Pontif. Ang. lib. iii. p. 234.

Arnulph wrote a piece in Latin concerning the foundation, endowment, charters, laws, and other things relating to the church of Roche-ſter: it is generally known by the title of Textus Roffenſis, and is preſerved in the archives of the cathedral church of Roche-ſter. Mr. Wharton, in his Anglia ſacra, has publiſhed an extract of this hiſtory (*a*). Arnulph wrote alſo a treatiſe intitled Tomellus, ſive epiſtola Ernulphi ex monacho Benedictino epiſcopi Roffenſis, de inceſtis conjugiis: A little Tract or Epiſtle concerning inceſtuous Marriages (*b*). Alſo, Epiſtola ſolutiones quaſdam continens ad varias Lamberti abbatis Bertiniani quæſtiones, præcipue de corpore et ſanguine Domini (*c*): Anſwers to divers Queſtions of Lambert Abbot

(*a*) This extract conſiſts of the following particulars:

1. The names of the biſhops of Roche-ſter, from Juſtus, who died in 1624, to Ernulphus.

2. Beneſactions to the church of Roche-ſter.

3. Of the agreement made between archbiſhop Lanfranc and Odo biſhop of Bayeux.

4. How Lanfranc reſtored to the monks the lands of the church of St. Andrew, and others, which had been alienated from them.

5. How king William did, at the requeſt of archbiſhop Lanfranc, grant unto the church of St. Andrew the apoſtle, at Roche-ſter, the manor of Hedenham, for the maintenance of the monks: and why biſhop Gundulphus built for the king the ſtone caſtle of Roche-ſter, at his own expence.

6. A grant of the great king William.

7. Of the diſpute between Gundulphus and Pichot.

8. Beneſactions to the church of Roche-ſter.

(*b*) This letter was written in anſwer to a queſtion propoſed to Arnulph by Walkelin, in a converſation which they had at Canterbury upon this ſubject, Whether a woman, who had committed adultery with her huſband's ſon by a former wife, ought to be ſeparated from her huſband? Arnulph maintained the affirmative, and Walkelin the negative. Du Pin Biblioth. des Auteurs Eccl. cent. 12.

(*c*) This letter is an anſwer to theſe five queſtions, propoſed by Lambert:

1. Why

Abbot of Munſter, eſpecially concerning the Body and Blood of our Lord.

2. Why the euchariſt was then given in a manner different and almoſt contrary to that which Chriſt practiſed; it being the cuſtom at that time to adminiſter the hoſt dipped in wine, whereas our Saviour gave the bread and wine ſeparately?

3. Why a third part of the hoſt is put into the chalice?

3. Why the blood of Chriſt is received ſeparately from his body; and why it is adminiſtered without the body?

4. Whether Jeſus Chriſt is received in the euchariſt without a ſoul, or animated?

5. The laſt queſtion is concerning the ſenſe of thoſe words of the prophet Joel: "Who knoweth if he will return and repent, and leave a bleſſing behind him?"

ARPINAS, or ARPINO (Joſeph Cæſar) a famous painter, born in the year 1560, at the caſtle of Arpinas, in the kingdom of Naples. He lived in great intimacy with pope Clement VIII. who conferred upon him the honour of knighthood, and beſtowed on him many other marks of his friendſhip. In the year 1600, he went to Paris with cardinal Aldobrandin, who was ſent legate to the French court, on the marriage of Henry IV. with Mary of Medicis. His Chriſtian majeſty gave Arpinas many conſiderable preſents, and created him a knight of St. Michael. The colouring of this painter is thought to be cold and inanimate, yet there is ſpirit in his deſigns, and his compoſitions have ſomewhat of fire and elevation. The touches of his pencil being free and bold, give therefore pleaſure to connoiſſeurs in painting; but they are generally incorrect. What he painted of the Roman hiſtory is the moſt eſteemed of all his works. The French king has in his collection the following pieces of this maſter, viz. the nativity of our Saviour, Diana and Acteon, the rape of Europa, and a Suſanna. He died at Rome in 1640.

Dictionnaire de beaux Arts.

Ibid.

ARRIAGA (Roderic d') a Spaniſh Jeſuit, born at Lucrona, the 17th of January, 1592, and admitted into the ſociety the 17th of September, 1606. He taught philoſophy at Valadolid, and divinity at Salamanca, with great applauſe. In 1624, he went, by order of the general of the Jeſuits, to Bohemia; he taught ſcholaſtic divinity three years at Prague, was prefect general of the ſtudies twenty years, and chancellor of the univerſity twelve. He went thrice deputy from the province of Bohemia to Rome, to aſſiſt at the general congregations of his order. He was highly eſteemed by Urban VIII. Innocent X. and the emperor Ferdinand III. He died at Prague, the 17th of June, 1667. He publiſhed ſeveral

Sotuell, Biblioth. Script. Soc. Jeſu, p. 728.

veral books (*a*). It has been obſerved, that he ſucceeded much better in confuting what he denied, than in eſtabliſhing what he advanced; and from thence it has by ſome been ſuppoſed that he was a favourer of pyrrhoniſm.

(*a*) 1. A Courſe of Divinity, in one volume. It was printed, in folio, at Antwerp, in 1632; and has been reprinted ſeveral times.

2. A Courſe of Philoſophy, in eight volumes. The firſt and ſecond volumes of this work were printed in 1643; the third and fourth, in 1644; the fifth, in 1649; the ſixth, in 1650; the ſeventh and eighth, in 1655. Theſe are all in folio, printed at Antwerp. He was about the ninth volume when he died; it was that De jure et juſtitia.

Don Nicholas Antonio has alſo aſcribed to him a treatiſe De oratore, and another intitled Brevis expoſitio literæ magiſtri ſententiarum, cum quæſtionibus quæ circa ipſam moveri poſſunt, et autoribus qui de illis diſputant; but as father Sotueil does not mention theſe two works, Mr. Bayle thinks Antonio is miſtaken.

ARRIAN, a famous hiſtorian and philoſopher, who lived under the emperor Hadrian and the two Antoninuſes, born at Nicomedia in Bithynia. He was ſtyled the ſecond Xenophon, and was raiſed to the moſt conſiderable dignities of Rome. Mr. Tillemont takes him to be the ſame perſon with that Flaccus Arrianus, who being governor of Cappadocia, ſtopped the incurſions of the Alani, and ſent an account of his voyage round the Euxine ſea to Hadrian (*a*). He is ſaid to have been preceptor to the famous philoſopher and emperor Marcus Antoninus. There are extant four books of his Diatribæ, or Diſſertations upon Epictetus, whoſe diſciple he had been; and Photius tells us that he compoſed likewiſe twelve books of that philoſopher's diſcourſes (*b*). We are told by another author,

Phot. Bibl. Cod. 58. col. 54. edit. Rothomagi, 1653.

Hiſtoire des Empereurs, tom. ii. part ii. p. 453. ed. Bruxelles 1711.

Phot. Bibl. p. 565.

(*a*) This Periplus Ponti Euxini, was printed in Greek, at Geneva, 1577.

(*b*) Mr. Boileau, in his Life of Epictetus, tells us, "That of all the ſcholars of Epictetus, Arrian is the only one whoſe name has been tranſmitted with reputation to poſterity; but he is ſuch a one as ſufficiently demonſtrates the excellency of his maſter, though we ſhould own that he alone had been of his forming. For this is the very perſon who was afterwards advanced to be preceptor to Antonine the Pious, and diſtinguiſhed by the title of Xenophon, becauſe, like that philoſopher, he committed to writing the dictates delivered by his maſter in his life-time, and publiſhed them in one volume, under the name of Epictetus's Diſcourſes or Diſſertations, which at preſent we have in four books. After this he compoſed a little treatiſe called his Enchiridion, which is a ſhort compendium of Epictetus's philoſophical principles, and hath ever been acknowledged one of the moſt valuable and beautiful pieces of ancient morality." He obſerves likewiſe in another paſſage, that Epictetus left nothing of his own compoſition behind him; and if Arrian had not tranſmitted to poſterity the maxims taken from his maſter's mouth, we have ſome reaſon to doubt whether the very name of Epictetus had not been loſt to the world."

Johnſius, De Script. Hiſt. Philoſ. lib. iii. cap. 7. p. 243. edit. Franc. 1659.

thor, that he wrote the Life and Death of Epictetus. The moſt celebrated of his works is his Hiſtory, in Greek, of Alexander the Great, in ſeven books, a performance much eſteemed by the beſt judges (c). Photius mentions alſo his hiſtory of Bithynia, another of the Alani, and a third of the Parthians in ſeventeen books, which he brought down to the war carried on by Trajan againſt them. He gives us likewiſe an abridgment of Arrian's ten books of the Hiſtory of the Succeſſors of Alexander the Great: and tells us alſo, that he wrote an account of the Indies in one book, which is ſtill extant. The work which he firſt entered upon was the Hiſtory of Bithynia, but wanting the proper memoirs and materials for it, he ſuſpended the execution of this deſign till he had publiſhed ſome other performances. This hiſtory conſiſted of eight books, and was carried down till the time when Nicomedes reſigned Bithynia to the Romans; but there is nothing of it remaining but what is quoted in Photius and Stephanus Byzantinus. Arrian is ſaid to have written ſeveral other works: Lucian tells us, that he wrote the life of a robber, whoſe name was Tiliborus: this author, endeavouring to excuſe himſelf for the pains he had taken in writing the Life of Alexander the Impoſtor, ſpeaks in the follow-

Bibliothec. Cod. 92. col. 216.

Cod. 91. col. 213.

Voſſ. de Hiſt. Græc. lib. ii. cap. 21.

In Pſeudomant.

(c) La Mothe le Vayer obſerves, that this work is ſufficient to give him a place amongſt the principal hiſtorians; and Photius ſays that he had written the life of that conqueror in a manner ſuperior to every other writer. There have been four Latin tranſlations of this work of Arrian; the firſt by Nicholas Sagundinus, the ſecond by Peter Paul Vergerius, the third by Bartholomæus Facius, and the fourth by Bonaventure Volcanius. Fabricius, in his Bibliotheca Græca, ſuppoſes that the two firſt never appeared in public, becauſe he could not find them in any library. Facius's tranſlation is generally condemned: that of Volcanius is moſt eſteemed, and generally annexed to the beſt editions of our author. It was tranſlated into Italian by Leo of Modena, and printed at Venice in 1544; and into French by Claudius de Vivart, and publiſhed at Paris in 1584. Mr. d'Ablancourt gave another verſion of it, which has been thrice reprinted. Mr. Rooke publiſhed an Engliſh tranſlation of this work of Arrian in 1729, in two volumes in octavo, with notes hiſtorical, geographical, and critical; to which is prefixed Mr. Le Clerc's Criticiſm upon Quintus Curtius, and ſome remarks upon Mr. Perizonius's Vindication of that author. The tranſlator, in his preface, tells us, that Ptolemy and Ariſtobulus, whom our author chiefly copied, are not always free from ſtrange and unaccountable ſtories of Alexander the Great's exploits; but that as Arrian was a man of ſound judgment, he took care to chuſe only what was moſt probable, and left the reſt as huſks and chaff, to be gleaned up by ſuch as were ambitious of ſwelling their works to a huge ſize by heaps of all gatherings. He obſerves afterwards, that no antient author who ever wrote a particular hiſtory of Alexander, now remains, except Curtius and Arrian, the latter of whom is the trueſt and moſt accurate.

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ing manner: "Let no perſon (ſays he) accuſe me of having employed my labour upon too low and mean a ſubject, ſince Arrian, the worthy diſciple of Epictetus, who is one of the the greateſt men amongſt the Romans, and who has paſſed his whole life amongſt the Muſes, condeſcended to write the Life of Tiliborus." There is likewiſe, under the name of Arrian, a Periplus of the Red-ſea, that is, of the eaſtern coaſts of Africa and Aſia, as far as the Indies; but authors are not agreed whether this is the production of the author of whom we write. There is likewiſe a book of Tactics under his name, the beginning of which is loſt; to theſe is added the order which he gave for the marching of the Roman army againſt the Alani, and giving them battle, which may very properly be aſcribed to our author, who was engaged in a war againſt that people.

There were ſeveral other perſons of his name: Julius Capitolinus, in his Life of the Emperor Gordian, mention a Greek hiſtorian of that name: this cannot be the Arrian of whom we write, ſince he lived an age before that emperor. Suetonius, in his Life of Tiberius, mentions a poet of the ſame name; but he was more ancient than the other two, ſince Tiberius endeavoured to imitate him in his Greek poems: he is very probably the ſame, who, according to Suidas, wrote the Alexandrias, an heroic poem in twenty-four books, upon the actions of Alexander the Great. La Mothe le Vayer, p. 87.

ARSENIUS, a deacon of the Roman church, of great learning and piety. He was pitched upon by the pope to go to the emperor Theodoſius, as tutor to his ſon Arcadius. Arſenius arrived at Conſtantinople in the year 383. The emperor happening one day to go into the room where Arſenius was inſtructing Arcadius, he found his ſon ſeated and the preceptor ſtanding; he reproached the latter for not ſupporting properly the dignity of his employment: Arſenius politely excuſed himſelf, alledging that having the honour to ſpeak to an emperor (for Arcadius had been aſſociated to the empire at eight years of age) he could not, with good manners, remain ſeated in his preſence. But Theodoſius not being ſatisfied with this anſwer, took from his ſon the imperial ornaments, made Arſenius ſit in his place, and ordered Arcadius for the future to receive his leſſons ſtanding and uncovered. Arcadius, however, profited but little by his tutor's inſtructions, for ſome time after he formed a deſign of diſpatching Arſenius. The officer, to whom Arcadius had applied for this purpoſe, divulged the affair to Arſenius, who

retired to the deſerts of Scete, where he paſſed many years in the exerciſes of the moſt ſtrict and fervent devotion. He died there, at ninety-five years of age.

ARTALIS (Joſeph) born at Mazara, in Sicily, in 1628. He had an early paſſion for poetry, and a ſtrong inclination for arms. He finiſhed his ſtudies at fifteen years of age, about which time he fought a duel, in which he mortally wounded his adverſary. He ſaved himſelf by taking ſhelter in a church; and it was owing to this accident that he afterwards applied himſelf to the ſtudy of philoſophy. His parents being dead, and he himſelf much embarraſſed in his circumſtances, he reſolved to quit his country, and to ſeek his fortune elſewhere. He accordingly went for Candia, at the time when this city was beſieged by the Turks: he gave there ſo many proofs of his bravery, that he obtained the honour of knighthood in the military order of St. George. When he was upon his return for Italy, he was often obliged to draw his ſword: he was ſometimes wounded in theſe rencounters, but being an excellent ſwordſman, he had often the advantage of his antagoniſt. He rendered himſelf ſo formidable even in Germany, that they uſed to ſtyle him Chevalier de Sang. Erneſt duke of Brunſwic and Lunenburg, appointed him captain of his guards; but this did not make him neglect the Muſes, for he cultivated them amidſt the noiſe of arms. He was member of ſeveral academies in Italy, and became highly in favour with many princes, eſpecially the emperor Leopold. He died the 11th of February, 1679, at Naples, where he was interred in the church of the Dominicans, with great magnificence: the academy De gl' Intricati attended his funeral, and Vincent Antonio Capoci made his funeral oration (*a*).

(*a*) What he wrote was in Italian, as follows:

1. Dell' Encyclopedia poetica, parte prima, ſeconda, e terza.
2. Il Cordimarte hiſtoria favoleggiata.
3. Guerra tra vivi e morti, tragedia.
4. La Paſife, overo l' impoſſibile fatto poſſibile, dramma per muſica.

ARTEMIDORUS, famous for his Treatiſe upon Dreams. He was born at Epheſus, but took upon him the ſurname of Daldianus in this book, by way of reſpect to the country of his mother: he ſtyled himſelf the Epheſian in his other performances. He lived under the emperor Antoninus Pius, as he himſelf informs us, when he tells us that he knew a wreſtler, who

who having dreamed he had loſt his ſight, carried the prize in the games celebrated by command of that emperor. He not only bought up all that had been wrote concerning the explication of dreams, which amounted to many volumes (*a*), but he likewiſe ſpent many years in travelling, in order to contract an acquaintance with fortune-tellers; he alſo carried on an extenſive correſpondence with all the people of this ſort in the cities and aſſemblies of Greece, Italy, and the moſt populous iſlands, collecting at the ſame time all the old dreams, and the events which are ſaid to have followed them (*b*). He deſpiſed the reproaches of thoſe grave ſupercilious perſons, who treat the foretellers of events as cheats, impoſtors, and jugglers; and frequented much the company of thoſe diviners for ſeveral years. He was the more aſſiduous in his ſtudy and ſearch after the interpretation of dreams, being moved thereto, as he fancied, by the advice, or, in ſome meaſure, by the command of Apollo. The work which he wrote on dreams conſiſted of five books; the firſt three were dedicated to one Caſſius Maximus, and the laſt two to his ſon, whom he took a good deal of pains to inſtruct in the nature and interpretation of dreams. The work was firſt printed in Greek, at Venice, in 1518; and Rigaltius publiſhed an edition at Paris, in Greek and Latin, in 1603, and added ſome notes. Artemidorus wrote alſo a Treatiſe upon Auguries and another upon Chiromancy, but they are not extant.

Artemid. lib. i. cap. 28.

Id. præf. p. 3.

Artemid. lib. ii. p. 161.

(*a*) Rigaltius mentions the following writers upon this ſubject, Artemon Mileſius, Antiphon, Apollodorus Telmiſſenſis, Apollonius Attalenſis, Ariſtander Telmiſſenſis, Ariſtarchus, Alexander Myndius, Cratippus, Demetrius Phalereus, Dionyſius Rhodius, Epicharmus, Geminus Tyrius, Hermippus, Nicoſtratus Epheſius, Phœbus Antiochenus, Philochorus, Panyaſis Halicarnaſſus, Serapion, Strato. Notæ in Artemid. p. 5.

(*b*) Mr Bayle ſays, if a man was not convinced by his own experience, that there is nothing more confuſed than the ideas which are called dreams (he would not be thought, however, to mean any thing againſt thoſe extraordinary ones mentioned in Scripture), yet it would be ſufficient to conſider the rules of this author, in order to be perſuaded that his art deſerves no regard from a man of ſenſe. That there is not one dream which Artemidorus has explained in a particular manner, but what will admit of a very different explication, and this with the ſame degree of probability, and founded upon as reaſonable principles as thoſe upon which Artemidorus proceeds. Mr. Bayle expreſſes his ſurprize that Artimedorus ſhould have laboured ſo much to perſuade himſelf of the truth of an opinion, which muſt create him ſo much uneaſineſs; he had diſcovered, as he thought, that when a traveller dreams of his having loſt the key of his houſe, this is a ſign of his daughter having been debauched. Artem. lib. v. p. 255. If Artemidorus had dreamed ſuch a dream abroad, muſt he not have been unhappy? and is not this turning an imaginary into a real evil.

Mr. Dacier compares dreams to the ſtories of a known liar, who may poſſibly ſometimes tell truth. Dac. Horace, lib. ii. epiſt. 2.

ARUNDEL (Thomas) archbiſhop of Canterbury in the reigns of Richard II. Henry IV. and Henry V. He was the ſecond ſon of Robert earl of Arundel and Warren, and brother of Richard earl of Arundel who was beheaded. At twenty two years of age, from being archdeacon of Taunton, he was raiſed to the biſhopric of Ely, the 6th of April, 1375, in the reign of Edward III. He was a great benefactor to the church and palace of this ſee; among other donations, he gave a curious table of maſſy gold, adorned with precious ſtones, which had been given to prince Edward, by the king of Spain, and ſold by the latter to biſhop Arundel. In 1386, he was appointed lord chancellor of England; two years after, he was tranſlated to the ſee of York; and in 1396, was advanced to the archiepiſcopal ſee of Canterbury, when he reſigned the chancellorſhip. This was the firſt inſtance of the tranſlation of an archbiſhop of York to the ſee of Canterbury. Scarce was he fixed in this ſee, when he had a conteſt with the univerſity of Oxford, about the right of viſitation. The affair was referred to king Richard, who determined it in favour of the archbiſhop. At his viſitation in London, he revived an old conſtitution, by which the inhabitants of the reſpective pariſhes were obliged to pay to their rector one half-penny in the pound out of the rent of their houſes. In the ſecond year of his tranſlation, a parliament being held at London, the commons, with the king's leave, impeached the archbiſhop, together with his brother the earl of Arundel, and the duke of Gloceſter, of high treaſon (*a*). The archbiſhop

Godwin, de Præſul. Ang. inter Epiſc. Elienſ. anno 1375.

Id. inter Epiſc. Ebor. anno 1388.

(*a*) The chief article of the charge was, that, being biſhop of Ely and lord chancellor, he was traitorouſly aiding, procuring, and adviſing in making a commiſſion directed to Thomas duke of Gloceſter, Richard earl of Aundel, and others; and procured himſelf, as one of the chief miniſters of ſtate, to be put into the ſaid commiſſion; which commiſſion was apparently prejudicial to the king's prerogative and dignity; and that the ſaid Thomas put the ſaid commiſſion in execution. Cotton's Abridgment, p. 368.

The king, to whom the commons applied for leave to carry on the proſecution againſt the archbiſhop, told them, that in regard the impeachment concerned ſo great a perſon, and a peer of the realm, he would be farther adviſed. But the commons reſolving not to give over, and preſſing the king farther, his highneſs replied, that the archbiſhop had confeſſed to him, before ſeveral lords, that he had been guilty of imprudence in executing that commiſſion, and threw himſelf on the king's mercy: however, this not ſatisfying the commons, the king conſented to the impeachment, and the archbiſhop was adjudged a traitor, by the lords temporal and ſir Thomas Piercy proctor for the biſhops and clergy.

Mr. Collier makes the following remarks on this impeachment: "This caſe, ſayt he, affords another precedent

biſhop was ſentenced to be baniſhed, and within forty days to depart the kingdom on pain of death. He retired firſt to France, and then to the court of Rome, where pope Boniface IX. gave him a kind reception, and wrote a letter to king Richard in his favour; but this having no effect his holineſs reſolved to interpoſe his authority: he accordingly nominated Arundel to the biſhopric of St. Andrew's, and declared his intention of giving him ſeveral preferments in England. The king being informed of the pope's deſigns, wrote a letter to him in the following terms: "Thomas, for his treaſonable conſpiracy againſt our crown and royal dignity, has been ſentenced only to perpetual baniſhment; whereas had he been dealt with, anſwerably to his demerits, he ought to have ſuffered the puniſhment of high treaſon; but in conſideration of his character, and out of regard to religion, we have thought fit to grant him his life, and abated the rigor of the law. But ſince his going beyond ſea, both ourſelf and our ſubjects are much ſurprized at the turn of his fortune; for we are informed he has been invited to your holineſs's court, countenanced in his miſbehaviour, taken into your protection, and put in hopes of recovering his ſee, or at leaſt of being promoted in our kingdom to benefices of greater value than thoſe he enjoyed before. How deſtructive ſuch unaccountable favours as thoſe muſt be to our dignity and government, and to what apparent danger it may expoſe us, is eaſy to imagine: for which reaſon we are reſolved not to bear with ſuch treatment, though the whole world

Cotton's Abridgment, p. 368.

Mat. Parker Antiq. Brit. edit. Lond. 1729. p. 407.

dent of a biſhop's being tried by his peers. It being plain by the record, that judgment was given by the houſe of lords; and that the lords proceeded not in a legiſlative, but in a judicial way, is evident by the commons being only proſecutors in the caſe: whereas, had the archbiſhop been found guilty by a bill of Attainder, the votes of the commons would have been neceſſary. And whereas none of the commoners are concerned as judges in this trial, excepting ſir Thomas Piercy, who repreſented the biſhops and the clergy; we may obſerve from hence, in the ſecond place, that the biſhops withdrawing from the houſe of lords in cauſes of blood, was only a voluntary abſence, occaſioned by the reſtraint of the canons. Their retiring was, I ſay, a compliance with the diſcipline of the church, and not any neceſſity forced upon them by the civil conſtitution: for now we ſee, ſince they had appointed a lay proxy, their right of judging in criminal matters is not queſtioned. Now this gentleman was no more than a commoner, and acted only upon the ſtrength of his repreſentation; if, therefore, the biſhops had been barred by the conſtitution from being judges in capital caſes, ſir Thomas Piercy's powers would have been conteſted; neither would he have been allowed an equal ſhare with the temporal peers in pronouncing ſentence; for delegation cannot reach beyond the right of the principal, nor can any proxy have more authority than the perſon he repreſents." Col. Eccleſ. Hiſt. vol. I. b. vi. p. 592.

were of a different opinion; for we are thoroughly acquainted with this man, we know him to be of a turbulent, ſeditious temper, who, if he were permitted to live in our dominions, would return to his old practices, poiſon our ſubjects with miſreporting the adminiſtration, and endeavour to undermine our government; for it is probable he would uſe ſufficient precaution not to fall under the laſh of the law. We deſire, therefore, that your holineſs would prevent theſe opportunities of miſchief, and not ſhock our intereſts and inclinations by ſuch favours; for ſhould ſuch meaſures be put in execution, it is poſſible they might create ſuch miſunderſtandings between the crown and the mitre as it might prove difficult to remove. For, to ſpeak plainly, we cannot take that perſon for our friend, who careſſes our enemies, and takes them by the hand in ſo loving a manner. However, if you have a mind to provide for him otherwiſe, we have nothing to object; only we cannot allow him to dip in our diſh. We heartily deſire you would take the matter into ſerious conſideration, as you tender our royal regards, and expect a compliance with any future requeſt your holineſs may make to us." This epiſtle had ſo good an effect upon his holineſs, that he witheld his intended favours from Arundel; and, at the king's requeſt, promoted Roger Walden to the ſee of Canterbury.

Cotton's Abridgment, p. 409.

Next year, Arundel returned to England with the duke of Lancaſter, afterwards Henry IV. (*b*) upon whoſe acceſſion to the

(*b*) The duke of Lancaſter had been baniſhed by king Richard, and was in France when the nobility and others, tired with the oppreſſions of Richard, ſollicited the duke to take the crown: this their requeſt they drew up in a letter, and ſent it over by faithful meſſengers to archbiſhop Arundel, who was then in Brittany, deſiring him to be their advocate on this occaſion with the duke. The archbiſhop being a fellow-ſufferer, gladly accepted the office, and went with the meſſengers to the duke, at Paris, where they delivered the letters from the nobles and commons of England, and the archbiſhop ſeconded them with the beſt arguments he could invent: he repreſented to the duke the preſent miſerable ſtate of the Engliſh nation; that it was utterly ruined by the miſmanagement of public affairs, in which, though the king himſelf were not actually concerned, yet ſo long as he employed and ſupported unfit miniſters, he could not be thought fit to govern. That it was far more intolerable to be ſlaves to ignoble perſons than to the king; and therefore, ſo long as the king continued to maintain the pride and tyranny of ſuch perſons over his ſubjects it could be no crime to depoſe him. That the preſent ſtate of the nation was ſo diſordered, that nothing but immediate help could ſave it from entire deſtruction; for the ancient courage of the Engliſh was ſunk into effeminacy, the men of bravery and conduct either put to death or baniſhed, the nobility contemned and ſlighted, the gentry abuſed, and the commons oppreſſed with heavy taxes, not to ſupport the government, but the pride and avarice of their fellow-ſubjects. The archbiſhop added, that

the throne, the pope revoked the bull granted Walden, and reſtored Arundel to his ſee. In the firſt year of king Henry's reign, Arundel ſummoned a ſynod which ſat at St. Paul's. The next year the commons moved, that the revenues of the church might be applied to the ſervice of the public; but Arundel oppoſed the motion with ſuch vigor, that it was thrown aſide. In the year 1408, Arundel began to exert himſelf againſt the Lollards, or Wickliffites: he ſummoned the biſhops and clergy at Oxford, in order to ſtop the progreſs of this new ſect, and prevent the univerſity's being farther tinctured with their opinions. In 1411, being informed that this doctrine gained ground, notwithſtanding the condemnation thereof in a full congregation, at Oxford, he reſolved to viſit the univerſity, and apply ſome farther remedy. He accordingly went thither, attended by the earl of Arundel his nephew, and a ſplendid retinue: when he came near Oxford, he was met by the principal members of the nniverſity, who told him, that if he came only to ſee the place, he was welcome; but if he came as a viſitor, they refuſed to acknowledge his juriſdiction. The archbiſhop reſented their behaviour in ſuch a manner, that he left Oxford in a day

that the nation placed all their hopes in him (the duke), and expected the redreſs of their grievances only at his hands, both on account of his perſonal courage and atchievements, and the near relation he ſtood in to the crown; and therefore he was bound in honour and duty to anſwer the reaſonable expectation of his countrymen, eſpecially as they had reſolved to ſtand by him in the attempt, which could hardly prove unſucceſsful where ſo much affection, power, and intereſt were united. The duke of Lancaſter did not immediately cloſe with this inviting offer, but objected to the archbiſhop the unlawfulneſs of the deſign. To which Arundel thus replied: "Examples of caſting a king out of his ſtate are not rare (as you affirm), nor long ſince put in practice, nor far hence to be fetched. The kings of Denmark and Sweden are oftentimes baniſhed by their ſubjects; oftentimes impriſoned and put to their fines: the princes of Germany, about an hundred years ago, depoſed Adolphus the emperor; and are now in hand to depoſe their emperor Wenceſlaus: the earl of Flanders was a while ſince driven out of his dominions by his own people, for uſurping greater power than appertained to his eſtate: the ancient Britons chaſed away their king Caractacus, for the lewdneſs of his life, and cruelty of his rule, in the time of the Saxon heptarchy: Benredus king of Mercia, for his pride and ſtoutneſs towards his people, was by them depoſed: likewiſe Alcredus and Ethelbertus, kings of Northumberland, were, for their diſorders, expelled by their ſubjects: ſince the conqueſt of the Normans, the lords endeavoured to expel king Henry III. but they were not able; yet were they able to depoſe king Edward II. and to conſtitute his young ſon Edward in his ſtead: theſe are not all, and yet enough to clear this action of rareneſs in other countries, and novelty in ours." Life and Reign of Rich. II. Complete Hiſt. of England, vol. i. p. 282.

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or two, and wrote to the king concerning this affair. After a warm conteſt between the univerſity and the archbiſhop, the diſpute was referred to king Henry, who, according to the example of his predeceſſors, gave it in favour of the archbiſhop. Soon after, a convocation being held at St. Paul's in London, the biſhops and clergy complained of the growth of Wickliffiſm at Oxford, and preſſed the archbiſhop to put a ſtop to this evil. For this purpoſe he ſent delegates to the univerſity, who received them with reſpect, and appointed a committee to examine all heretical books, particularly thoſe of Wickliffe. This committe having cenſured ſome paſſages extracted from his books, ſent an account of their proceedings to the archbiſhop, who confirmed their cenſures, and ſent an authority, in writing, to ſome eminent members of the univerſity, to enquire into perſons ſuſpected of heterodoxy, and oblige them to declare their opinions. Theſe rigorous proceedings rendered Arundel extremely odious to the Wickliffites, and his zeal for ſuppreſſing that ſect carried him perhaps to ſeveral unjuſtifiable ſeverities againſt the heads of it, particularly againſt ſir John Oldcaſtle and lord Cobham. This prelate died at Canterbury, the 20th of February, 1413, having held the archiepiſcopal ſee ſeventeen years. He was buried in the cathedral church of Canterbury, near the weſt end, under a monument erected by himſelf in his life-time.

Edw. Grant Oratio de vita et obitu Aſchami, P. 4.

ASCHAM (Roger) an eminent Engliſh writer, born at Kirkby-Wiſke, near Northallerton, in Yorkſhire, about the year 1515. He was taken into the family of the Wingfields, being educated at the expence of ſir Anthony Wing-field, with his two ſons, under the care of Mr. Bond. He ſhewed an early diſpoſition for learning, which was encouraged by his generous patron, who, after he had attained the elements of the learned languages, ſent him, in 1530, to St. John's college in Cambridge, where, by his aſſiduity and application, he ſoon made a great progreſs in polite literature, and contracted an intimacy with all the celebrated ſcholars in this college. He took his degree of bachelor of arts the 28th of February, 1534, when he was but eighteen years of age; and on the 23d of March following, was elected fellow of his college, by the intereſt of Dr. Medcalf, the maſter (*a*). Theſe honours incited him to a ſtill greater and

(*a*) A man (ſays Dr. Aſcham, in his School-maiter) meanly learned himſelf, but not meanly affectioned to ſet forward learning in others. He was partial to none, but indifferent to all; a maſter of the

and more vigorous proſecution of his ſtudies; he applied himſelf particularly to the Greek language, in which he attained to an excellency peculiar to himſelf, and read it publicly in his college, with univerſal applauſe. At the commencement held the Tueſday after the feaſt of St. Peter and St. Paul, in 1536, he was made maſter of arts, being then twenty-one years old. Id. p. 9. Soon after, he was appointed by the univerſity to teach the Greek language publicly in the ſchools, and had a handſome ſalary allowed him for this purpoſe. He did not at firſt go into the new pronunciation of the Greek, which his intimate friend ſir John Cheek endeavoured to introduce in the univerſity; but upon a thorough examination, he adopted this pronunciation, and defended it with great zeal and ſtrength of argument (*b*). In July, 1542, he ſollicited the univerſity of Oxford to be incorporated maſter of arts there; but whether his requeſt was granted or not, does not appear by the regiſter. Wood's Faſti Oxon. vol. i. col. 65. In order to relax his mind after his ſeverer ſtudies, he thought ſome diverſion neceſſary; ſhooting with the bow was his favourite amuſement, as appears by his Treatiſe on Archery, which he dedicated to king Henry VIII. (*c*) who ſettled

the whole, a father to every one in that college. There was none ſo poor, if he had either will to goodneſs, or wit to learning, that could lack being there, or depart from thence for any need. He was a papiſt, indeed; but, would to God, amongſt all us proteſtants I might once ſee but one, that would win like praiſe, in doing like good for the advancement of learning and virtue. And yet, though he were a papiſt, if any young man, given to new learning (as they termed it) went beyond his fellows in wit, labour, and towardneſs, even the ſame lacked neither open praiſe to encourage him, nor private exhibition to maintain him.

(*b*) Mr. Aſcham, in one of his letters, obſerves (let. xii. lib. 3.) that the oppoſers of this pronunciation object, that it is in uſe no where but amongſt the Engliſh; and that the modern Greeks reject it. He replies to this, that uſe and cuſtom cannot now be juſtly urged, ſince the ancient and genuine Greek has ceaſed to be a living language; and that the modern Greeks are ſo extremely degenerated, that no argument can properly be drawn from their authority. He inſiſts particularly upon the letter B. which is very differently pronounced by the patrons of the new pronunciation from the oppoſers of it; ſince the latter pronounce the word κυβερνω, *chiverno*, in which, as he obſerves, they miſtake in three letters, κ, υ, β. That the Latins have retained the very ſound as well as ſenſe of this word in their *guberno*, only changing the κ into a γ, as the ancient Greeks frequently did. With regard to B, he quotes the authority of Euſtathius, who, in explaining this line of Homer,

Βῆ δὲ κατ' Ὀλύμποιο, etc.

tells us, the βῆ is the peculiar ſound expreſſed by the bleating of the ſheep; and therefore it is eaſy to determine, whether it is to be pronounced *vi* or *be*, agreeably to the Engliſh manner; unleſs, ſays he, the Greek ſheep bleated in a different manner from thoſe of England, Germany and Italy.

(*c*) It was intitled, Toxophilus; the

tled a penſion upon him, at the recommendation of ſir William Paget. Mr. Aſcham was remarkable for writing a fine hand, and was employed to teach this art to prince Edward, the lady Elizabeth, and the two brothers Henry and Charles
Grant, p. 14. dukes of Suffolk. The ſame year in which he publiſhed his book, he was choſen univerſity-orator, an office extremely well ſuited to his genius and inclination, as he had thereby an opportunity of diſplaying his ſuperior eloquence in the Greek and Latin tongues. In February, 1548, on the death of his former pupil, Mr. Grindal, he was ſent for to court, to inſtruct the lady Elizabeth in the learned languages: ſhe attended him with ſo much pleaſure, that it is difficult to ſay, whether the maſter or the ſcholar had greater ſatisfaction (*d*). He read with her moſt of Cicero's works, great part of Livy, ſelect orations of Iſocrates, the tragedies of Sophocles, the Greek Teſtament, and many others of the moſt conſiderable authors. He had the honour of aſſiſting this lady in her ſtudies for two years, when he deſired leave to return to Cambridge, where he reſumed his office of public orator; and, among other encouragements, he enjoyed a penſion ſettled upon him by
Ibid. p. 16. king Edward. In the ſummer of the year 1550, being upon a viſit to his relations in Yorkſhire, he received a letter of invitation to attend ſir Richard Moryſine in his embaſſy to the emperor Charles V. In his journey to London, he viſited the lady Jane Grey, at her father's houſe at Broadgate, in Leiceſterſhire; and it was on this occaſion, as he himſelf tells us (*e*), that he ſurpriſed her reading Plato's Phædo in Greek, in the abſence of her tutor: while the reſt of the family were

the School, or Partitions of Shooting, in two books, written, ſays Mr. Wood, in 1544, and printed at London in quarto, 1571. Some perſons objected to his diverting himſelf with his bow, as being inconſiſtent with the character and gravity of a ſcholar. He anſwered ſuch objections in the firſt book of his Toxophilus, and ſhewed the reaſonableneſs of relaxing the mind from graver ſtudies, by proper exerciſes of the body, which was the more neceſſary for him, as he had a very infirm conſtitution. Faſt. Oxon. vol. i. fol. 65.

(*d*) Illam ille tanta diligentia, tanta experientia, et ſtudio duos annos docuit, et illa illum tanta conſtantia, labore, amore, et voluptate audivit, ut ille ne majore quidem cum jucunditate et voluptate prælegerit, an illa labentiore animo didicerit, non poſſum quidem facile ſtatuere. Grant, p. 11: 14.

(*e*) Nihil tamen in tanta rerum varietate tam juſtam mihi admirationem refert, quam quod hac proxima ſuperiori æſtate offenderim te, tam nobilem virginem, abſente optimo præceptore, in aula nobiliſſimi patris, quo tempore reliqui et reliquæ venationi et jucundatibus ſeſe dent; offenderim inquam, ὦ ζεῦ καὶ θεοῖ, divinam virginem divinum divini Platonis Phædonem Græce, ſedulo perlegentem. Hac parte felicior es judicanda, quam quod πατρόθεν μητρόθεν ex regibus reginiſque genus tuum deducis. Epiſt. vii. lib. 3.

were

engaged in hunting and diverſion: he obſerved to her, that in this reſpect ſhe was more happy, than in being deſcended from kings and queens on both father's and mother's ſide. In September following, he embarked with the embaſſador for Germany, where he remained three years, during which time he contracted a great friendſhip with all the men of letters in that country. When he was at the court of Germany, he applied himſelf to the ſtudy of politics; nor does he ſeem to have been a contemptible politician, by the tract which he wrote concerning Germany and the affairs of Charles V. (*f*). He was not only of great ſervice to the embaſſador in his public concerns, but alſo aſſiſted him in his private ſtudies, wherein he read Herodotus, Sophocles, Euripides, and Demoſthenes three days in the week with him; the reſt of his time he employed in writing the letters which ſir Richard ſent to England. While he was thus engaged, his friends procured him the poſt of Latin ſecretary to king Edward, for which he was particularly obliged to ſir William Cecil ſecretary of ſtate. But he did not long enjoy this honour, being recalled on account of the king's death, whereby he loſt his place, together with his penſion, and all expectation of any farther favour at court. Some time after, however, his friend lord Paget having recommended him to Stephen Gardiner, biſhop of Wincheſter and lord high chancellor, he was appointed Latin ſecretary to queen Mary (*g*). He was alſo well known to, and in great eſteem with cardinal Pole, who, though he was a great maſter of the Latin tongue, yet ſometimes preferred Mr. Aſcham's pen to his own, particularly

Ibid. p. 19.

(*f*) The title of this treatiſe runs thus: A Report and Diſcourſe, written by Roger Aſcham, of the Affairs and State of Germany and the Emperour Charles his Court, duryng certain yeares, while the ſaid Roger was there: At London, printed by John Daye, dwelling over Alderſgate, cum gratia et privilegio regiæ majeſtatis per decennium. This treatiſe is written in form of a letter, addreſſed to John Aſtley, in anſwer to one of his, which is prefixed. It gives the cleareſt and moſt diſtinct account of the motives which led to one of the greateſt events in that age, viz. the emperor's reſignation; and contains ſuch a number of curious facts, with ſuch natural and pertinent reaſonings upon them, as can ſcarce be found within the ſame compaſs in our own, or perhaps in any other modern language. It is the ſcarceſt and leaſt known of all our author's writings.

(*g*) He tells Sturmius (Epiſt. ii. lib. 1.) that all he had enjoyed under Henry VIII. and Edward VI. was reſtored to him, with ſeveral new advantages. He obſerves that the biſhop of Wincheſter had ſhewn him the utmoſt civility, ſo that he could not well determine whether the lord Paget had been readier in recommending him, or the biſhop in advancing him. That ſome perſons indeed had endeavoured to ſtop the courſe of his favours to him, on account of religion, but had failed in the attempt.

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in tranſlating into Latin the ſpeech which he had ſpoken in Engliſh to the parliament, as legate from the pope; which tranſlation was ſent to his holineſs by the cardinal. On the 1ſt of June, 1554, Mr. Aſcham was married to Mrs. Margaret Howe, with whom he had a conſiderable fortune. Upon the death of queen Mary, he was much taken notice of by queen Elizabeth, who made him her ſecretary for the Latin tongue, and her tutor in the learned languages, wherein he aſſiſted her majeſty ſome hours every day. His intereſt at court was now very conſiderable; but ſuch was his modeſty, that he never almoſt ſollicited any favours, though he received ſeveral without aſking, particularly the prebend of Weſtwang in the church of York, in 1559. Mr. Aſcham being one day in company with ſeveral perſons of the firſt diſtinction, there happened to be ſome high diſputes about the different methods of education; this gave riſe to his treatiſe on that ſubject, which he undertook at the particular requeſt of ſir Richard Sackville (*b*): this work is in high eſteem amongſt the beſt judges. He was alſo very famous for the elegance of his Latin in his epiſtolary writing (*i*).

Ibid. p. 24.

Wood's Faſti Oxon. vol. i. col. 65.

(*b*) This work, whereby he is chiefly known to poſterity, bears in its original edition the following title: The School-maſter; or, a plain and perfite Way of teaching Children to underſtand, write, and ſpeak the Latin Tongue; but eſpecially purpoſed for the private bringing up of Youth in Jentlemen and Noblemen's Houſes; and commodious alſo for all ſuch as have forgot the Latin Tonge, and would by themſelves, without a Schole-maſter, in ſhort Time, and with ſmall Paines, recover a ſufficiHabilitie to underſtand, write, and ſpeake Latin; by Roger Aſcham, ann. 1571. At London, printed by John Daye, dwelling over Alderſgate. Cum gratia et privilegio regiæ majeſtatis per decennium.

(*i*) The Epiſtles of Mr. Aſcham were publiſhed ſoon after his death by Mr. Grant, maſter of Weſtminſter ſchool. "Theſe letters (ſays biſhop Nicholſon) have, chiefly on account of their elegancy, had ſeveral editions. They have all the fine variety of language that is proper, either for rendering a petition or complaint the moſt agreeable; and withal a very great choice of hiſtorical matter, that is hardly preſerved any where elſe. Together with the author's own letters, we have a good many that are directed to him, both from the moſt eminent writers of his time, ſuch as Sturmius, Sleidam, etc. and the beſt ſcholars, as well as the wiſeſt ſtateſmen of his own country. And the publiſher of theſe aſſures us, that he had the peruſal of a vaſt number of others in the Engliſh tongue, which were highly valuable. His attendance on ſir Richard Morryſon, in his German embaſſy, gave him an intimate acquaintance with the affairs of that country, and the extraordinary freedom and familiarity with which the two ſiſter queens treated him here at home, afforded him a perfect knowledge of the moſt ſecret myſteries of ſtate in this kingdom; ſo that were the reſt of his papers retrieved, we would not perhaps have a more pleaſing view of the arcana of thoſe reigns, than his writings would give us." Engliſh Hiſtorical Library, p. 247.

Mr.

He died on the 4th of January, 1560, and was interred in St. Sepulchre's church, in a private manner, according to his own directions. He was univerſally lamented, and particularly by the queen herſelf. His character is very well drawn by Buchanan, in the following epigram, which he conſecrated to the memory of his friend:

Aſchamum extinctum patriæ, Graiæque Camenæ
Et Latiæ vera cum pietate dolent.
Principibus vixit carus, jucundus amicis,
Re modica, in mores dicere fama nequit.
Buchan. Epigram. lib. ii. p. 339.

His country's Muſes join with thoſe of Greece
And mighty Rome, to mourn the fate of Aſcham:
Dear to his prince, and valu'd by his friends;
Content with humble views, through life he paſs'd,
While envy's ſelf ne'er dar'd to blaſt his fame.

Mr. Grant's firſt edition came out in 1576; there was another in 1577, a third in 1578, a fourth in 1590, all at London, in octavo: the laſt and beſt edition is that of Oxford, in 1703, publiſhed by Mr. Elſtob, who has added many letters, not in the former editions.

ASGILL (John) an ingenious Engliſh writer and eminent lawyer, who lived about the end of the laſt and beginning of this century. He was entered of the ſociety of Lincoln's Inn, and having been recommended to Mr. Eyre, a very great lawyer, and one of the judges of the king's bench in the reign of king William, this gentleman gave him great aſſiſtance in his ſtudies. Under ſo able a maſter, he quickly acquired a competent knowledge of the laws, and was ſoon taken notice of, as a riſing man in his profeſſion. He had an uncommon vein of wit and humour; of this he afforded the world ſufficient evidence in two pamphlets, one intitled Several Aſſertions proved, in order to create another Species of Money than Gold and Silver; the ſecond, An Eſſay on a Regiſtry for Titles of Lands. This laſt is written in a humorous ſtyle on an important ſubject; and as it is become extremely ſcarce, the reader may perhaps not be diſpleaſed with a ſpecimen thereof, as it ſhews Mr. Aſgill's method of handling grave ſubjects in a merry way. His fourth aſſertion runs in theſe words: "That all objections made againſt ſuch regiſtry, on account of reducing the practice of the law, are one good reaſon for it;" which he thus proves: "The practice of the law in civil cauſes is divided into three ſorts: firſt the tranſferring of titles, which is called conveyancing; ſecondly, the ſhewing forth and defending theſe titles in form of law,

Memoirs of the Life of Mr. Aſgill, by A. N. p. 1.

law, this is called pleading; thirdly, the arguing upon theſe conveyances and pleadings (when they come in conteſt) before the judges, and this is called practice at the bar: ſo that the practice to the two latter, doth ariſe from the errors or incertainties of the former. Were the titles of lands once made certain (which they may be by a regiſtry and no otherwiſe) I know what I think of the future gains of the law: the profit of the law ariſes from the incertainty of property; and therefore, as property is more reduced to a certainty, the profit of the law muſt be reduced with it; the fall of the one muſt be the riſing of the other. Actions of ſlander and battery, and cauſes on the crown ſide would ſcarce find ſome of the circuiteers perukes; and yet (if we obſerve evidence) they ſtand obliged to diſputes in titles for many of theſe. Thief and whore, kick and cuff, are very often the effect of forcible entries, treſpaſſes, and ſerving of proceſs, in which the title comes frequently in queſtion. But the reducing this part of the practice of the law are things not ſeen as yet. The proximus ardet will fall upon the conveyancers; and that not by altering the forms of legal conveyances, or taking them out of their hands, or putting any ſtop to the dealing in lands (for that will be increaſed) but by expoſing their manner of practice in this conveyancing part of the law. Two qualifications are neceſſary to a complete conveyancer; firſt, that he be incapable of diſpatching buſineſs as faſt as he ſhould; ſecondly, that he doth not diſpatch it as faſt as he can: not to ſpeak of bantering their clients with their ſeeming care and caution in delaying their buſineſs; ſhewing great trunks of old writings in their chamber; calling to their clerks (before them) for one lord's ſettlement, and another lady's jointure; to tell what great clients they have; and, when they come to be paid, they reckon their fees by longitude and latitude. I have ſeen an original mortgage of one ſkin bred up by a ſcrivener (in ſix years) to one-and-twenty, by aſſigning it every year, and adding a ſkin to every aſſignment by recitals and covenants: as cows, after three years old, have one wrinkle added to each horn for every year after, which ſhews their age; and I am informed that one deed of ſixty ſkins was heaved out of a conveyancer's office the other day. At this rate, in a little time the clients muſt drive their deeds out of their lawyers chambers in wheel-barrows. Theſe aſſignments and re-aſſignments of ſecurities, have been a pretty ſort of perquiſites, eſpecially if they have an old judgment or ſtatute kept on foot, theſe are certain annual incomes. I knew two ſerjeants at law (uſurers) made it their common

practice

practice every long vacation, to ſwop ſecurities with one another, to make their mortgagees pay for the aſſignments; and (doing this without advice of counſel) they once merged an old term, and thereby ſpoiled their title to ſecure their fees; which (as to them) anſwers the character given theſe graduates by a foreign hiſtorian: "Eſt in regno Angliæ genus hominum doctorum indoctiſſimum communiter vocatum, the learned ſerjeants at law." Now I cannot think but theſe conveyancers and aſſigners would be aſhamed to produce ſuch things to a regiſtry; and that therefore they muſt either abbreviate their conveyances, or loſe their practice. But whether this regiſtry will make theſe reductions, 1. of the length of conveyances, 2. the incertainties of titles, and, 3. by conſequence, the other practice in the law, I cannot tell; however, I hope it; and believe ſome of them fear it. But if the cries of monks and friers had been regarded, we had never heard of the diſſolution of monaſteries: and if the clamours of maſters of requeſt, clerks, and eſcheators had prevailed, the court of wards and liveries had been ſtanding to this day: and yet perhaps moſt of theſe had purchaſed their places, or were bred up to that part of the law only."

Eſſay on a Regiſtry of Titles for Lands, Lond. 1698. p. 18.

In the year 1698, Mr. Aſgill publiſhed a treatiſe on the poſſibility of avoiding death (*a*). It is ſcarce to be conceived, what a clamour it raiſed, and how great an outcry was made againſt the author. Dr. Sacheverell mentioned it among other blaſphemous writings which induced him to think the church in danger. In 1699, an act being paſſed for reſuming forfeited eſtates in Ireland, commiſſioners were appointed to ſettle claims; and Mr. Aſgill being at this time ſomewhat embarraſſed in his circumſtances, reſolved to go over to Ireland. On his arrival there, the favour of the commiſſioners and his own merit procured him great practice, the whole nation almoſt being then engaged in law-ſuits, and among theſe there were few conſiderable in which Mr. Aſgill was not retained on one ſide or other; ſo that in a very ſhort ſpace of time he acquired a conſiderable fortune. He purchaſed a large eſtate in Ireland; and the influence this purchaſe gave him, occaſioned his being elected a member of the houſe of commons in that kingdom. He was in Munſter when

Dr. Sacheverel's Trial, p. 295.

(*a*) The title of this treatiſe was, An Argument, proving, that, according to the Covenant of eternal Life revealed in the Scriptures, Man may be tranſlated from hence into that eternal Life without paſſing through Death, although the human Nature of Chriſt himſelf could not thus be tranſlated till he had paſſed through Death. It was printed originally in the year 1700, and has been re-printed ſeveral years ſince.

the ſeſſions began; and, before he could reach Dublin, he was informed, that, upon a complaint, the houſe had voted the laſt-mentioned book of his to be a blaſphemous libel, and had ordered it to be burnt; however he took his ſeat in the houſe, where he ſat juſt four days, when he was expelled for this performance. Being involved in a number of law-ſuits, his affairs ſoon grew much embarraſſed in Ireland, ſo that he reſolved to leave that kingdom. In 1705, he returned to England, where he was choſen member for the borough of Bramber, in the county of Suſſex, and ſat for ſeveral years. But in the interval of privilege in 1707, being taken in execution at the ſuit of Mr. Holland, he was committed to the Fleet. The houſes meeting in November, Mr. Aſgill applied, and on the 16th of December was demanded out of cuſtody by a ſerjeant at arms with the mace, and the next day took his ſeat in the houſe. Between his application and his diſcharge, complaint was made to the houſe of the treatiſe, for which he had been expelled in Ireland, and a committee was appointed to examine it: of this committee Edward Harley, eſq. was chairman, who made a report, that the book contained ſeveral blaſphemous expreſſions, and ſeemed to be intended to ridicule the Scriptures. Thurſday, the 18th of September, 1707, was appointed for him to make his defence, which he did with great wit and ſpirit; but as he ſtill continued to maintain the aſſertions he had laid down in that treatiſe, he was expelled. From this time Mr. Aſgill's affairs grew worſe and worſe: he retired firſt to the Mint, and then became a priſoner in the King's Bench, removed himſelf thence to the Fleet, and in the rules of one or other of theſe priſons continued thirty years, during which time he publiſhed a multitude of ſmall political tracts, moſt of which were well received (*b*). He alſo drew bills and anſwers,

(*b*) The moſt conſiderable of his pieces which have not already been taken notice of, are theſe:

1. De jure divino; or, an Aſſertion, that the Title of the Houſe of Hanover to the Succeſſion of the Britiſh Monarchy (on Failure of Iſſue of her preſent Majeſty) is a title hereditary and of divine Inſtitution, 1710, octavo.

2. His Defence on his Expulſion; to which is added an Introduction and Poſtſcript, 1712, octavo.

Of the firſt pamphlet there were ſeveral editions; however, not long after it was publiſhed, he ſent abroad another treatiſe, under the title of Mr. Aſgill's Apology for an Omiſſion in his late Publication, in which are contained Summaries of all the Acts made for ſtrengthening the Proteſtant Succeſſion.

3. The Pretender's Declaration abſtracted from two anonymous pamphlets, the one intitled Jus ſacrum; the other, Memoirs of the Chevalier de

ſwers; and did other buſineſs in his profeſſion till his death, which happened ſome time in November, 1738, when he was upwards of fourſcore.

de St. George; with Memoirs of two other Chevaliers in the Reign of Henry VII. 1713, octavo.

4. The Succeſſion of the Houſe of Hanover vindicated, againſt the Pretender's ſecond Delaration, in folio, intitled, The hereditary Right of the Crown of England aſſerted, etc. 1714, octavo. This was in anſwer to Mr. Bedford's famous Book.

5. The Pretender's Declaration from Plombiers, 1714, engliſhed; with a Poſtſcript before it in relation to Dr. Leſley's Letter ſent after it, 1715, octavo.

Beſides theſe, he wrote An Eſſay for the Preſs, The Metamorphoſes of Man, A Treatiſe againſt Wolſton, and ſeveral other pieces.

ASHMOLE, or ASMOLE, (Elias) a celebrated Engliſh philoſopher and antiquary, founder of the Aſhmolean Muſæum at Oxford, born at Litchfield in Staffordſhire, the 23d of May, 1617. He was educated at the grammar-ſchool there; and having a genius for muſic, he was inſtructed herein, and admitted a choriſter of that cathedral. At the age of ſixteen, being ſent to London, he was taken into the family of James Paget, eſq. baron of the exchequer, whoſe kindneſs he acknowledges with the utmoſt ſenſe of gratitude. In June, 1634, he loſt his father, whoſe bad œconomy proved very injurious to himſelf and family. He continued for ſome years in the Paget family, during which time he applied to the law with great aſſiduity. In the year 1638, he became a ſolicitor in chancery; and on the 11th of February, 1641, was ſworn an attorney in the court of common pleas. In Auguſt, 1642, the city of London being then in great confuſion, he retired to Cheſhire; and towards the end of the year 1644, he went to Oxford, the chief reſidence of the king at that time, where he entered himſelf of Brazen Noſe college, and applied with great vigour to the ſtudy of natural philoſophy, mathematics, and aſtronomy. On the 9th of May, 1645, he became one of the gentlemen of the ordnance in the garriſon at Oxford, from whence he removed to Worceſter, where he was commiſſioner, receiver, and regiſter of the exciſe; and ſoon after captain in lord Aſhley's regiment, as well as comptroller of the ordnance. On the 16th of October, 1646, he was elected a brother of the free and accepted maſons; and in ſome of his manuſcripts there are ſaid to be many curious particulars relating to the hiſtory of this ſociety. The king's affairs being now grown deſperate, after the ſurrender of the garriſon of Worceſter, Mr. Aſhmole retired again to Cheſhire, where he continued till October, and

Wood's Athenæ Oxon. vol. ii. col. 886.

See his Diary p. 2.

Ibid. p. 5.

Ibid. p. 6.

Ibid. p. 10.

Ibid. p. 14.

Ibid. p. 15, 16.

Lilly's Hiſt. of his Life and Times.

Diary, p. 19.

then returned to London: upon his arrival in town, he became acquainted with the great aſtrologers ſir Jonas Moore, Mr. Lilly, and Mr. Booker, who received him into their fraternity, and elected him ſteward of their annual feaſt. In 1647, he went down into Berkſhire, where he lived an agreeable and retired life, in the village of Engleſield. It was here that he became acquainted with the lady Mainwaring, to whom he was married on the 16th of November, 1649. Soon after his marriage, he went and ſettled in London, where his houſe was frequented by all the learned and ingenious men of that time. Mr. Aſhmole was a diligent and curious collector of manuſcripts. In the year 1650, he publiſhed a treatiſe written by Dr. Arthur Dee, relating to the philoſopher's ſtone; together with another tract on the ſame ſubject, by an unknown author (*a*). About the ſame time he was

(*a*) He publiſhed theſe pieces under a fictitious name; the title runs thus: Faſciculus chemicus; or Chymical Collections expreſſing the Ingreſs and Egreſs of the ſecret hermetic Science, out of the choiceſt and moſt famous authors: whereunto is added the Arcanum or grand Secret of hermetic Philoſophy both made Engliſh by James Haſolle, eſq. qui eſt Mercuphilus Anglicus. London, 1650, duodecimo. In his prologomena he ſpeaks thus: "I here preſent you with a ſummary collection of the choiceſt flowers growing in the hermetic gardens, ſorted and bound up in one complete and lovely poſy; a way whereby painful inquiſitors avoid the uſual diſcouragements met with in a tedious wandering through each long walk, or winding maze, which are the ordinary and guileful circumſtances wherewith envious philoſophers have enlarged their labours, purpoſely to puzzle or weary the moſt reſolved undertakings. It is true, the manner of delivery uſed by the ancients upon this ſubject, is very far removed from the common path of diſcourſe; yet I believe they were conſtrained (for the weight and majeſty of the ſecret) to invent thoſe occult kind of expreſſions in ænigmas, metaphors, paraboles, and figures."

Before the arcanum there is an hieroglyphical frontiſpiece, in ſeveral compartments. At the top is Phœbus, ſitting on a lion, holding the ſun in his hand; and oppoſite to him Diana, with the moon in one hand and an arrow in the other, ſitting on a crab: between them is Hermes, on a tripod, with a ſcheme of the heavens in one hand, and his caduceus in the other: in the middle of the page is an altar, with the buſt of a man, his head being covered by an aſtrological ſcheme, dropped by a hand from the clouds; in the middle of the ſcheme are theſe words, "Aſtra regunt homines, i. e. The ſtars govern mankind;" on the altar are theſe words, "Mercuriophilus Anglicus, i. e. The Engliſh lover of hermetic philoſophy:" on the right ſide of the frontiſpiece is the ſun, moon, and croſs in conjunction, and from them hangs down a ſcroll, with theſe words, "Quod eſt ſuperius, eſt ſicut inferius, i. e. What is above is what is as beneath:" under this ſcrowl is a tree, and a creature gnawing the root. On one ſide is a pillar, adorned with muſical inſtruments, rules, compaſſes, and mathematical ſchemes; on the other, a pillar of the like kind, with all ſorts of martial muſic and inſtruments of war. At the bottom of the page ſtands the following tetraſtic:

Theſe

was buſied in preparing for the preſs a complete collection of the works of ſuch Engliſh chemiſts as had till then remained in manuſcript: this undertaking coſt him great labour and expence, and at length the work appeared, towards the cloſe of the year 1652 (*b*). He propoſed at firſt to have carried it on to ſeveral volumes, but he afterwards dropped this deſign, and ſeemed to take a different turn in his ſtudies. He now applied himſelf to the ſtudy of antiquity and records: he was at great pains to trace the Roman road, which in Antoninus's Itinerary is called Bennevanna, from Weedon to Litchfield, of which he gave Mr. Dugdale an account in a letter. In 1658, he began to collect materials for his Hiſtory of the Order of the Garter, which he lived to finiſh, and thereby did no leſs honour to the order than to himſelf. In September

Miſcell. on ſeveral curious ſubjects, publiſhed from their reſpective Originals, Lond. 1714. octavo.

Theſe hieroglyphics vaile the vigorous beames
Of an unbounded ſoul; the ſcrowle and ſchemes
The full interpreter: but how's concealed
Who thro' ænigmas lookes, is ſo revealed.
T. W. M. D.

(*b*) The title of this work is as follows: Theatrum Chemicum Britannicum, containing ſeveral poetical pieces of our famous Engliſh Philoſophers, who have written the hermetique Myſteries in their own ancient Language: faithfully collected into one Volume, with Annotations thereon, by Elias Aſhmole, Eſq. Qui eſt Mercuriophilus Anglicus: London, 1652, quarto. It contains the Ordinal of Alchymy, writen by Thomas Norton of Briſtol; The Compound of Alchymy, by ſir George Ripley; with ſeveral other pieces by Richard Carpenter, Abraham Andrews, Thomas Charnock, William Blomefield, ſir Edward Kelly, Dr. John Dee, Thomas Robinſon, John Gower, ſir Geoffrey Chaucer, John Lidgate, William Redman, Pierce the black monk, and divers anonymous writers.

"Our Engliſh philoſophers (ſays Mr. Aſhmole, in his prologomena to this work) generally (like prophets) have received little honour (unleſs what has been privately paid them) in their own country. But in parts abroad, they have found more noble reception, and the world greedy of obtaining their works; nay, rather than want the ſight thereof, contented to view them through a tranſlation, witneſs what Maierus, Hermannus, Combachius, Faber, and many others have done; the firſt of which came out of Germany to live in England, purpoſely that he might ſo underſtand our Engliſh tongue, as to tranſlate Norton's Ordinal into Latin verſe, which moſt judiciouſly and learnedly he did: yet (to our ſhame be it ſpoken) his entertainment was too coarſe for ſo deſerving a ſcholar. How great a blemiſh is it then to us, that refuſe to read ſo famous authors in our natural language, whilſt ſtrangers are neceſſitated to read them in ours to underſtand them in their own, yet think the ſubject much more deſerving than their pains. If this we do but ingenuouſly conſider, we ſhall judge it more of reaſon, that we look back upon, than neglect ſuch pieces of learning as are natives of our own country, and by this inquiſition find no nation has written more or better, although at preſent, (as well through our own ſupineneſs as the decrees of fate) few of their works can be found."

following, he made a journey to Oxford, where he ſet about giving a full and particular deſcription of the coins given to the public library by archbiſhop Laud.

Memoirs of Mr. Aſhmole prefixed to his Antiq. of Berkſhire, p. 10.

Upon the reſtoration of king Charles II. Mr. Aſhmole was introduced to his majeſty, who received him very graciouſly, and on the 18th of June, 1660, beſtowed on him the place of Windſor herald; and a few days after, he appointed him to give a deſcription of his medals, which were accordingly delivered into his poſſeſſion, and king Henry VIII's

Diary, p. 37. cloſet was aſſigned for his uſe: at the ſame time a commiſſion was granted to him, to examine Hugh Peters about the contents of the king's library, which had fallen into his hands; which was carefully executed, but to little effect (c). On the 15th of February, Mr. Aſhmole was admitted a fellow of the Royal Society; and on the 9th of February following, the king appointed him ſecretary of Surinam, in the Weſt

Ibid. Indies. On the 19th of July, 1699, the univerſity of Ox-

(c) In the time of the great rebellion, Hugh Peters had got poſſeſſion of the king's library and cloſet, the moſt valuable curioſities whereof had been embezzled, and diſſipated all over Europe: the parliament ſhewed an early care in this reſpect. (Kennet's Regiſter, p. 36.)] And the king alſo iſſued the following warrant:

CHARLES R.

To our truſty and well-beloved ſir John Robinſon, knight and baronet, lieutenant of our Tower of London:

OUR will and pleaſure is, that you permit Thomas Roſs [and Elias Aſhmole, eſquires, to ſpeak with and examine Hugh Peters, concerning our books and medals, that have been embezzled; and this to be performed in your preſence: for which this ſhall be your warrant.

Given at our court at Whitehall, the 10th day of September, 1660, in the twelfth year of our reign.

By his majeſty's command,
EDW. NICHOLAS.

Upon this Mr. Aſhmole and Mr. Roſs did accordingly take ſome pains with Hugh Peters on this head, but to little effect, as the following report ſhews:

An account of what Mr. Hugh Peters gave, upon his examination before the honourable ſir John Robinſon, lieutenant of his majeſty's Tower, taken by Mr. Roſs and Mr. Aſhmole, aſſigned thereunto, 12 September, 1660.

THE examinant ſaith, that about the year 1648, in Auguſt, he preſerved the library in St. James's, againſt the violence and rapine of the ſoldiers; and the ſame continued three or four months under his cuſtody, and that he did not take there any thing, but left it unviolated as he found it. He doth confeſs, that he ſaw divers medals of gold, ſilver, and braſs; and other pieces of antiquity, as iron rings and the like; but that he took nothing thence, and then delivered up the key and cuſtody of them to major-general Ireton: and further he ſaith, that he never had, or ſaw any thing belonging thereto.

Given upon oath before me, John Robinſon, lieutenant of the Tower. HUGH PETERS.

Antiq. of Berkſhire, vol. i. p. 103, 104.

ford,

ſord, in conſideration of the many favours they had received from Mr. Aſhmole, created him doctor of phyſic by diploma, which was preſented to him by Dr. Yates, principal of Brazen Noſe college. On the 8th of May, 1672, he preſented his Inſtitution, Laws, and Ceremonies of the moſt noble Order of the Garter, to the king, who received it very graciouſly; and, as a mark of his approbation, granted him a privy ſeal for four hundred pounds, out of the cuſtom of paper (*d*). On the 26th of January, 1679, a fire broke out in the Middle Temple, in the next chamber to Mr. Aſhmole's, by which he loſt a noble library, with a collection of nine thouſand coins, ancient and modern, and a vaſt repoſitory of ſeals, charters, and other antiquities and curioſities; but his manuſcripts and his moſt valuable gold medals were luckily at his houſe at Lambeth. In 1683, the univerſity of Oxford having finiſhed a magnificent repoſitory near the Theatre, Mr. Aſhmole ſent thither his curious collection of rarities, which benefaction was conſiderably augmented by the addition of his manuſcripts and library at his death, which happened at Lambeth, the 18th of May, in the ſeventy-ſixth year of his age (*e*). He was interred in the church of Great-

Memoirs, p. 22.

Ibid. p. 13.

Athenæ Oxon. vol. ii. col. 889.

(*d*) This work was printed in folio, at London, 1672. He was complimented for this performance by his royal highneſs the duke of York, who, though then at ſea againſt the Dutch, ſent for his book by the earl of Peterborough. (See Aſhmole's Diary, p. 46, 47.) The reſt of the knights companions of the moſt noble order, received him and his book with great civility and reſpect. Nor was it leſs eſteemed abroad: it was repoſited by the pope in the library of the Vatican. King Chriſtiern of Denmark ſent him, in 1674, by Thomas Henſhaw, eſq. the king's reſident at Copenhagen, a gold chain and medal, which, with the king's leave, on certain high feſtivals, he wore. Frederic William elector of Brandenburg, ſent him the like preſent, and ordered his book to be tranſlated into High Dutch. Athen. Oxon. vol. ii. col. 889.

(*e*) Over the entrance to the Muſæum, fronting the ſtreet, is the following inſcription:

MVSÆVM ASHMOLEANVM,
SCHOLA NATVRALIS HISTORIÆ,
OFFICINA CHYMICA,

That is,

Aſhmole's Muſæum,
The Natural Hiſtory School,
The Chemical Laboratory.

Over the door of Mr. Aſhmole's Library, at the top of the ſtairs, is the following inſcription in letters of gold:

Libri impreſſi et manuſcripti e donis clariſſ. virorum D. Eliæ Aſhmole et Martini Liſter; quibus non paucos addidit vir induſtrius nec infime de re antiquaria promeritus D. Joannes Aubrey, de Eaſton-Peirce, apud Wiltonienſes, arm. et Soc. Reg. ſocius.

Thus in Engliſh,

The printed and manuſcript books beſtowed by thoſe moſt famous men Elias Aſhmole and Martin Liſter; to which not a few were added by that induſtrious and excellent antiquarian John Aubrey, of Eaſton-Pierce, in Wiltſhire, eſq. and F. R. S.

Lambeth, in Surry, on the 26th of May, 1692, and a black marble ſtone laid over his grave, with the following Latin inſcription:

Hic jacet inclytus ille et eruditiſſimus
ELIAS ASHMOLE Leichfeldenſis armiger,
Inter alia in republica munera,
Tributi in cerviſias contra rotulator,
Fœcialis autem Windſorienſis titulo,
Per annos plurimos dignatus;
Qui poſt duo connubia in uxorem duxit tertiam
ELIZABETHAM GVLIELMI DVGDALE
Militis, Garteri principalis regis armorum, filiam;
Mortem obiit XVIII Maii, MDCXCII. anno ætatis LXXVI.
Sed durante Muſæo ASHMOLEANO, Oxon.
Nunquam moriturus (*f*).

Beſides the works which we have mentioned by Mr. Aſhmole, he left ſeveral which were publiſhed ſince his death, and ſome which remain ſtill in manuſcript (*g*).

(*f*) Thus in Engliſh,

Here lies the celebrated and moſt learned
Elias Aſhmole, of Litchfield, eſq.
Amongſt other public offices,
Thoſe of comptroller of the exciſe,
And Windſor Herald at Arms,
For many years he worthily diſcharged:
Who, after two marriages, took for his third wife
Elizabeth, of William Dugdale,
Knight, Garter principal king at arms, the daughter;
Breathed his laſt, 18 May, 1692, in the ſeventy-ſixth year of his age.
But while the Aſhmolean Muſæum at Oxford ſtands,
He ſhall never die.

(*g*) 1. The Arms, Epitaphs, feneſtral Inſcriptions, with the Draught of the Tombs, etc. in all the Churches, in Berkſhire.

This was wrote in 1666, as we are informed by Mr. Wood, who ſays it was collected by Mr. Aſhmole in 1664 and 1665, when he viſited this county, by virtue of his deputation from ſir Edward Byſhe, Clarencieux king at arms. The original is in his Muſæum, No. 850.

2. Familiarium illuſtrium imperatorumque Romanorum numiſmata Oxoniæ in Bodlianæ Bibliothecæ archivis deſcripta explanata. The Medals of the illuſtrious Families and Roman Emperors, preſerved in the Bodleian Library at Oxford, deſcribed and explained.

This work was finiſhed by the author in 1659, and given by him to the public Library of Oxford in 1666, in three volumes folio, as it was fitted for the preſs.

3. A Deſcription and Explanation of the Coins and Medals belonging to King Charles II. A folio manuſcript in the King's cabinet.

4. A brief Ceremonial of the Feaſt of St. George, held at Whitehall, 1661; with other Papers relating to the Order.

5. Remarkable Paſſages, in the Year

Year 1660, ſet down by Elias Aſhmole.

6. An Account of the Coronation of our Kings, tranſcribed from a Manuſcript in the King's private Cloſet.

7. The Proceedings on the Day of the Coronation of King Charles II. Mentioned by Anthony Wood as printed in 1672.

8. The Arms, Epitaphs, etc. in ſome Churches and Houſes in Staffordſhire.

9. The Arms, Epitaphs, Inſcriptions, etc. in Cheſhire, Shropſhire, Derbyſhire, Nottinghamſhire.

10. Anſwers to the Objections urged againſt Mr. Aſhmole's being made Hiſtoriographer to the Order of the Garter. A. D. 1662.

11. A Tranſlation of John Francis Spina's Book of the Cataſtrophe of the World.

12. Collections, Remarks, Notes on Books and Manuſcripts.

13. The Diary of his Life, written by himſelf, was publiſhed at London, 1717, in duodecimo, with the following title, Memoirs of the Life of that learned Antiquary Elias Aſhmole, Eſq. drawn up by himſelf by way of Diary, with an Appendix of original Letters. Publiſhed by Charles Burman, Eſq.

ASHTON (Thomas) was born at Teuerdley, in Lancaſhire, in 1631. At ſixteen he was admitted a ſervitor in Brazen Noſe college, at Oxford. He afterwards took the degree of bachelor of arts, was choſen fellow of his college, and admitted into holy orders. Mr. Wood tells us, he was "a forward and conceited ſcholar, and became a malapert preacher in and near Oxford." Being appointed to preach at St. Mary's in that city, on Tueſday (a lecture-day) July 25, 1654, he choſe for his text theſe words of Job (xxxvii. 22.) "With God is terrible majeſty;" from whence taking occaſion to ſpeak of the attributes of God, particularly that in the text, he obſerved that *terribilis* might ſignify *terræ bilis*; and inferred that God was "a melancholy God," and that thoſe "who had no teeth to gnaſh, ſhould gnaſh their gums," etc. This ſermon gave ſo great offence, that he was in a fair way of expulſion; but through the interpoſition of friends, the matter was compromiſed: nevertheleſs, about two years after, upon ſome quarrel between him and Dr. Greenwood, principal of his houſe, he was obliged to quit his fellowſhip. In 1656, he was appointed by Cromwell the protector to be chaplain to the Engliſh forces in the iſland of Jerſey; but ſoon after, upon the arrival of a new governor, was diſplaced. After the reſtoration, he was preſented to a living in Hertfordſhire; where, Mr. Wood ſays, "he ſoon finiſhed his reſtleſs courſe." He publiſhed two tracts (*a*).

Wood's Faſti Oxon. vol. ii. col. 102.

Ibid.

Ibid.

(*a*) 1. Bloodthirſty Cyrus unſatisfied with blood; or, the boundleſs cruelty of an Anabaptiſt's tyranny manifeſted in a Letter of Colonel John Maſon, Governor of Jerſey, 3 Nov. 1659; wherein he exhibits ſeven falſe, ridiculous, and ſcandalous Articles againſt Quarter-maſter William Swan, etc. London, 1659, in one ſheet, quarto.

2. Satan in Samuel's Mantle; or, the Cruelty of Germany acted in Jerſey;

ſey; containing the arbitrary, bloody, and tyrannical Proceedings of John Maſon, of a baptized Church, commiſſionated to be a Colonel, and ſent over into the Iſland of Jerſey, Governor, in July 1656, againſt ſeveral Officers and Soldiers in that ſmall Place, etc. London, 1659, in four ſheets in quarto. M

ASPICUETA (Martin de) commonly called the Doctor of Navarre, Navarrus, or doctor Navarrus, becauſe he was of that country, was deſcended of a noble family, and born the 13th of December, 1491, at Varaſayn, a ſmall city of Navarre, not far from Pampeluna. He entered very young into the monaſtery of Regular canons at Roncevaux, where he took the habit, which he continued to wear after he left the convent. He ſtudied claſſical learning, natural and moral philoſophy, and divinity at Alcala, in New Caſtile, adopting chiefly the ſyſtem of Petrus Lombardus, commonly called the Maſter of the Sentences. He applied to the ſtudy of the law at Ferrara, and taught it with applauſe (*a*) at Toulouſe and Cahors. After being firſt profeſſor of canon law at Salamanca for fourteen years, he quitted that place to be profeſſor of law at Coimbra, with a larger ſalary. The duties of this office he diſcharged for the ſpace of twenty years, and then reſigned it to retire into his own country, where he took care of his nieces, the daughters of his deceaſed brothers. Having made a journey to Rome, to plead the cauſe of Bartholomeo de Caranza, archbiſhop of Toledo, who had been accuſed of hereſy before the tribunal of the inquiſition in Spain, and whoſe cauſe was, by the pope's order, to be tried in that city, Aſpicueta's writings, which were well known, procured him a moſt honourable reception. Pope Pius V. made him aſſiſtant to cardinal Francis Aciat, his vice-penitentiary; and Gregory XIII. never paſſed by his door without calling for him, and ſtopped ſometimes a whole hour to talk with him in the ſtreet.

Bibl. Hiſp.

Erythræus, apud Nic. Anton. Biblioth. Hiſpanica, tom. ii. p. 76.

His name became ſo famous, that even in his life-time the higheſt encomium on a learned man was to call him a Navarrus. He was conſulted as an oracle. By temperance he prolonged his life to a great length. His œconomy enabled him to give ſubſtantial proofs of his charity.

(*a*) His lectures were chiefly upon canon law. He appears, however, to have ſometimes inſiſted upon the principles of common morality; for Nicol. Antonio tells us (Biblioth. Hiſp.) he proved, in an elaborate diſcourſe, that we ought not to love or hate a man merely becauſe he is our fellow-citizen, or a ſtranger; of the ſame nation with us, or of another: but that we ought to conſider only his moral principles, and his virtue and good qualities.

Being

Being very old, he uſed to ride on a mule through the city, and relieved all the poor he met; to which his mule was ſo well accuſtomed, that it ſtopped of its own accord at the ſight of every poor man, till its maſter had relieved him (*b*). He refuſed ſeveral honourable poſts in church and ſtate, that he might have leiſure to correct and improve the works he had already written, and compoſe others. He died at the age of ninety-four, on the 21ſt of June, 1586. He wrote a vaſt number of treatiſes, all which are either on morality or canon law. Nic. Ant. ubi ſupra.

(*b*) The Engliſh title of one of his Latin pieces is, A Commentary concerning the Revenue of eccleſiaſtical Benefices, ſhewing in what it ought to be ſpent, and to whom it muſt be given or left. In which he undertakes to prove, that an incumbent ought to give to the poor all the income of his living, except what is neceſſary for his ſuſtenance. This treatiſe being attacked by Francis Sarmiento, auditor of the rota, Aſpicueta afterwards publiſhed a defence of it. K

ASSER, of St. David's (Aſſerius Menevenſis), author of the Life of King Alfred (*a*), was born at St. David's, in Pembrokeſhire, where he entered himſelf into the order of Benedictine monks. Being invited by king Alfred to his court, he gained ſo great a ſhare in that prince's favour, that he gave him the biſhopric of Shirburn, and made him abbot of the monaſteries of Amerſbury and Banwel, and, as ſir John Spelman tells us, of Exeter. According to Dr. Cave, it was he who perſuaded Alfred to found the univerſity of Oxford, and ſettle annual ſtipends upon the profeſſors of the ſeveral ſciences. We have a Chronicle, or Annals (*b*), aſcribed to him. He died in the year 909. Cave's Hiſt. Lit. ad ann. 890. Life of Alfred the Great, b. ii. p. 136. Du Pin Biblioth. des Auteurs Eccleſ. tom. vii. p. 200. edit. Paris 1696.

(*a*) Mr. Wiſe of Oxford publiſhed a very beautiful edition of it at Oxford, 1722, in octavo.

(*b*) They were publiſhed by Dr. Thomas Gale, from a manuſcript in the library of Trinity college Cambridge, in his Hiſtoriæ Britannicæ, Saxonicæ, et Anglo-danicæ ſcriptores decem, printed at Oxford in folio, 1691. K

ASSHETON (William) doctor of divinity, was the ſon of Mr. Aſſheton, rector of Middleton in Lancaſhire, and deſcended of the ancient family of the baronets of his name in that county. He was born in the year 1641, and being inſtructed in grammar-learning at a private country-ſchool, was removed to Brazen Noſe college at Oxford, July 1, 1658; and elected a fellow of his college in 1663. After taking both his degrees in arts, he went into orders, became chaplain to the duke of Ormond chancellor of that univerſity; Life of Dr. Aſſheton, by Watts, Lond. 1714. Wood's Ath. Oxon. vol. ii. col. 1025. Life, etc. p. 8. Wood. Wood.

Wood. Life, etc. p. 14.

sity; and was admitted doctor in divinity in January, 1673. In the following month he was nominated to the prebend of Knaresburgh, in the church of York; and whilst he attended his patron at London, obtained the living of St. Antholin. In 1676, by the duke's interest with the family of the St. John's, he was presented to the rectory of Beckenham, in Kent; and was often unanimously chosen proctor for Rochester in convocation.

Account of Dr. Assheton's Proposal, etc. p. 20.

He was the projector of the scheme for providing a maintenance for clergymen's widows and others, by a jointure payable by the Mercers Company. The bringing this project to perfection took up his thoughts for many years; for though encouraged by many judicious persons to prosecute it, he found much difficulty in providing such a fund as might be a proper security to the subscribers. He first addressed himself to the Corporation of the clergy, who declared they were not in a capacity to accept the proposal. Meeting with no better success in his next application to the Royal Bank of England, the doctor applied himself to the Mercers Company, who agreed with him upon certain rules and orders, of which the following are the chief: That the company will not take in subscriptions beyond the sum of one hundred thousand pounds: that all married men of the age of thirty, or under, may subscribe any sum not exceeding one thousand pounds; that all married men not exceeding the age of forty, may subscribe any sum not exceeding five hundred pounds: and that all married men not exceeding the age of sixty years, may subscribe any sum not exceeding three hundred pounds: and that the widows of all persons subscribing according to these limitations, shall receive the benefit of thirty pounds per cent. per ann. free of all taxes and charges, at the two usual feasts of Lady-day and Michaelmas; and that the first of these payments shall be made at the first of the said feast-days which shall happen four months or more after the decease of the subscriber; excepting such as shall voluntarily make away with themselves, or by any act of their's occasion their own death, either by duelling or committing any capital crime: in any or either of those cases, the widows to receive no annuity; but upon delivering up the Company's bond, to have the subscription-money returned to them: That no sea-faring man may subscribe; nor others who go farther than Holland, Ireland, or the coasts of England; and that any person may subscribe for any others, whom he shall nominate in his last will, during the natural life of his wife, if

if ſhe ſurvive, and his intention to be declared in his ſubſcription (*a*).

Dr. Aſſheton wrote ſeveral pieces againſt the papiſts and diſſenters, and ſome practical and devotional tracts (*b*). A few Life, etc. p. 8.

(*a*) The company had ſeveral meetings in committees with the doctor, about ſettling a ſufficient ſecurity; in which they ſatisfied him, that their eſtates, being clear rents, amounted to two thouſand eight hundred and eighty-eight pounds, eight ſhillings, and eightpence (beſides the payments of the beneſactors to be paid out of the ſame) which, by a moderate calculation, would yield, when the leaſes came out, above thirteen thouſand five hundred pounds per annum. All things being agreed upon, the deed of ſettlement was executed by the company and truſtees, at a general court of the ſaid company, held on the 4th of October, 1699. This deed is enrolled in the high court of chancery, and an authentic copy is kept by the company. Life, p. 84, etc.

(*b*) The writer of his Life gives the following catalogue of them:

1. Toleration diſapproved and condemned, etc. Printed at Oxford in the year 1670. He publiſhed a ſecond edition of this book, the ſame year, with his name.

2. The Caſes of Scandal and Perſecution. London, 1674. "Preaching and prayer (he ſays in this piece) are neceſſary duties, which cannot be performed without circumſtances: theſe are determined in Scripture, nor muſt be left undetermined therefore by the ſupreme magiſtrate: who, to effect this, makes laws and conſtitutions that have penalties annexed, to be inflicted on the diſobedient. The infliction of theſe penalties is the execution of juſtice, and the magiſtrate's duty, but no perſecution: therefore, thoſe perſons tht ſuffer theſe penalties, are not injuriouſly perſecuted, but juſtly puniſhed."

3. The Royal Apology, or an Anſwer to the Rebels Plea wherein are the moſt noted anti-monarchial Tenets firſt publiſhed by Doleman the Jeſuit, to promote a Bill of Excluſion againſt King James I. ſecondly, practiſed by Bradſhaw and the Regicides, in the actual murder of King Charles I. thirdly, republiſhed by Sidney and the Aſſociators, to depoſe and murder his preſent Majeſty. London, 1685, the ſecond edition.

4. A ſeaſonable Vindication of their preſent Majeſties. Printed at London. He was reproached at the revolution for having deſerted his own declared principles in point of government; and therefore he wrote this piece in his own defence, in which, as the writer of his Life obſerves, "he publiſhed his own convictions for the ſatisfaction of others, who might, as he did, ſwear allegiance to king William and queen Mary with a good conſcience, upon the ſurpriſing merciful deliverance of theſe kingdoms from popery and arbitrary power." His chief argument was drawn from the ſtatute of the 25th of Edward III. with ſir Edward Coke's expoſition of that ſtatute, concerning the kings de facto et de jure. He obſerves likewiſe, that this is not only the gloſs of ſir Edward Coke, but that all others, who write of the pleas of the crown, give the ſame expoſition. And therefore, ſince it is moſt reaſonable to think that to be the ſenſe of the law, which learned lawyers and judges have agreed to be the ſenſe of it, private perſons, who are of a different opinion, ſhould be modeſt in their cenſures, and ſuſpect their own judgments, and reſt ſatisfied that there is ſome weighty reaſon (though perhaps their prejudice will not yet ſuffer them to comprehend it) why thoſe judges of the law determine in this manner.

5. The Country Parſon's Admonition to his Pariſhioners, againſt Popery. London, 1686.

6. A

few years before his death, he was offered the headſhip of his college, which he declined. He died at Beckenham, in September 1711, in the ſeventieth year of his age. To give his character as drawn by the writer of his life: "He was very regular and aſſiduous in private devotion, meditation, and reading.... Hiſtory and philoſophy he juſtly uſed as the proper handmaids to divinity, which was his buſineſs and delight.... He readily ſubſcribed to all critical, learned, and laborious works, by which means he completed one of the beſt libraries any clergyman can deſire, laying out at leaſt ten pounds

6. A full Defence of the former Diſcourſe againſt the Miſſionaries Anſwer.

7. A ſhort Diſcourſe againſt Blaſphemy, 1691.

8. A Diſcourſe againſt Drunkenneſs, 1692.

9. A Diſcourſe againſt Swearing and Curſing, 1692.

10. Directions in order to the ſuppreſſing of Debauchery and Profaneneſs, 1693.

11. A Conference with an Anabaptiſt: Part I. concerning the Subject of Baptiſm; being a Defence of Infant Baptiſm. This book, which is authoriſed with the Imprimatur of Ralph Barker, chaplain to the archbiſhop of Canterbury, Nov. 6, 1694. was occaſioned by the eſtabliſhment of a ſeparate congregation of Anabaptiſts in Dr. Aſſheton's pariſh: but the meeting ſoon breaking up, the author never publiſhed a ſecond part.

12. A Diſcourſe concerning a Death-bed Repentance. This is the ſubſtance of a ſermon preached at court before queen Mary, enlarged and dedicated to the king, after her majeſty's Death.

13. A theological Diſcourſe of laſt Wills and Teſtaments. Lond. 1696.

14. A ſeaſonable Vindication of the bleſſed Trinity, collected from the Works of Dr. Tillotſon and Dr. Stillingfleet. London, 1679.

15. A brief State of the Socinian Controverſy, concerning a Trinity in Unity; collected from the Works of Dr. Barrow. London, 1698.

16. The plain Man's Devotion, Part I. 1698.

17. A full Account of the Riſe, Progreſs, and Advantages of Dr. Aſſheton's Propoſal (as now improved and managed by the worſhipful Company of Mercers, London) for the Benefit of Widows of Clergymen and others.

18. A Vindication of the Immortality of the Soul, and a Future State. London, 1703.

19. A brief Exhortation to the Holy Communion, 1705.

20. A Method of Devotion for ſick and dying Perſons. London, 1706.

21. The Poſſibility of Apparitions. This book was occaſioned by the remarkable ſtory of Mrs. Veale's dying at Dover, and appearing to her friend at Canterbury, prefixed to the Engliſh tranſlation of Drelincourt on death.

22. Occaſional Prayers from Biſhop Taylor, biſhop Coſins, biſhop Kenn, etc. and, A devout Collection of divine Hymns and Poems on ſeveral Occaſions. London, 1708.

23. A ſeaſonable Vindication of the Clergy; being an Anſwer to ſome Reflections in a late book intitled, the Rights of the Chriſtian Church aſſerted. 1709.

24. Directions for the Converſation of the Clergy; collected from the Viſitation-Charges of Dr. Stillingfleet, 1710.

25. Two Sermons: one preached before the Sons of the Clergy, at St. Paul's, December 6, 1699; the other before the honourable Society of the Natives of the County of Kent, at St. Mary le Bow, Nov. 21, 1700.

Mr. Wood mentions another ſermon, on the Danger of Hypocriſy, preached at Guild-hall chapel, Auguſt 3, 1673.

pounds per annum to improve and increaſe his firſt ſtock of books. Thoſe of devotion were intermixed, or at hand, to begin and end with.... He preached twice every Sunday, to keep the people from ſtraggling, and engage them to frequent the church; otherwiſe he knew, and lamented, that we have but too much preaching in the nation.... Finding at length his labour too great for him, yet rather than leſſen it (though in a ſmall pariſh) he determined to keep an aſſiſtant; to whom he committed the catechiſing part in his declining age, allowing him five ſhillings per Sunday over and above thirty pounds per annum, and the benefit of his table all church-days, etc. with ſeveral gifts and advantages that made up the whole about fifty pounds per annum .... He watched diligently over his flock, and would ſuffer none to periſh for want of admonition or reproof, as well in the ſpirit of meekneſs as with all authority. Though he never ſued, cited, or proſecuted the moſt injurious and obſtinate offenders; yet he rebuked and avoided the unruly, and kept the impertinently cenſorious and perverſe at a due diſtance. He ſo much the more deſerved of his pariſh, as he was more generous and charitable among them, than juſt to himſelf, in diſregarding often his ſmall tythes and perquiſites, taking quietly what ſome left him, and helping all; wherein, to make all juſt and eaſy too, he tried all poſſible fair ways, without contention, by letting out the whole, and letting every man his part; and at laſt taking all in kind, when they would not come near the value. He perſiſted in taking his tenths many years, till his death, with all imaginable eaſe to his people, and too much loſs and expence to himſelf; who yet always obſerved and declared, that the worſt tythe was better than the beſt compoſition he could make .... He kept up the true moderate Engliſh hoſpitality, genteelly managed by an excellent virgin-ſiſter (who lived and died with him while he continued ſingle) and ſome few years by a truly virtuous wife, though ſickly, for whom he ſet up his coach, being moſt tender of her, and ſorrowful at her death. As he was a moſt affectionate, tender huſband, and brother, ſo he was a juſt indulgent maſter, and had generally careful and honeſt ſervants, whom he took pains to make religious, peaceable, and ſober .... He daily obſerved the good old religious way of family-devotions .... He ſometimes uſed extempore ſermons (having a body of divinity in his head) until he was diſturbed and put into a conſternation with his congregation, by a woman ſwooning away in the church, who was ſoon carried out, and the people became ſilent; yet he could not recover

his ſubject, or recollect any thing he had ſaid before; which obliged him to make an apology, and come down. This he took as a warning, never to preſume again upon the ſtrength of his parts or memory. Though eaſy of acceſs, and courteous and affable, he diſtinguiſhed perſons, times, and places. His table-talk was both delightful and improving; he diverted ſad ſtories, and decried falſe ones: he would not willingly know a wicked perſon, nor ſuffer a liar or tale-bearer in his ſight. He never looked ſo frowning, as when a certain gentleman was backbiting another, and telling them a ſcandalous ſtory; he ſtarted up, and with emotion aſked him, if he could face the abſent? which ſoon confounded the whiſperer. M

Wood's Athenæ Oxon. vol. i. col. 739. Life and Death of John Atherton, Ld. Bp. of Waterford and Liſmore within the Kingdom of Ireland, etc. quarto. Lond. 1641.

ATHERTON (John) was born in the year 1598, at Bawdrip, near Bridgwater, in Somerſetſhire, his father, Mr. John Atherton, being then rector of that pariſh. In 1614, he was ſent to Glouceſter hall, in Oxford, where he commenced bachelor of arts. Being afterwards tranſplanted to Lincoln college, he there took the degree of maſter; and entering into holy orders, was inducted to the rectory of Huiſh-Combflower, in Somerſetſhire. He married, while young, a moſt agreeable woman; nevertheleſs it is affirmed that he committed inceſt with her ſiſter: upon the diſcovery of which unlawful commerce, he appears to have been forced to make ſuit for his pardon, which being procured, he went over to Ireland, and, either by recommendations he carried with him, or by his aſſiduous addreſs, obtained the parſonage of St. John's church, Dublin, and became chaplain to Adam Loftus viſcount Liſle, lord chancellor; to whoſe favour he likewiſe owed his being made a dignitary of Chriſt-church. He ungratefully betrayed this indulgent patron into diſgrace with the earl of Strafford, lord deputy of Ireland; between whom and the chancellor there being an open contention, Atherton changed his ſide, after he had got what he could from the latter, and inſinuating himſelf into the deputy's good graces, was by this lord, in conſideration of his knowledge in the canon law and eccleſiaſtical matters, made a prebendary of Chriſt-church; and afterwards advanced to the biſhopric of Waterford and Liſmore, in the year 1636, being then doctor in divinity. His epiſcopal government was a ſcene of heavy oppreſſion and extortion: inſtigated by pride, covetouſneſs, and cruelty, he was continually harraſſing and perſecuting both proteſtants and papiſts in the eccleſiaſtical courts, etc. to the ruin of many; ſtripping whole families of poſſeſſions they had been long and quietly

The Life and Death of Bp. Atherton, etc. ubi ſupra

Ibid.

Wood's Athenæ Oxon. ubi ſupra.

ſettled in, when any colour could be found to make them part of the biſhop's revenue; by which means he not only hooked in ſeveral conſiderable eſtates to his own ſee (*a*), but raked up alſo a plentiful one to himſelf. Not many years after his advancement to the biſhopric, he had a long and dangerous ſickneſs; during which, from a conviction of his total neglect of his paſtoral charge, he made a ſolemn vow to God, that, if he ſhould be reſtored to health, he would be diligent both in preaching and catechiſing every Sunday. After his recovery, it happened, that the firſt time he went to church to preach, the judges of aſſize were at Waterford; and a thought ariſing within him, that if he ſhould now enter upon that practice, which he had not uſed before, it would be imagined he did it for fear of them, he deferred it for that day, and never performed it afterwards. He gave himſelf up to the moſt unnatural abominations, making both ſexes a prey to his luſt. The number of his concubines amounted to no leſs than ſixty-four. To qualify himſelf for their ſervice, he was often reduced to make uſe of provocatives. The pious Dr. Barnard informs us, that his reading of naughty books, and viewing of immodeſt pictures, frequenting of plays, and drunkenneſs, etc. were the cauſers and movers to fouler facts. Atherton became at laſt an advocate for his iniquity, and endeavoured to ſhew that it was expedient and ſalutary. It is poſitively affirmed, that he was admoniſhed to leave his profligate courſe of life, in a very ſolemn manner, by his own ſiſter, the wife of one Mr. Leakie, whoſe mother being dead, and having not been ignorant of the biſhop's enormous debaucheries, her ghoſt appeared often to this ſiſter, charging her to go over and warn him, that if he did not forthwith reform his wicked life, it would aſſuredly be cut off at the gallows. Whether this was only a bare fancy, the effect of a dream, or a device to give weight to her arguments with her brother, ſhe actually went to Ireland, and declared to him what, ſhe ſaid, had been revealed to her. His anſwer was, "What muſt be, ſhall be; marriage and hanging go by deſtiny." So he ſent her back as a weak woman, and went forward himſelf, ſtill mending his pace, but altering his path to perdition, for after this he fell into the commiſſion of beſtiality. At length, in the midſt of his foul career, the man who had been the corrupter of him in his

The penitent Death of a woeful Sinner, by Dr. Bernard, Lond. 1651, octavo, p. 52, 53.

Life and Death of John Atherton, etc. ubi ſupra.

Ibid.

The penitent Death of a woeful Sinner, p. 27.

Ibid.

Ibid. p. 27, etc.

(*a*) In 1637, the earl of Cork was forced to compound, and parted with Ardmore to the ſee of Waterford: the biſhop wanted as much of his eſtate as was worth in the whole two thouſand pounds per annum. Biogr. Brit.

youth, and whom he had not ſeen in twenty years before, coming caſually to Ireland, the ſight of him ſtruck him with horror, as if ſome ghoſt had appeared to him: Atherton ſaid his very heart miſgave him, and his conſcience apprehended
D. Bernard. him as a preſage or forerunner of a ſpeedy vengeance. In fact, about three weeks after, a bill of complaint was preferred againſt the biſhop in the parliament of Ireland, whereupon he was ſuddenly ſeized, and ſtrictly impriſoned. His arraignment laſted long, and ended on the 27th of November, 1640, with ſentence of death (*b*). After his condemnation, he was returned priſoner again to the Caſtle of Dublin; and Dr. Bernard the next day repaired to him, probably by direction from archbiſhop Uſher, whoſe chaplain he was. Atherton was allowed ſeven days to fit himſelf for his diſſolution. The doctor firſt adviſed him to lay aſide his rich cloaths, to let the chamber be kept dark, to admit no company but ſuch as come to give him ſpiritual counſel, and ſo to commit himſelf cloſe priſoner to his thoughts; to eat in ſolitude, give himſelf to faſting, even to the afflicting of his body which he had ſo pampered, as a means to effect the ſorrow of his ſoul; and alſo to get his coffin made, and have it in his chamber. Atherton became exceeding penitent, and with abundance of tears and groans bewailed the ſins of his paſt life: he would often apply to himſelf that memorable ſpeech of cardinal Woolſey, who ſaid, Had he been as diligent to have done God ſervice, as he had done the king, he had kept the king's favour ſtill; ſo, had he been as conver-

(*b*) "We have been informed by a gentleman of repute, who had long been in Waterford, as well as other parts of Ireland, and converſant with many grave and intelligent perſons there, that he often heard, there was a favourite but unlucky mare, by which the unwary biſhop got his deadly downfal. And how true it is, we know not, but a late editor of Dr. Bernard's book on the biſhop has named in the title-page another four-footed favourite, with whom our dainty courtier would in like manner ſolace; for the title of that edition runs thus, The Caſe of John Atherton, Biſhop of Waterford, in Ireland, who was convicted of the Sin of Uncleanneſs with a Cow, and other Creatures, for which he was hanged at Dublin, etc. printed in octavo, 1710, etc. This title has moved the ſpleen of a late apologiſt in this cauſe, to miſlead the world with a new-fangled Caſe of Biſhop Atherton; in which he objects no untruth to that title, but chides the editor for printing that creature in capital letters." Biographia Brit.

(*c*) Dr. Bernard, by archbiſhop Uſher's command, publiſhed two diſcourſes; one intitled, The penitent Death of a woeful Sinner; or, the penitent Death of John Atherton, executed at Dublin, etc. The other, A Caveat to the Miniſtry and People; or, a Sermon preached at the Funerals of the ſaid Prelate. They contain a very particular account of his behaviour from the time of his receiving ſentence till his execution.

ſant

ſant in the Goſpel for the inſtruction of men, as he had in the law for the ſettling of lands, he had not by the law ſo deſervedly loſt lands, body, and eſtate all at once. He was hanged on Gallows-green, at Dublin, on the 5th of December, 1640. K

A Caveat to the Miniſtry and People.

ATKINS (ſir Robert) lord chief baron of the exchequer, was deſcended of a very ancient family in Gloceſterſhire, and ſon of ſir Edward Atkins, one of the barons of the exchequer, by Urſula, daughter of ſir Thomas Dacres, of Cheſhunt in Hertfordſhire. He was born in the year 1621, and after being inſtructed in grammar-learning, in his father's houſe, was ſent to Baliol college, Oxford. Removing thence to one of the inns of court, he applied himſelf very cloſely to the ſtudy of the law. In April 1661, at the coronation of king Charles II. he was made a knight of the bath; and on the 28th of September, in the ſame year, created maſter of arts, in full convocation at Oxford. In 1671, he was appointed one of the king's ſerjeants at law; and in 1672, one of the judges of the court of common pleas. In 1674, he diſtinguiſhed himſelf by his great learning and ſtrong reaſoning in the caſe of ſir Samuel Barnardiſton. A writ, dated 8 Febr. 25 Car. II. having been iſſued, directed to ſir William Soame, ſheriff of Suffolk, commanding him to return a knight for that county, in the place of ſir Henry North lately dead; ſir William made a double return, in one indenture ſpecifying ſir Samuel Barnardiſton to be duly elected, and in another the lord Huntingtower. This election being examined in parliament, and ſir Samuel Barnardiſton declared duly elected, he brought his action of treſpaſs in the king's bench, upon the caſe, for the pains and expence he had been at, to obtain his ſeat in parliament, againſt Sir William Soame. The defendant pleaded the general iſſue, and, upon a trial, the jury found for the plaintiff, and gave him eight hundred pounds damages. Sir William Soame iſſued a writ of error in the exchequer, and there ſir W. Ellis, and ſir Robert Atkins, both judges of the common pleas, were of opinion that the judgment was good: however, it was reverſed, and the plaintiff loſt his damages, and ninety-eight pounds coſts.

Atkins's Hiſt. of Gloceſterſhire, p. 633.

Ibid.

Dugdale's Orig. Jurid. p. 242. edit. 1671.

Wood's Faſti Oxon. vol. ii. col. 155.

Hiſt. of Europe, A. D. 1310. in the Remarkables, p. 10.

Ibid.

In the year 1679, from a foreſight of very troubleſome times, ſir Robert reſigned his office, and retired into the country. In July 1683, when lord Ruſſel was firſt impriſoned on account of that conſpiracy for which he afterwards ſuffered, ſir Robert Atkins, being applied to for his advice, gave it in the following letter, which manifeſts his courage and integ ity, as well as his prudence and learning:

" Sir, I am not without the apprehenſions of danger that may ariſe by adviſing in, or ſo much as diſcourſing of, public affairs; yet no fear of danger ſhall hinder me from performing the duty we owe one to another, to counſel thoſe that need our advice, how to make their juſt defence when they are called in queſtion for their lives, eſpecially if they are perſons that have by their general carriage and converſation appeared to be men of worth, and lovers of their king and country, and of the religion eſtabliſhed among us. I will follow the method you uſe, and anſwer what you aſk, in the order I find it in your letters.

" I cannot ſee any diſadvantage or hazard, by pleading the general plea of Not guilty. If it fall out upon the proofs, that the crime is only miſpriſion of treaſon, and not the very crime of treaſon, the jury muſt find the priſoner not guilty of treaſon; and cannot, upon an indictment of treaſon, find the party guilty of miſpriſion, becauſe he was not indicted for the offence of miſpriſion; and treaſon, and miſpriſion of treaſon, are offences that the law hath diſtinguiſhed the one from the other; and therefore, if the proofs reach no farther than to prove a miſpriſion, and amount not to treaſon, the priſoner may urge it for himſelf, and ſay, that the proofs do not reach to the crimes charged in the indictment; and if the truth be ſo, the court ought ſo to direct the jury not to find it. Now being in company with others, where thoſe others do conſult and conſpire to do ſome treaſonable act, does not make a man guilty of treaſon, unleſs by ſome words or actions he ſignify his conſent to it and approbation of it; but his being privy to it and not diſcovering of it, makes him guilty of miſpriſon of treaſon, which conſiſts in the concealing it; but it makes him not guilty of treaſon: and if the ſame perſon be preſent a ſecond time, or oftener, this, neither, does not make him guilty of treaſon, only it raiſes a ſtrong ſuſpicion that he likes, and conſents to it, and approves of it, or elſe he would have forborn after being once amongſt them. But the ſtrongeſt ſuſpicion does not ſufficiently prove a guilt in treaſon, nor can it go for any evidence, and that upon two accounts: firſt, the proofs in caſe of treaſon muſt be plain, and clear, and poſitive, and not by inference or argument, or the ſtrongeſt ſuſpicion imaginable. Thus ſaid ſir Edward Coke, in many places in his Third Inſtitutes in the chapter Of high treaſon. Secondly, in an indictment of high treaſon, there muſt not only be a general charge of treaſon, nor is it enough to ſet forth of what ſort or ſpecies the treaſon is, as killing the king, or levying war againſt him, or coining money,

money, or the like, but there muſt be alſo ſet forth ſome overt or open act, as the ſtatute of the 25th of Edward III. calls it, or ſome inſtance given by the party or offender, whereby it may appear he did conſent to it, and conſult it, and approve of it: and if the barely being preſent ſhould be taken and conſtrued to be a ſufficient overt or open act, or inſtance, then there is no difference between treaſon, and miſpriſion of treaſon; for the being preſent without conſenting makes no more than miſpriſion; therefore there muſt be ſomething more than being barely preſent, to make a man guilty of treaſon, eſpecially ſince the law requires an overt or open act to be proved againſt the priſoner accuſed. See ſir Edward Coke's Third Inſtitutes, fol. 12. upon thoſe words of the ſtatute, *per overt fact*. And that there ought to be direct and manifeſt proofs, and not bare ſuſpicions or preſumptions, be they never ſo ſtrong and violent, ſee the ſame fol. in the upper part of it, upon the word *proveablement*. And the ſtatute of the 5th of Edward VI. cap. xi. requires that there ſhould be two witneſſes to prove the crime; ſo that if there be but one witneſs, let him be never ſo credible a perſon, and never ſo poſitive, yet if there be no other proof, the party ought to be found not guilty; and thoſe two witneſſes muſt prove the perſon guilty of the ſame ſort or ſpecies of treaſon. As for example:

"If the indictment be for that ſpecies of treaſon, of conſpiring the king's death, both witneſſes muſt prove ſome fact, or words tending to that very ſort of treaſon; but if there be two witneſſes, and one proves the priſoner conſpired the death of the king, and the other witneſs proves the conſpiring to do ſome other ſort of treaſon, this comes not home to prove the priſoner guilty upon that indictment; for the law will not take away a man's life in treaſon upon the teſtimony and credit of one witneſs; it is ſo tender of a man's life, the crime and the forfeitures are ſo great and heavy.

"And as there muſt be two witneſſes, ſo by the ſtatute made in the thirteenth year of his now majeſty, cap. i. (intitled For the Safety of his Majeſty's perſon) thoſe two witneſſes muſt not only be lawful, but alſo credible perſons (ſee that ſtatute in the fifth paragraph), and the priſoner muſt be allowed to object againſt the credit of all or any of the witneſſes; and if there be but one witneſs of clear and good credit, and the reſt not credible, then the teſtimony of thoſe who are not credible muſt go for nothing, by the words and meaning of this ſtatute (ſee the ſtatute.)

Now were I juryman, I ſhould think no ſuch witneſs a credible witneſs, as ſhould appear either by his own teſtimony, or upon proof made by others againſt him, to have been *particeps criminis* (*a*); for that proves him to be a bad, and conſequently not ſo credible a man; eſpecially if it can appear, the witneſs has trepanned the priſoner into the committing of the crime; then the witneſs will appear to be guilty of a far higher crime than the priſoner; and therefore ought not to be believed as a credible witneſs againſt the priſoner: for he is a credible witneſs that has the credit of being a good and honeſt man, which a trepanner cannot have: and this trepanning proves withal that the trepanner did bear a ſpight and malice againſt the perſon trepanned, and intended to do him a miſchief, and deſigned to take away his life. Shall ſuch a one be a credible witneſs, and believed againſt him? God forbid!

"Then again, it cannot but be believed, that ſuch perſons as have been guilty of the ſame crime will out of a natural ſelf-love be very forward and willing to ſwear heartily, and to the purpoſe, in order to the convicting of others, that they may, by this ſervice, merit their pardon, and ſave their own lives: and for this reaſon are not ſo credible witneſſes, ſuch as the ſtatute of 13 Car. II. does require. Read over the whole chapters of ſir Edward Coke, Of high treaſon, and Of petty treaſon; for in this latter Of petty treaſon there is much matter that concerns high treaſon.

"I wiſh with all my ſoul, and I humbly and heartily pray to Almighty God, that theſe gentlemen, that have given ſo great proof of their love to the true religion, and of the juſt rights and liberties of their country, and of their zeal againſt popery, may upon their trial appear innocent. I am ſo ſatisfied of their great worth, that I cannot eaſily believe them guilty of ſo horrid a crime. I pray, God ſtand by them in the time of their diſtreſs. I wiſh I might have the liberty fairly to give them what aſſiſtance I could in that wherein I might be any way capable of doing it. I beſeech Almighty God to heal our diviſions, and eſtabliſh us upon the ſure foundation of peace and righteouſneſs. I thank you for the favour you have done me by imparting ſome public affairs, which might perhaps have been unknown to me, or not known till after a long time, for I keep no correſpondence. When there is any occaſion, pray oblige me by a farther

(*a*) The perſon here hinted at, is lord Howard, who ſurrendered himſelf the 28th of June, 1683, and charged lord Ruſſel with high treaſon,

account, eſpecially what concerns theſe gentlemen; and though I have written nothing here, but what is innocent and juſtifiable, yet that I may be the ſurer againſt any diſadvantage or miſconſtruction, pray take the pains to tranſcribe what notes you think fit, out of this large paper, but ſend me this paper back again, incloſed in another, by the ſame hand that brings it.

"There is, nor ought to be, no ſuch thing as conſtructive treaſon; this defeats the very ſcope and deſign of the ſtatute of the 25th of Edward III. which is to make a plain declaration, what ſhall be adjudged treaſon by the ordinary courts of juſtice. The conſpiring any thing againſt the king's perſon is moſt juſtly taken to be, to conſpire againſt his life; but conſpiring to levy war, or to ſeize the guards, is not conſpiring againſt the king's life; for theſe are treaſons of a different ſpecies."

In 1684, he appears to have given a freſh proof of his deep learning, in the caſe between the king and ſir William Williams. An information was exhibited againſt William Williams, eſq. late ſpeaker of the houſe of commons, for endeavouring to ſtir up ſedition, and procure ill-will, between the king and his ſubjects, by appointing a certain ſeditious and infamous libel, intitled, The information of Thomas Dangerfield, to be printed and publiſhed. The defendant pleaded to the juriſdiction of the court, ſetting forth that he was ſpeaker of the houſe of commons, and that in obedience to their order he had appointed that Narrative to be printed; wherefore he demanded the judgment of the court of king's bench, whether it ought to take farther cognizance of the matter. Sir Robert Atkins undertakes, in his argument in ſupport of this plea, to prove three propoſitions: firſt, that what was done in this caſe was done in a courſe of juſtice, and that in the higheſt court of the nation, and according to the law and cuſtom of parliament. Secondly, that, however, that which was done in this caſe was not to be imputed to the defendant, who acted in it but as a ſervant, or miniſter, of the parliament, though in a very honourable ſtation. Thirdly, that theſe, being matters tranſacted in parliament, and by the parliament, the court of king's bench ought not to take cognizance of them, nor had any juriſdiction to judge or determine them.

An action was brought in Eaſter term, in the ſecond year of king James II. againſt ſir Edward Hales for acting as a colonel of foot without receiving the ſacrament, or taking certain oaths appointed by an act of parliament to be taken

within a certain time; whereupon being legally indicted in the county of Kent, and convicted, the plaintiff became intitled to the forfeiture of five hundred pounds. To this the defendant pleaded, that the king by his letters patent had diſpenſed with his taking the ſacrament, or the oaths, and therefore demurred generally: the plaintiff joined in demurrer, and judgment was given in the king's bench for the defendant. This gave occaſion to ſir Robert Atkins's excellent enquiry into the power of diſpenſing with penal ſtatutes; wherein the doctrine of diſpenſations is largely handled.

At the revolution, to promote which ſir Robert Atkins did all that could be expected from him, he was received with great marks of diſtinction by king William, who in the month of May, 1689, made him lord chief baron of the exchequer. On the 19th of October following, the marquis of Halliſax, whom the lords had choſen for their ſpeaker, deſiring to be excuſed from diſcharging that office any longer, the lord chief baron Atkins was immediately elected in his room, and ſo continued till the great ſeal was given to ſir John Sommers, in the beginning of the year 1693.

October 30, 1693, when the lord mayor of London elect was ſworn in before ſir Robert, in the exchequer, he made a famous ſpeech, wherein, after drawing a terrible picture of the power and deſigns of the French king Lewis XIV. in ſpeaking of the means employed to accompliſh them, he hath the following paſſage, which will aſſiſt our readers in judging of the baron's character: "There is one piece of policy of his [the French king's] wherein he outdoeth all other princes whatſoever; and that is, the great thing of maintaining and managing intelligence. He can tell when your merchant-ſhips ſet out, and by what time they ſhall return; nay, perhaps he does take upon him to know, by the help of ſome confederacy with him that is prince of the power of the air, that the wind ſhall not ſerve in ſuch or ſuch a corner till ſuch a time: he knoweth when our royal navy is to be divided, and when it is united.

"And ſhall I gueſs how he comes to have ſuch intelligence? That were well worth the hearing. I would but gueſs at it; and I would in my gueſſes forbear ſaying any thing that is diſhonourable to any among ourſelves. We all know the Scripture tells us that the good angels are miniſters of God for good to the elect: it is the comfort of all good men that they are ſo. It is ſaid, 'He will give his angels charge over thee, to preſerve thee in thy way;' and, I hope, we

are every one of us in our way. But we have reaſon to believe that the wicked angels are very inſtrumental in carrying on ſuch deſigns as this great man hath undertaken.

"It is a vulgar error that hath obtained among ſome of us, that theſe wicked ſpirits are now confined under chains of darkneſs in the place of torment. I remember that expreſſion of ſome of them to our Saviour, 'Art thou come to torment us before the time?' It was not then the time of their being tormented: it is rather to be believed that they are wandering about in the air, and there fleeting to and fro, driving on ſuch wicked purpoſes as this our enemy is engaged in. We know grave and ſerious hiſtorians give us inſtances of correſpondencies held by both good and bad ſpirits here; the wicked by God's permiſſion, the good by his command and particular good providence. So the death of Julian the apoſtate heathen emperor, who was killed in his wars in Perſia, was known in the very moment of it at the city of Rome, at a great diſtance from the place of battle, to the no little joy of the Chriſtians. And this, I ſuppoſe, was by the miniſtry of a good angel.

"We have inſtances of another nature, of what has been done by evil angels. In the inſtant of our Saviour's paſſion, if we may believe credible hiſtorians, it was known at a vaſt diſtance from Jeruſalem, at ſea among ſome who were then on a voyage: they heard a voice in the air, crying out of the death of the great god Pan: after which followed great howlings and ſcreechings. Whence we may ſuppoſe by the expreſſion, that this was by ſome wicked ſpirits that were then hovering in the air, and did communicate this piece of intelligence."

In June 1695, being then in the ſeventy-fourth year of his age, he reſigned his office (*b*), and retired to his ſeat at Saperton-hall in Gloceſterſhire, where he ſpent the laſt fourteen years of his life in eaſe and quiet. He died in the beginning of the year 1709, aged eighty-eight. He was a man of great probity, as well as of great ſkill in his profeſſion, and a warm friend to the conſtitution (*c*). He was twice

(*b*) It is ſaid that his reſignation was owing to his being diſappointed of the place of maſter of the rolls, in the room of ſir John Trevor. Remarks on the State of the Law, p. 5.

(*c*) His writings are collected into one volume, octavo, under the title of Parliamentary and political Tracts, containing,

1. The Power, Juriſdiction, and Privilege of Parliament, and the Antiquity of the Houſe of Commons aſſerted: occaſioned by an Information in the King's Bench, by the Attorney-general, againſt the Speaker of the Houſe of Commons.

2. An Argument in the great Caſe concerning the Election of Members to Parliament

twice married, firſt to Mary, daughter of ſir George Clerk, of Walford in Northamptonſhire, and afterwards to Anne, daughter

Parliament between Sir Samuel Barnardiſton Plaintiff, and Sir William Soame, Sheriff of Suffolk, Defendant, in the Court of King's Bench, in an Action upon the Caſe, and afterwards by Error ſued in the Exchequer Chamber.

3. An Enquiry into the Power of diſpenſing with penal Statutes. Together with ſome Animadverſions upon a Book writ by Sir Edward Herbert, Lord Chief Juſtice of the Court of Common Pleas, intitled, A ſhort Account of the Authorities in Law upon which Judgment was given in Sir Edward Hales's Caſe.

4. A Defence concerning the eccleſiaſtical Juriſdiction in the Realm of England.

5. A Defence of the late Lord Ruſſel's Innocency, by way of Confutation of a libellous Pamphlet, intitled, An Antidote againſt Poiſon; with two Letters of the Author of this Book, upon the Subject of his Lordſhip's Trial. In the preface to this tract, he ſays he publiſhed theſe letters becauſe he thought it might be ſome help to ſuch as might poſſibly thereafter fall into the like danger and trouble (being by the ſtrict rules of law denied the benefit of counſel in capital crimes, as to matters of fact and proofs) at an eaſy rate to be inſtructed, by the advice contained in theſe letters, how to manage their defence. The firſt letter we have given in the text. In the ſecond, which is dated July 21, 1683, he ſays, "I ever thought it a ſeverity in our law, that a priſoner for his life is not allowed the aſſiſtance of a grave and prudent lawyer, or ſome other friend, to make his defence for him even as to matter of fact, as well as law. I know it is ſaid the court is of counſel for the priſoner: but, for my part, ſhould never deſire to depend upon that only: I know what this is by experience." According to the authors of the Biogr. Brit. what ſir Robert Atkins advanced on this head, of allowing ſtate-priſoners counſel at their trial, raiſed that ſpirit among the true patriots of thoſe times, to which we owe the enjoyment of an excellent law for that purpoſe. Sir Robert, in his remarks on lord Ruſſel's indictment (Tracts, p. 359.) wherein the attempting to ſeize and deſtroy the king's guards, was laid as an act of overt-treaſon, "The guards, what guards? (he aſks.) What, or whom does the law underſtand or allow to be the king's guards, for the preſervation of his perſon? whom ſhall the court that tried this noble lord, whom ſhall the judges of the law that were then preſent and upon their oaths, whom ſhall they judge or legally underſtand by theſe guards? they never read of them in all their law-books; there is not any ſtatute-law that makes the leaſt mention of any guards. The law of England takes no notice of any ſuch guards; and therefore the indictment is uncertain and void.

"The king is guarded by the ſpecial protection of Almighty God, by whom he reigns, and whoſe vicegerent he is: he has an inviſible guard, a guard of holy angels:

Non eget Mauri jaculis nec arcu,
Nec venenatis gravida ſagittis,
Crede, pharetra.

"The king is guarded by the love of his ſubjects; the next under God, and the ſureſt guard.

"He is guarded by the law and courts of juſtice.

"The militia and the trained bands are his legal guard, and the whole kingdom's guard.

"The very judges that tried this noble lord, were the king's guards and the kingdom's guards; and this lord Ruſſel's guard againſt all erroneous and imperfect indictments, from all falſe evidence and proof, from all ſtrains of wit and oratory miſapplied and abuſed by counſel.

"What

daughter of ſir Thomas Dacres. He left behind him an only ſon, ſir Robert Atkins, author of the Hiſtory of Gloceſterſhire. He was born in the year 1646, and educated with great care under the eye of his father. He became very early a great lover of the laws and hiſtory of his country, and was choſen to repreſent his county in parliament as often as he would accept that great honour. Dr. Parſons, chancellor of the dioceſe of Gloceſter, had been at great pains to collect materials for the Hiſtory of the county of Gloceſter, but his ill ſtate of health preventing the completion of his deſign, ſir Robert Atkins, ſenſible of the uſe and value of ſuch a hiſtory, thought himſelf obliged to execute Dr. Parſons's plan in return for the great affection ſhewn by the inhabitants of this county for his family and for himſelf. The following paſſage in his work, occaſioned by his mentioning the ſiege of Gloceſter in 1643, ſhews that he differed greatly from his father in his political principles: "The unfortunate ſiege of this city gave a ſtand to the king's victorious army; which being raiſed as has been related, it turned the ſtate of the war, and the king could never after obtain ſucceſs; which confirms that the greateſt of kings, and the beſt of men are not ſecured from the violence of the wicked. This royal family will always be honoured in the memory of good men, and muſt have been ſo throughout the Chriſtian world, had it been as proſperous as it is deſerving. King James I. was the

Chauncy's Hertfordſh.

Ibid.

"What other guards are there? we know of no law for more. King Henry VII. of this kingdom (as hiſtory tells us) was the firſt that ſet up the band of penſioners: ſince this, the yeomen of the guard; ſince them, certain armed bands, commonly now a-days (after the French mode) called the king's life-guard, ride about, appearing with naked ſwords, to the terror of the nation: but where is the law, where is the authority for them?"

6. The Lord Ruſſel's Innocency further defended, by way of Reply to an Anſwer, intitled, The Magiſtracy and Government of England vindicated.

7. The Lord Chief Baron Atkins's Speech to Sir William Aſhurſt, Lord Mayor elect for the City of London, at the time of his being ſworn in their Majeſties Court of Exchequer.

Beſides theſe tracts he is ſaid to have written a treatiſe againſt the exorbitant power of the court of chancery. (See Wood's Faſti Oxon. vol. ii. p. 155.)

The authors of the Biogr. Britan. remark, that whoever inclines to be thoroughly informed of the true conſtitution of his country, of the grounds and reaſons of the revolution, and of the danger of ſuffering prerogative to joſtle law, cannot read a better or a plainer book than thoſe tracts of ſir R. Atkins. His ſtyle is ſtrong, but not ſtiff; there is a mixture of wit, but of ſuch wit as is proper to the ſubject; it comes in pertinently, and ſerves to enlighten, not to amuſe or to miſlead, the reader; whatever he ſays is ſupported by authorities, and there is ſuch a viſible candour in all his diſcourſes, that if a man does not reliſh his arguments, he muſt at leaſt admire the manner in which they are offered.

moſt

moſt learned king; king Charles I. was the moſt religious king; king Charles II. was the beſt-natured king; and king James II. was the beſt friend; which virtue was moſt eminent in his tender love to his children and his ſteddy kindneſs to his ſervants. This ſucceſſion of kings has been oppreſſed by their virtues; for peace, religion, good-nature, and friendſhip, ruined them. It is remarkable of this royal family, that the witty king was over-reached by the wit of the Spaniſh ambaſſador: that the religious king was murdered by rebellious ſaints: the voluptuary was conſpired againſt by men of no religion: and the beſt friend was betrayed and forſaken by them whom he moſt entirely loved. It does not hence follow that this family will always be unfortunate." He died in 1711, in the ſixty-fifth year of his age, having ſurvived his father ſomewhat more than a year.

ATTERBURY (Lewis) father of the celebrated Dr. Atterbury, biſhop of Rocheſter, was born about the year 1631. He was the ſon of Francis Atterbury, rector of Middleton-Maliſer, or Milton, in Northamptonſhire, who among other miniſters ſubſcribed the Solemn League and Covenant in 1648. Lewis was entered a ſtudent of Chriſt-church Oxford in 1647, took the degree of bachelor of arts February 23, 1649, and was created maſter of arts by virtue of a diſpenſation from Oliver Cromwell the chancellor, March 1, 1651. He had been one of thoſe who ſubmitted to the authority of the viſitors appointed by the parliament. In 1654, he became rector of Great or Broad-Reſington in Gloceſterſhire, and after the reſtoration, took a preſentation for that benefice under the great ſeal, and was inſtituted again to confirm his title to it. On the 11th of September, 1657, he was admitted rector of Milton, or Middleton-Keynes, in Bucks; and at the return of Charles II. took the ſame prudent method to corroborate his title to this living. July 25, 1660, he was made chaplain extraordinary to Henry duke of Gloceſter; and on the 1ſt of December, in the ſame year, was created doctor in divinity. Returning from London, whither the law-ſuits he was frequently involved in, had brought him, he had the misfortune to be drowned near his own houſe, in the beginning of December, 1693. He publiſhed three occaſional ſermons, the titles of which may be ſeen in Wood's Athen. Oxon. vol. ii. col. 911.

Wood's Athen. Ox. vol. ii. col 910.
Wood's Faſti.
Ibid col. 98.
Yardley's Account of Dr. Lewis Atterbury.
Ibid.
Wood's Faſti.
Wood's Athen Ox col. 911.

ATTERBURY (Lewis) ſon of the preceding, and elder brother of Dr. Atterbury biſhop of Rocheſter, was born at Caldecot in the pariſh of Newport-Pagnel in Bucks, on the 2d of May, 1656. He was educated at Weſtminſter-ſchool under Dr. Buſby, and ſent to Chriſt-church Oxford at the age of eighteen. He was ordained deacon in September 1679, being then bachelor of arts; and commenced maſter of arts July 5, 1680. The year following he was ordained prieſt. In 1683, he ſerved the office of chaplain to ſir William Pritchard lord mayor of London. In February 1684, he was inſtituted rector of Symel in Northamptonſhire, which living he afterwards reſigned upon his accepting of other preferments. July 8, 1687, he accumulated the degrees of bachelor and doctor of civil law. In 1691, we find him lecturer of St. Mary Hill in London. Soon after his marriage (*a*) he ſettled at Highgate, where he ſupplied the pulpit of the reverend Mr. Daniel Lathom, who was very old and infirm, and had loſt his ſight. Upon the death of this gentleman Dr. Atterbury was, in June 1695, unanimouſly elected by the truſtees of Highgate chapel to be their preacher. He had a little before been appointed one of the ſix preaching chaplains to the princeſs Anne of Denmark at Whitehall and St. James's, which place he continued to ſupply after ſhe came to the crown, and likewiſe during part of the reign of George I. Yardley.

When he firſt reſided at Highgate, obſerving what difficulties the poor in the neighbourhood underwent for want of a good phyſician or apothecary, he ſet himſelf to the ſtudy of phyſic, and after acquiring conſiderable ſkill, practiſed it gratis occaſionally among his poor neighbours. In 1707, the queen preſented him to the rectory of Shepperton in Middleſex; and in March 1719, the biſhop of London collated him to the rectory of Hornſey, which was the more agreeable to him, becauſe the chapel of Highgate being ſituate in that pariſh, many of his conſtant hearers became now his pariſhioners.

(*a*) He married the daughter of Mr. John Bedingfield, brother to ſir Robert Bedingfield, knight, lord mayor of London in 1707; by whom he had two ſons who died in their infancy, and a daughter who married Mr. George Sweetaple, of St. Andrew's Holborn, brewer, and died in 1725. A third ſon, born in 1693, was educated at Weſtminſter-ſchool, and admitted at Chriſt-church Oxford, where he commenced maſter of arts in 1718, and took deacon's orders. He died of the ſmall-pox, December 27, 1718.

Upon

Upon a report of the death of the archdeacon of Rocheſter he applied to his brother the biſhop, in whoſe gift this preferment was, to be appointed to ſucceed him. The biſhop giving his brother ſome reaſons why he thought it improper to make him his archdeacon, the doctor replied, 'Your lordſhip very well knows that Lanfranc archbiſhop of Canterbury had a brother for his archdeacon; and that ſir Thomas More's father was a puiſny judge when he was lord chancellor. And thus, in the ſacred hiſtory, did God himſelf appoint that the ſafety and advancement of the patriarchs ſhould be procured by their younger brother, and that they with their father ſhould live under the protection and government of Joſeph.' In anſwer to this the biſhop informs his brother that the archdeacon was not dead, but well, and likely to continue ſo: 'When he was in danger of late (he adds) the firſt perſon I thought of was you. But there are objections in point of decency, which, I own, ſtick with me .... It had been a much properer poſt for my nephew, if God had pleaſed to ſpare his life. You need not mention any thing of this kind to me, for, you may depend upon it, you are never out of the thoughts of your affectionate brother.' In another letter relating to this affair, the biſhop ſays, 'I proteſt to you, I cannot help thinking it the moſt unſeemly indecent thing in the world .... I am ſure I ſhall not be at eaſe till you are in ſome good dignity in the church, ſuch as you, and I, and all the world ſhall agree is every way proper for you.' On the 20th of May, 1720, the biſhop collated Dr. Brydges, the duke of Chandos's brother, to the archdeaconry, after writing thus in the morning to the doctor: 'I hope you are convinced by what I have ſaid and written, that nothing could have been more improper than the placing you in that poſt immediately under myſelf. Could I have been eaſy under that thought, you may be ſure no man living ſhould have had the preference to you.' To this the doctor anſwered .... 'There is ſome ſhew of reaſon, I think, for the non-acceptance, but none for the not giving it. And ſince your lordſhip was pleaſed to ſignify to me that I ſhould overrule you in this matter, I confeſs it was ſome diſappointment to me .... I hope I ſhall be content with that meaner poſt in which I am; my time at longeſt being but ſhort in this world, and my health not ſuffering me to make thoſe neceſſary applications others do: nor do I underſtand the language of the preſent times; for, I find, I begin to grow an old-faſhioned gentleman, and am ignorant of the weight

Yardley.

'and

'and value of words, which in our times riſe and fall like 'ſtock.' Dr. Lewis Atterbury died at Bath, whither he went for a paralytic diſorder, on the 20th of October, 1731 (*b*). He publiſhed in his life-time two volumes of ſermons (*c*), and four occaſional ones, beſides ſome other pieces (*d*). In his will he gave ſome few books to the libraries at Bedford and Newport, and his whole collection of pamphlets, amounting to upwards of two hundred volumes, to the library of Chriſt-church Oxford. He charged his eſtate for ever with the payment of ten pounds yearly to a ſchool-miſtreſs to inſtruct girls at Newport-Pagnel, which ſalary he had himſelf in his life-time paid for many years. He remembered ſome of his friends, and left a reſpectful legacy of one hundred pounds to his 'dear brother, in token of his true eſteem and affec-'tion,' as the words of the will are; and made the biſhop's ſon (after his grand-daughter, who did not long ſurvive him) heir to all his fortune. As to his character, if nature (ſays Mr. Yardley) was laviſh in giving his brother the biſhop the moſt ornamental and uſeful endowments of a fine genius, a ready wit, an eloquent pen, and an engaging and proper elocution; ſhe was not wanting in beſtowing on our author good and ſound natural parts, which even in his youth he much improved by ſevere ſtudies. By his conſtant and repeated pulpit-exerciſes, for upwards of forty years together, he acquired the reputation of a plain, uſeful, and ſolid preacher. The drift of his diſcourſes was to make men better Chriſtians, and therefore he never choſe to dwell upon nice and high ſpeculations; and, whenever he did enter upon thoſe more elevated ſubjects, his principal endeavour was to render ſuch conſiderations uſeful towards the amending the lives of his congregation. The great archbiſhop Tillotſon was his acquaintance, and the works of that excellent prelate what he

(*b*) He gave directions in his will to be buried at Highgate, and that a monument ſhould be erected in the chapel, and an inſcription in ſuch or like words as he ſhould leave behind him.

(*c*) The firſt volume appeared in 1699, in octavo. The ſecond was publiſhed in the ſame form in 1703.

(*d*) 1. The penitent Lady; tranſlated from the French of the famous madam LaValliere, 1684, duodecimo.

2. Some Letters relating to the Hiſtory of the Council of Trent.

3. An Anſwer to a popiſh Book, intitled, A true and modeſt Account of the chief points in Controverſy between the Roman Catholics and the Proteſtants. By N. Colſon. 1706.

4. The Re-union of Chriſtians. Tranſlated from the French, 1708.

Purſuant to the directions of Dr. Atterbury's will, Mr. Yardley, archdeacon of Cardigan, his executor, publiſhed from his manuſcripts two volumes of ſermons on ſelect ſubjects. To which is prefixed a ſhort account of the author. London, 1743, octavo.

admired

admired and ſtudied; and it is not improbable that to this was partly owing that eaſy flowing ſtyle in which his ſermons are indited.

ATTERBURY (Francis) biſhop of Rocheſter, was ſon of Dr. Lewis Atterbury, rector of Middleton or Milton-Keynes, near Newport-Pagnel, in Buckinghamſhire, and born at that place on the 6th of March, 1662. He was educated at Weſtminſter-ſchool, and in 1680 was elected a ſtudent of Chriſt-church college in Oxford; where he ſoon diſtinguiſhed himſelf by his fine genius and his knowledge of polite literature. He gave early proof of his poetical talents in a Latin verſion of Mr. Dryden's Abſalom and Achitophel (*a*), an Epigram on a Lady's Fan (*b*), and a tranſlation

Brown Willis's Survey of the Cathedrals, vol. i, p. 304.

(*a*) It was publiſhed in 1682. The original begun thus;

In pious times, e'er prieſtcraft did begin,
Before poligamy was made a ſin;
When man on many multiply'd his kind,
E'er one to one was curſedly confin'd;
When nature prompted, and no law deny'd
Promiſcuous uſe of concubine and bride;
Then Iſrael's monarch, after Heaven's own heart,
His vigorous warmth did variouſly impart
To wives and ſlaves; and wide as his command,
Scatter'd his Maker's image thro' the land, etc.

Mr. Atterbury's tranſlation is as follows:

Cognovere pias nondum pia ſecula frandes
Arte ſacerdotum, nondum vetuere maritos
Multiplici celebrare jugo connubia leges;
Cum vir ſponſarum numeraverat agmen, et uni
Non ſervire toro, fato adverſante, coactus
Plurima fertilibus produxit ſtemmata lumbis;
Cum ſtimulos natura dare, nec legibus ullis
Et ſponſæ et lenæ vetitum eſt commune cubile;
Tunc Iſraëlis, cœlo cedente, monarcha
Concubitu vario vernas nuptaſque fovebat;
Quaque erat imperii limes, ibi meſſe ferael
Tranſcripta Archetypi ſparſim generatur imago.

Mr. Wood tells us, Athen. vol. ii. col. 1063. Mr. Atterbury was aſſiſted in this tranſlation by Mr. Francis Hickman, ſtudent of Chriſt-church.

(*b*) The reader may ſuppoſe the fan to be a white one, and that the author borrowed it, and wrote the following lines between the ſticks;

Flavia the leaſt and lighteſt toy
Can with reſiſtleſs art employ:
This fan in meaner hands might prove
An engine of ſmall force in love;
Yet ſhe, with graceful air and mein,
Not to be told, or ſafely ſeen,

Directs

tion of two Odes of Horace (c). He commenced bachelor of arts June 13, 1684; and master, April 20, 1687. This year Wood's Fasti.

Directs it's wanton motions so,
That it wounds more than Cupid's bow;
Gives coolness to the matchless dame,
To ev'ry other breast a flame.

Mr. Stackhouse tells us, in his Memoirs of the Life, Character, etc. of Dr. Fr. Atterbury, etc. p. 7. that the lady to whom Mr. Atterbury addressed these verses, became afterwards his wife.

(c) The first is, The Dialogue between Horace and Lydia. Ode 9. lib. iii.

Horace. Whilst I was fond, and you were kind,
Nor any dearer youth reclin'd
On your soft bosom sought to rest,
Thrates was not half so blest.

Lydia. Whilst you ador'd no other face,
Nor lov'd me in the second place,
My happy celebrated fame
Out-shone ev'n Ilia's envy'd flame.

Horace. Me Chloe now possesses whole,
Her voice and lyre command my soul;
Nor would I death itself decline,
Cou'd her life ransom'd be with mine.

Lydia. For me young lovely Calais burns,
And warmth for warmth my heart returns:
Twice could I life with ease resign,
Cou'd his be ransom'd once with mine.

Horace. What if sweet love, whose bands we broke,
Again should tame us to the yoke?
Shou'd banish'd Chloe cease to reign,
And Lydia her lost pow'r regain?

Lydia. Tho' Hesp'rus be less fair than he,
Thou wilder than the raging sea,
Lighter than down, yet gladly I
With thee wou'd live, with thee wou'd die.

The other is Ode 3. lib. iv.

He on whose birth the lyric queen
Of numbers smil'd, shall never grace
The Isthmian gauntlet, nor be seen
First in the fam'd Olympic race:
He shall not, after toils of war,
And taming haughty monarch's pride,
With laurel'd brows, conspicuous far,
To Jove's Tarpeian temple ride.
But him the streams, that warbling flow
Rich Tyber's flowing meads along,
And shady groves (his haunts) shall know
The master of th'Æolian song.
The sons of Rome, majestic Rome!
Have fix'd me in the poets choir,
And Envy now, or dead or dumb,
Forbears to blame what they admire.

year he exerted himſelf in the controverſy with the papiſts by a defence of Luther, under the title of An anſwer to ſome conſiderations on the ſpirit of Martin Luther and the original of the Reformation (*d*). This vindication of that great reformer was written with uncommon ſpirit and vivacity, and induced biſhop Burnet to rank the author among thoſe divines who had diſtinguiſhed themſelves by their admirable defences of the proteſtant religion. Upon the death of his father in 1693, he applied to the earl of Nottingham to ſucceed him in the rectory of Milton, which he called the height of his ambition and wiſhes, as being the place of his birth (*e*). This application proving unſucceſsful, he reſolved to quit the univerſity; and accordingly came to London, where he ſoon diſtinguiſhed himſelf in ſuch a manner that he was appointed one of the chaplains in ordinary to king William and queen Mary, and elected preacher at Bridewell, and lecturer at St. Bride's, which laſt office he reſigned in December 1698.

Stackhouſe's Memoirs, p. 18, 19, and 51.

Sermons, etc. by Fr. Atterbury, D. D. vol. i. p. 37.

Goddeſs of the ſweet-ſounding lute,
Which thy harmonious touch obeys;
Who canſt the finny race, tho' mute,
To cygnets dying accents raiſe:
Thy gift it is, that all with eaſe
My new unrivall'd honours own:
That I ſtill live, and living pleaſe,
O Goddeſs, is thy gift alone.

(*d*) It was publiſhed on the 10th of Auguſt, 1687.

(*e*) It ſhould ſeem that he was of a different mind a few years before, for in a letter to his father, dated from Oxford, October 24, 1690, publiſhed in Mr. Budgell's Memoirs of the Life and Character of the Earl of Orrery, p. 238, he thus expreſſes himſelf: 'My pupil [Mr. Charles Boyle afterwards earl of Orrery] I never had a thought of parting with till I left Oxford. I wiſh I could part with him to-morrow on that ſcore; for I am perfectly wearied with the nauſeous circle of ſmall affairs, that can now neither divert nor inſtruct me. I was made, I am ſure, for another ſcene, and another ſort of converſation; though it has been my hard luck to be pinned down to this. I have thought and thought again, ſir, and, for ſome years now, I have never been able to think otherwiſe than that I am loſing time every minute I ſtay here. The only benefit I ever propoſe to myſelf by the place, is ſtudying; and that I am not able to compaſs. Mr. Boyle takes up half my time; and I grudge it him not, for he is a fine gentleman: and while I am with him, I will do what I can to make him a man. College and univerſity-buſineſs take up a great deal more; and I am forced to be uſeful to the dean in a thouſand particulars; ſo that I have very little time.'

It is generally thought that Mr. Atterbury gave great aſſiſtance to his pupil in his controverſy with Dr. Bentley concerning the genuineneſs of Phalaris' Epiſtles.

In

In 1706, Mr. Atterbury entered into the controverſy concerning the convocation (*f*), and publiſhed without his name The rights, powers, and privileges of an engliſh Convocation ſtated and vindicated, in anſwer to a book of Dr. Wake's, entitled The authority of chriſtian princes, etc. and ſeveral other pieces. The year following a ſecond edition appeared with his name prefixed, and very conſiderable additions, which were printed ſeparately for the uſe of the purchaſers of the firſt edition. Mr. Atterbury having in this book occaſionally remarked upon biſhop Burnet's Hiſtory of the Reformation, as too free in cenſuring the manners of the clergy, though capable of this excuſe, that the author, being a ſtranger, might not then have thoroughly acquainted himſelf with the ſtate of our church, or the character of its members, his lordſhip wrote a piece againſt him, intitled Reflexions on a book entitled Rights, etc. 1700, quarto; wherein he obſerves, that the author of the Rights, etc. 'had ſo entirely laid aſide the ſpirit of Chriſt and the character of a Chriſtian, that without large allowances of charity, one can hardly think that he did once reflect on the obligations he lay under to follow the humility, the meekneſs, and the gentleneſs of Chriſt. So far from that, he ſeems to have forgot the common decencies of a man or of a ſcholar.' His lordſhip adds that 'A book writ with that roughneſs and acrimony of ſpirit, if well received, would be a much ſtronger argument againſt the expediency of a convocation, than any he [Atterbury] brings, or can

(*f*) In the year 1697, there appeared a pamphlet in quarto, intitled A Letter to a Convocation-man concerning the Rights, Powers, and Privileges of Convocations, ſuppoſed to be written by the reverend Dr. Binckes. It treated, 1. Of the clergy's right to meet in ſynods according to the canons of the Chriſtian church and the conſtitution of this realm: 2dly. Of their right of aſſembling in convocation as often as a new parliament meets and ſits: and 3dly, Of their right of treating and deliberating about ſuch affairs as lie within their proper ſphere, and of coming to fit reſolutions upon them without being neceſſitated antecedently to qualify themſelves for ſuch acts and debates by a licence under the broad ſeal of England. Dr. Wake (afterwards archbiſhop of Canterbury) in the ſame year, publiſhed a book, intitled, The Authority of Chriſtian Princes over their eccleſiaſtical Synods aſſerted, with particular reſpect to the Convocations of the Clergy of the Realm and Church of England; occaſioned by a late Pamphlet, intitled, A Letter to a Convocation-man, etc. Wherein he maintained, 1ſt, That the right of calling the clergy together in ſynods is veſted ſolely in the prince: 2dly, That the clergy ſo aſſembled have no right to debate or determine any point of doctrine or diſcipline without his permiſſion: 3dly, That the prince may annul, alter, or ſuſpend the execution of any of their conſtitutions or decrees: and, laſtly, that no ſynod can diſſolve itſelf without conſent of the prince.

'bring, for it.' In 1701, Dr. White Kennet, afterwards biſhop of Peterborough, undertook a particular reply to Mr. Atterbury's book, in his Eccleſiaſtical Synods and parliamentary Convocations in the Church of England hiſtorically ſtated and juſtly vindicated from the miſrepreſentations of Mr. Atterbury, Part I. wherein he ſays, 'the bulk of this '[Atterbury's] book, the ſpecious preface to it, the number 'of citations, and above all the ſpirit of aſſurance, made 'people think this would determine the whole matter. And 'then the artificial giving a great and juſt character of the 'king, the many inſinuating addreſſes to the commons, the 'pretty ways of ingratiating with the inferior clergy, the 'high zeal for our church, and pleading fundamental rights 'and liberties of it, with the briſkneſs of running down an 'adverſary into the utmoſt contempt and odium; all this was 'apt to create in many a kind reception of the book; which 'when ſet off with the induſtrious applauſe of conſiderable 'people, who admire every thing of themſelves and their 'own, gave all poſſible advantage to the cauſe and this de-'fence of it.'

The ſame year came out a pamphlet in quarto, ſaid to be written by Dr. Edmund Gibſon (afterwards biſhop of London) intitled A Letter to a Friend in the Country concerning the Proceedings of the preſent Convocation; in which the author vindicates the archbiſhop's right to prorogue the lower houſe of convocation as well as the upper. This piece was preſently anſwered by a pamphlet aſcribed to Mr. Atterbury, intitled The Power of the Lower Houſe of Convocation to adjourn itſelf, vindicated from the miſrepreſentations of a late paper, etc. Not long after was publiſhed another piece, alſo ſaid to be written by Mr. Atterbury, entitled A Letter to a Clergyman in the country concerning the Choice of Members, and the Execution of a Parliament-writ, for the enſuing Convocation, dated November 17, 1707, wherein the writer recommends a more than ordinary care in the choice of members, conſidering the 'preſent diſputes between the two houſes; which if they are 'determined in prejudice of the lower clergy, there will '(ſays he) be an end of the rights and liberties of their houſe, 'and they will become from that moment an uſeleſs and inſig-'nificant part of the conſtitution.'.. He farther obſerves, that 'the late pleas for the authority of metropolitans had not been 'advanced with any view of perpetuating the preſent church-'eſtabliſhment; and that a temporal government founded 'in liberty, as the Engliſh is, can never incorporate kindly 'with a ſpiritual ſociety which is ſupported by ſlavery, but

'will

'will either reduce it to ſome kind of conformity with 'itſelf, or quickly deſtroy it.' He intimates, that it had been reſolved that 'the not executing of the clauſe Præmunientes 'in the biſhops writ, but ſuppreſſing the ſame, after that the 'right of the clergy to meet in their parliamentary convoca-'tions hath been publicly diſputed and denied, and the en-'couraging books and papers written againſt the rights and 'authority of convocations, is a grievance.' He inſiſts upon the clergy's demanding the execution of that clauſe, which, he ſays, would fix their meeting ſo cloſe to thoſe of the parliament, that neither the malice of their enemies, nor treachery of their falſe friends, would ever be able to diſſolve the union. He concludes with this text of Scripture, 'Be of 'good courage, and let us play the men for our people 'and for the cities of our God; and the Lord do that 'which ſeemeth him good.' This Letter was followed by a Second upon the ſame ſubject, dated December 10, 1701. In anſwer to ſome pieces againſt theſe two letters appeared A third Letter to a Clergyman in the Country, etc. in defence of the two former, dated January 8, 1701, by the ſame hand.

In 1702, came out Dr. Atterbury's Caſe of the Schedule ſtated, wherein is given an account of the riſe and deſign of that inſtrument, and of the influence it hath on the adjournments of the Lower Houſe of Convocation; and all the Authorities urged in behalf of the Biſhops' ſole Power to prorogue the whole Convocation are occaſionally examined; by a Member of the Lower Houſe of Convocation, quarto. The next year Mr. Atterbury's original antagoniſt in this controverſy, Dr. Wake, publiſhed his large work, entitled The State of the Church and Clergy of England in their Councils, Synods, Convocations, Conventions, and other public Aſſemblies, hiſtorically deduced from the Converſion of the Saxons to the preſent Time; occaſioned by a Book entitled The Rights, Powers, and Privileges, etc. In the preface he tells us, that upon his firſt peruſal of Dr. Atterbury's book, he ſaw ſuch a ſpirit of wrath and uncharitableneſs, accompanied with ſuch an aſſurance of the author's abilities for ſuch an undertaking, as he had hardly ever met with in the like degree before. Afterwards he ſays, 'In my ex-'amination of the whole book, I found in it enough to com-'mend the wit, though not the ſpirit, of him who wrote it. 'Life and vigour, quick thoughts expreſſed in a briſk turn of 'words, run through the moſt part of it. One thing indeed 'I obſerved (and even that too, for ought I know, was not 'the leaſt evidence of the artifice of the author) that a gene-

'ral darkneſs and obſcurity was ſpread over the whole per-
'formance; ſo that it was not eaſy, even upon a careful
'reading, to determine either what his principles were, or
'by what arguments or authorities he ſupported thoſe prin-
'ciples.... To pay what is due even to an adverſary, it
'muſt be allowed that Dr. Atterbury has done all that a
'man of forward parts and a hearty zeal could do, to de-
'fend the cauſe which he had eſpouſed. He has choſen the
'moſt plauſible topics of argumentation, and he has given
'them all the advantage that either a ſprightly wit or a good
'aſſurance could afford them. But he wanted one thing;
'he had not truth on his ſide: and error, though it may be
'palliated, and by an artificial manager, ſuch as Dr. Atter-
'bury without controverſy is, be diſguiſed ſo as to deceive
'ſometimes even a wary reader, yet it will not bear a ſtrict
'examination. And accordingly I have ſhewn him, notwith-
'ſtanding all his other endowments, to have deluded the
'world with a mere romance, and, from the one end of his
'diſcourſe to the other, to have delivered a hiſtory, not of
'what was really done, but of what it was his intereſt to
'make it believed had been done.'

As Dr. Atterbury made no reply to Dr. Wake's book, the convocation-diſpute ended for the preſent, there being little of any importance written after this on the ſubject till the year 1708, in which Dr. Atterbury publiſhed, but without his name, Some Proceedings in the Convocation A. D. 1705, faithfully repreſented: to which is prefixed an Account of the ſeveral ineffectual attempts at divers times made by the lower Clergy toward quieting all diſputes, and proceeding upon ſynodical Buſineſs, quarto. Biſhop Burnet animadverts very ſeverely on Atterbury's conduct in theſe diſputes. After obſerving that thoſe who began then to be called the high-church party, being diſappointed of their views of preferment, 'had ſet up a complaint over England of the 'want of convocations, that they were not allowed to ſit and 'act with a free liberty to conſider of the grievances of the 'clergy, and of the danger the church was in, This (he 'adds) was a new pretenſion, never thought of ſince the re-'formation. Some books were writ to juſtify it, with great 'acrimony of ſtyle and a ſtrain of inſolence that was peculiar 'to one Atterbury, who had indeed very good parts, great 'learning, and was an excellent preacher, and had many 'extraordinary things in him; but was both ambitious and 'virulent out of meaſure, and had a ſingular talent of aſſert-'ing paradoxes with a great aſſurance, ſhewing no ſhame 'when

Hiſt. of his own Times, vol. ii. p. 429.

'when he was detected in them, though this was done in 'many inſtances. But he let all theſe paſs without either 'confeſſing his errors, or pretending to juſtify himſelf. He 'went on ſtill venting new falſhoods in ſo barefaced a man-'ner, that he ſeemed to have out-done the Jeſuits themſelves. 'He thought the government had ſo little ſtrength, or cre-'dit, that any claim againſt it would be well received. 'He attacked the ſupremacy of the crown with relation to 'eccleſiaſtical matters, which had been hitherto maintained 'by all our divines with great zeal. But now the hot men 'of the clergy did ſo readily entertain his notions, that in 'them it appeared that thoſe, who are the moſt earneſt in 'the defence of certain points when theſe ſeem to be for 'them, can very nimbly change their minds upon a change 'of circumſtances.' Whatever may be in this, and on whichever ſide the truth lay, the lower houſe of convocation voted Mr. Atterbury their thanks for aſſerting their rights; and in conſequence of this vote a letter was ſent to the univerſity of Oxford, expreſſing, that 'whereas Mr. Francis At-'terbury, late of Chriſt-church, had ſo happily aſſerted the 'rights and privileges of an Engliſh convocation, as to merit 'the ſolemn thanks of the lower houſe of it for his learned 'pains upon that ſubject; it might be hoped that the uni-'verſity would be no leſs forward in taking ſome public no-'tice of ſo great a piece of ſervice to the church: and that 'the moſt proper and ſeaſonable mark of reſpect to him would 'be to confer upon him the degree of doctor in divinity by 'diploma, without doing exerciſe, or paying fees.' The univerſity accordingly created Mr. Atterbury doctor in divinity.

Hiſt. of the Convocation which met Feb. 6, 1700. Lond. 1702. quarto.

Ibid.

In January 1700, Dr. Atterbury was, by ſir Jonathan Trelawny biſhop of Exeter, made archdeacon of Totneſs. The ſame year he was engaged with ſome other learned divines in reviſing an intended edition of the Greek Teſtament with Greek ſcholia, collected chiefly from the fathers by Mr. archdeacon Gregory. Upon the acceſſion of queen Anne in 1702, he was appointed one of her chaplains; and in October 1704, was advanced to the deanry of Carliſle (g). In 1706, a paſ-

ſage

(g) The author of a little piece, entitled A Letter from the South, by way of Anſwer to a Letter from a northern Divine, etc. tells us, that upon the nomination of Dr. Grahame from the deanry of Carliſle to that of Bath and Wells, Dr. Atterbury was appointed to ſucceed him; who took out the inſtruments for his inſtallation before his predeceſſor had reſigned. Dr. Nicholſon, biſhop of that ſee, told him therefore, when he came to wait upon him, that he could not admit him for dean without a formal

ſage in Dr. Atterbury's ſermon preached at the funeral of Mr. Thomas Bennet, a bookſeller, engaged him in a diſpute with Mr. Hoadly concerning the advantages of virtue with regard to the preſent life (*b*). In 1707, he was, by ſir Jonathan Trelawny,

reſignation from Dr. Grahame; ſo that Dr. Atterbury was detained a whole month at Carliſle unadmitted and ſlightly regarded, till the reſignation inſiſted upon was produced. This reſignation, however, upon examination was found to have a flaw in it, which Atterbury upon his return endeavoured to rectify. He ſaw that the date of it was almoſt a month ſubſequent to that of his collation, which rendered the latter null and invalid; and therefore took the following method to amend it. On the 10th of January, 1704-5, by the intereſt of Mr. S—d, he met his predeceſſor and deſired him to antedate his reſignation, and inſtead of the 5th of Auguſt to date it on the 8th of July, that ſo it might be reconciled to his letters patent of collation. The dean of Wells required a day's time to conſider of the affair, and conſulted an able civilian and other friends, who told him, that as Dr. Atterbury's letters patent were regiſtered, and his own reſignation inrolled in chancery, to offer at any alteration of them, when they ſtood upon record, would be a very ill and ſcandalous as well as dangerous practice. The dean of Wells therefore ſent the next morning a letter to Dr. Atterbury, excuſing himſelf from meeting, on that occaſion, that day, becauſe he could not poſſibly comply with his requeſt of altering the date of his reſignation. When Atterbury ſaw that this deſign failed, another ſtep was taken; for a friend of his, on the Saturday following, made a motion to a conſiderable officer in the chancery, that the date of the reſignation might be altered in the roll itſelf. But this propoſal was likewiſe rejected; and ſo the public inſtruments continued irregular.

(*b*) His text was 1 Cor. xv. 19. 'If in this life only we have hope in 'Chriſt, we are of all men moſt miſerable.' Which he explains thus: 'If all the benefits we expect from 'the Chriſtian inſtitution were confined within the bounds of this 'preſent life, and we had no hopes 'of a better ſtate after this, of a 'great and laſting reward in a life 'to come; we Chriſtians ſhould be 'the moſt abandoned and wretched 'of creatures; all other ſorts and 'ſects of men would evidently have 'the advantage of us, and a much 'ſurer title to happineſs than we.' Sermons, etc. vol. ii. p. 23. In proof of which aſſertion he endeavours to ſhew that, were there no other life but this, firſt, men would really be more miſerable than beaſts; and ſecondly, the beſt men would be often the moſt miſerable: 'I mean '(ſays he) as far as happineſs or miſery are to be meaſured from pleaſing or painful ſenſations; and ſuppoſing the preſent to be the only 'life we are to lead, I ſee not, but 'that this might be eſteemed the true 'meaſure of them.' This doctrine Mr. Hoadly examined in A Letter to Dr. Francis Atterbury concerning Virtue and Vice (ſee Hoadly's Tracts, London 1715, octavo) publiſhed in 1706; in which he undertakes to ſhew that Dr. Atterbury has extremely miſtaken the ſenſe of his text: that 'the apoſtle ſpeaks of Chriſtians 'profeſſing faith in Chriſt; Dr. At'terbury, of perſons practiſing the 'moral precepts of religion: the apo'ſtle ſpeaks of the condition of ſuch 'Chriſtians in a ſtate of the moſt 'bitter perſecution; Dr. Atterbury, 'of the condition of virtuous per'ſons in the ordinary courſe of God's 'providence: the apoſtle deſigns 'nothing by his aſſertion and ſuppo'ſition, but to ſhame thoſe ignorant 'unwary profeſſors of Chriſtianity, 'out of the denial of a general re'ſurrection;

Trelawny, appointed one of the canons reſidentiary of Exeter; and, in 1709, made preacher of the Rolls chapel by ſir John Stackhouſe.

'ſurrection; Dr. Atterbury, on the 'contrary, draws from them an ab'ſolute argument for the certainty of 'a future ſtate: ſo that upon the re'view it ſeems evident, that Dr. At'terbury has miſtaken the aſſertion 'itſelf, the perſons concerning whom 'the apoſtle intends it, the times to 'which he manifeſtly limits it, and 'the concluſion which he deſigns 'ſhould be drawn from it.' He then examines the other aſſertion of our author: 'Were there no life 'after this .... the beſt of men 'would be often the moſt miſerable; 'I mean, as far as happineſs or mi'ſery are to be meaſured from pleaſ'ing or painful ſenſations.' Mr. Hoadly tells us, that theſe words expreſly aſſert, that ſuppoſing there were no future ſtate, the practice of virtue would not be the happineſs of men, but the purſuit of bodily pleaſures, which the beaſts are capable of enjoying; and that the beſt of the heathen philoſophers would have deteſted ſuch an opinion; nay and even the worſt too, ſince Epicurus was far from ſpeaking in that manner concerning virtue, though he abſolutely denied a future ſtate and a providence. Whereas Dr. Atterbury had maintained that poſition without once ſuppoſing ſuch a ſtate of perſecution as the apoſtle pointed at.

Mr. Hoadly adds, that it is very ſtrange that Atterbury ſhould take ſuch a notion for granted, without attempting any proof of it, though it was the main point in the diſpute; and that in making the compariſon firſt between men and beaſts, and then between the beſt and worſt of men, he ſhould not once mention any ſingle inſtance of the excellence of the former above the latter. 'One 'would have thought (ſays he) that 'even ſuppoſing no ſtate after this, 'it were ſome advantage to be made 'capable of knowing God; of imi'tating him; of ſeeing him in his 'works; of ſtudying and finding out 'truth. One would have thought 'that the pleaſures of friendſhip and 'honeſt ſociety; of interchanging 'mutual good offices, of contribut'ing to the eaſe and happineſs of 'our fellow-creatures; and of the 'practice of many virtues, which are 'happineſs itſelf, might have been 'worth the mentioning; not to ſay, 'might have been accounted by you 'far beyond the pleaſures of ſenſe 'even in this ſtate. It is again won'derful, that you ſhould not think it 'worth your while to mention any 'ſingle diſadvantage either of beaſts, 'in their being made wholly unca'pable of theſe god-like ſatisfac'tions; or of wicked men in the 'proſecution of their luſts and paſ'ſions.

'What? Is it of no account that 'wicked men follow their inclina'tions, even upon your own ſuppo'ſition, in contradiction to their 'reaſon? Or is this an happier ſtate 'than to follow reaſon and imitate 'God, in contradiction to inclina'tion? Doth not the latter neceſſa'rily leave the man in a more happy 'ſtate than the former? Or are thoſe 'laſhes of conſcience, under which 'you ſuppoſe the wicked, of no 'manner of conſideration? Is it of 'no account, that the intemperate 'purſuit of the pleaſures the wicked 'chuſe, deſtroys even their own de'ſign, and leads them into a thou'ſand ſickneſſes, diſturbances, per'plexities, deaths; which the vir'tuous keep off by their temper'ance, and chaſtity, and command 'over their appetites? Is it of no 'account that envy, malice, revenge, 'inſatiable deſire of riches or ho'nours, are preſent unhappineſs 'themſelves; and that the virtues 'contrary to them are inward peace, 'harmony, and quiet? Is it of no 'account that many vices impair

John Trevor. This year his Latin Sermon, entitled Concio ad clerum Londinenſium habita in eccleſia S Elphegi, engaged him in a freſh diſpute with Mr. Hoadly concerning paſſive obedience (*i*). In 1710, he was unanimouſly choſen prolocutor

'the health, deſtroy the vigour of the 'mind, haſten death, ruin eſtates, diſ-'turb families, render men the ſcorn 'and contempt of the good part of the 'world? And are not theſe certain 'inconveniences and unhappineſſes 'in this preſent ſtate, and ſuch as 'were fit to be mentioned? Is it of 'no account that wicked men are as 'liable to ſickneſs and afflictions as 'the good, and want thoſe ſupports 'in them, which the good and up-'right, upon your own ſuppoſition, 'enjoy? Nay, that their very ſuc-'ceſſes in this world are frequently 'the occaſions and inſtruments of 'their preſent ruin and unhappi-'neſs? And why, I pray, ſhould 'all this be overlooked for the ſake 'of thoſe brutiſh pleaſures in which 'they indulge themſelves even be-'yond the example of beaſts?' Mr. Hoadly urges ſeveral other objections againſt Atterbury's doctrine, drawn from the ill tendency of it. 'Your 'poſitions (ſays he) deprive the cauſe 'of virtue of a very good and proper 'argument to recommend it to the 'trial of any perſons who are ſtran-'gers to it, viz. that it will contri-'bute even to their preſent happi-'neſs much more than vice; that it 'will more conſult the eaſe of their 'minds, the health of their bodies, 'the preſervation and encreaſe of 'their eſtates, the eſtabliſhment of 'their good name; all which doc-'trines are in their ſeveral degrees 'preſent happineſs. Your doctrine 'robs even Chriſtianity itſelf of an 'argument, viz. that the moral vir-'tues it recommends are in them-'ſelves infinitely preferable to the 'vices contrary to them; and much 'more conducive to the preſent hap-'pineſs of man, as well as to his fu-'ture. It ſeems to contradict ſeveral 'texts of Scripture, which declare at 'leaſt thus much, that, in the ordi-'nary courſe of God's providence, 'the virtuous man doth more truly 'enjoy happineſs even in this life, 'than the wicked: and it gives a 'wide encouragement to men who 'have no faith, or a very weak one, 'concerning future rewards, to diſ-'turb human ſociety by their inor-'dinate purſuit of the beſtial plea-'ſures.' Dr. Atterbury, in his volume of Sermons publiſhed by himſelf, prefixed a preface to the ſermon at Mr. Bennet's funeral; in which he replies to Mr. Hoadly's arguments, and produces the concurrent teſtimonies of expoſitors, and the authorities of the beſt writers, eſpecially our Engliſh divines, in confirmation of the doctrine he had advanced. In anſwer to this preface Mr. Hoadly publiſhed, in 1708, A ſecond Letter, etc.

(*i*) Dr. Atterbury, in his pamphlet intitled Some Proceedings in Convocation, A. D. 1705, faithfully repreſented, etc. had charged Mr. Hoadly (whom he ſneeringly ſtyles the modeſt and moderate Mr. Hoadly) 'with treating the body of the 'eſtabliſhed clergy with language 'more diſdainful and reviling, than 'it would have become him to have 'uſed towards his preſbyterian anta-'goniſt upon any provocation, charg-'ing them with rebellion in the 'church, while he himſelf is preach-'ing it up in the ſtate.' This induced Mr. Hoadly to examine very particularly Dr. Atterbury's ſermon at Sion college, in a piece intitled A large Anſwer to Dr. Atterbury's Charge of rebellion, etc. London 1710. at the cloſe of which he gives a Review of Dr. Atterbury's Management of his Cauſe; and obſerves, that it is very ſtrange, that he ſhould uſe ſo much art in his ſermon, as not to declare in poſitive words his own judgment concerning the main queſtion

prolocutor of the lower houſe of convocation, and had the chief management of affairs in that houſe, poſſeſſing at this time the confidence of Mr. Harley the chief miniſter. He was one of the committee nominated by the convocation in May 1711, for comparing Mr. Whiſton's doctrines with thoſe of the church of England, and had the chief hand in drawing the repreſentation of the ſtate of religion (*k*). In 1712, he was

ſtion in the whole debate; that, whilſt he is raiſing trophies upon the performance of another, he ſhould run himſelf into ſuch a multitude of inconſiſtencies; and that he ſhould be ſo ſevere upon another, and repreſent him as 'founding the trumpet of ſedition,' and yet ſhould himſelf in the very ſame ſermon give the greateſt commendation to other men who had ſounded the ſame trumpet. 'Upon the review of the whole (continues he) the art of ſome men will plainly appear! Alas! every man of the loweſt capacity can ſpeak his mind openly, and declare his true judgment. But to manage a controverſy after ſuch a manner as to deceive many, to make that appear a darling doctrine, which one believes to be falſe; to ſeem to differ much where one hardly differs one hair's breadth; to ſpeak ſo as to be an advocate for one cauſe, and yet to drop what really pleads for the contrary; hæ tibi erunt artes: this is a management worthy of a great genius, and above the attainment of every vulgar head.' At the end of his Anſwer he has ſubjoined an Appendix, in which, that 'the reader might the better judge of Dr. Atterbury's conduct in that controverſy, and of the treatment which himſelf in particular had received from him, he tranſcribes ſome remarkable paſſages out of his Rights, Powers, and Privileges of an Engliſh Convocation,' which he confronts with others from his Latin ſermon; and obſerves that he ſhould not have done this, if the doctor had 'given the world the leaſt reaſon to think, that upon mature conſideration his judgment was really altered. But when a writer (ſays he) is carrying on two different cauſes upon two ſets of contradictory principles, and is gaining himſelf applauſe amongſt the ſame perſons at the ſame time, by ſtanding up for and againſt liberty, by depreſſing the prerogative and exalting it; by leſſening the executive power, and magnifying it; by loading ſome with all infamy for pleading for ſubmiſſion to it in one particular which he ſuppoſed an encroachment, and by loading others with the ſame infamy for pleading againſt ſubmiſſion to it in caſes that touch the happineſs of the whole community; when a writer, I ſay, is carrying on two cauſes after ſo unparalleled a manner, nothing can be more proper than the method which I have here taken to open the eyes both of himſelf and his readers .... All I pretend to, in what I have produced out of his ſermon, is to let the reader into his true meaning and deſign; not to come up to the beauty of his expreſſion, which I think in many places to be almoſt inimitable.'

(*k*) 'The queen ordered the convocation to lay before her an account of the late exceſſive growth of infidelity and hereſy, and to conſider how to redreſs abuſes in excommunications; how rural deans might be made more effectual; how terriers might be made and preſerved more exactly; and how the abuſes in licences for marriage might be corrected. The convocation accordingly entered on the conſideration of theſe matters, and a committee was appointed to draw up a repreſentation of the preſent

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was made dean of Chriſt-church (*l*), notwithſtanding the ſtrong intereſt and warm applications of ſeveral great men in behalf

'ſtate of the church and of religion in 'the nation; but after ſome heads 'were agreed on, Atterbury procured 'that the drawing up of this might 'be left to him. And he drew up a 'moſt virulent declamation, defam-'ing all the adminiſtration from the 'time of the revolution. Into this 'he brought many impious principles 'and practices, that had been little 'heard of or known, but were now 'to be publiſhed if this ſhould be 'laid before the queen. The lower 'houſe agreed to his draught, but 'the biſhops laid it aſide, and or-'dered another repreſentation to be 'drawn in more general and more 'modeſt terms. It was not ſettled 'which of theſe draughts ſhould be 'made uſe of, or whether any re-'preſentation at all ſhould be made 'to the queen. For it was known 'that the deſign in aſking one was 'only to have an aſperſion caſt both 'on the former miniſtry and on the 'former reign. Several proviſions 'were prepared with relation to the 'other particulars in the queen's let-'ter; but none of theſe were agreed 'to by both houſes.' Burnet's Hiſt. of his own Times, vol. ii. p. 570, 571. The author of The Memoirs of Queen Anne, p. 107, 108. edit. Lond. 1729, octavo, ſpeaks much to the ſame purpoſe: having obſerved that the lower houſe of convocation had appointed a committee, who, with the concurrence of ſome of the biſhops, might draw up a repreſentation of the ſtate of religion, he tells us, 'that the lead-'ing men among the clergy, eſpeci-'ally thoſe who ſought after honour 'and preferment, were zealous to go 'hand in hand with the new miniſtry, 'and to ſtrengthen the houſe of com-'mons in all their hot proceedings. 'Among others Dr. Atterbury had a 'deep ſhare in this buſineſs, and led 'moſt of the clergy by his pretended 'zeal for their intereſts. This re-'preſentation was very long, and 'contained a great deal concerning 'the atheiſm and irreligion of the 'times, which they aſcribed chiefly 'to the late growth of hereſy and 'ſchiſms, and to the printing of 'wicked and atheiſtical books, which 'tended to promote many dangerous 'opinions, the fault being laid chiefly 'on thoſe who had lately been in 'power.' But this repreſentation of the lower clergy was never preſented. For ſeveral members of the ſame houſe, and even ſome who were of the committee, found great fault with it while it was under deliberation; and when it was brought up to the biſhops for their concurrence, none of them objected againſt ſuch a re-preſentation, had it been done purely with an honeſt zeal that judges and magiſtrates might have the royal in-junction to put a ſtop to irreligion and prophaneſs ſo far as they came within their cognizance: but they obſerved that there was too much of deſign to be ſeen in this repreſent-ation, and ſome of the biſhops com-plained both of the matter and man-ner of it, the ſtyle being too florid for a ſubject of ſuch ſerious conſider-ation. 'And as to the matter (con-'tinues that author) they took no-'tice that it contained ſeveral things 'which came only within the cog-'nizance of the civil power; and 'that there were alſo ſeveral ex-'preſſions of too much zeal and 'warmth, which ſeemed to be ap-'plied to the late miniſtry, where-'unto they could not agree, ſeeing 'it did by no means become mini-'ſters of the Goſpel, while they 'complained of vice and immorality, 'to apply any thing directly or in-'directly to particular perſons be-'fore there was ſome proof brought 'againſt them; as that might be 'the means only to inflame thoſe 'jealouſies which were already too 'much riveted in the minds of the 'common people, and which in the 'end might be found to be ill-'grounded.' He tells us likewiſe, that the

behalf of his competitor Dr. Smalridge. In the beginning of June 1713, the queen, at the recommendation of the earl of Oxford, advanced him to the biſhopric of Rocheſter and deanry of Weſtminſter. His credit with her majeſty and miniſtry at this time was ſo conſiderable, that he would probably have been raiſed to the archbiſhopric of Canterbury upon a vacancy, had not the death of that princeſs intervened in Auguſt 1714. He officiated at the coronation of George I. as dean of Weſtminſter; and it is ſaid, that when the ceremony was over, he offered to preſent the king with the chair of ſtate and royal canopy, which were his perquiſites as dean; but that the offer was rejected with ſome marks of perſonal diſlike. During the rebellion which broke out in the firſt year of this reign, when the pretender's declaration was poſted up in moſt market-towns, and in ſome places his title proclaimed; it was thought proper by moſt bodies of men to give the government all poſſible aſſurance of their fidelity and allegiance; and accordingly there was publiſhed A Declara- Stackhouſe,

the biſhops obſerved, that the lower houſe had omitted the mention of the houſe of Hanover. They reduced the repreſentation, therefore, to a much ſhorter compaſs, and returned it to the lower houſe. 'But thoſe 'who bore a ſway among the in-'ferior clergy, were very refrac-'tory upon this occaſion, as they 'had been at other times in oppoſing 'the biſhops. For theſe drew up a 'new repreſentation, but altogether 'upon their firſt model, wherein 'they indeed ſupplied their own de-'fect in mentioning the proteſtant 'ſucceſſion, and changed ſome few 'words and phraſes for others that 'were more decent; but they could 'not abate any thing of their zeal 'againſt the late miniſtry; and 'therefore the biſhops refuſed to join 'with them; ſo that the convoca-'tion broke up without doing any 'buſineſs.'

(*l*) No ſooner was he ſettled there, ſays Mr. Stackhouſe in his Memoirs, etc. p. 62, 63. till all ran into diſorder and confuſion. The canons had been long accuſtomed to the mild and gentle government of dean Aldrich, who had every thing in him that was endearing to mankind, and could not therefore brook the wide difference that they perceived in Dr. Atterbury. That imperious and deſpotic manner, in which he reſolved to carry every thing, made them more tenacious of their rights, and inclinable to make fewer conceſſions, the more he endeavoured to graſp at power, and tyrannize. This oppoſition raiſed the ferment; and in a ſhort time there enſued ſuch ſtrife and contention, ſuch bitter words and ſcandalous quarrels among them, that it was thought adviſeable to remove him, on purpoſe to reſtore peace and tranquillity to that learned body, and that other colleges might not take the infection. A new method of obtaining preferment, by indulging ſuch a temper, and purſuing ſuch practices, as leaſt of all deſerve it! In a word (adds this writer) wherever he came, under one pretence or other, but chiefly under the notion of aſſerting his rights and privileges, he had a rare talent of fomenting diſcord and blowing the coals of contention; which made a learned ſucceſſor in two of his preferments [Dr. Smalridge] complain of his hard fate in being forced to carry water after him, to extinguiſh the flames which his litigiouſneſs had every where occaſioned.

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tion of the Archbiſhop of Canterbury, and the Biſhops in and near London, teſtifying their abhorrence of the preſent rebellion; and an exhortation to the Clergy and People under their care, to be zealous in the diſcharge of their duties to his Majeſty King George. This paper the biſhop of Rocheſter, and, by his inſtigation, biſhop Smalridge, refuſed to ſign, on pretence of a juſt offence taken at ſome unbecoming reflexions caſt on a party, not inferior to any (they ſaid) in point of loyalty. The words objected to were theſe: 'We 'are the more concerned that both the clergy and people of 'our communion ſhould ſhew themſelves hearty friends to 'the government upon this occaſion, to vindicate the honour 'of the church of England, becauſe the chief hopes of our 'enemies ſeem to ariſe from diſcontents artificially raiſed 'among us; and becauſe ſome, who have valued themſelves, 'and have been too much valued by others, for a pretended 'zeal for the church, have joined with papiſts in theſe wicked 'attempts; which, as they muſt ruin the church if they ſuc-'ceed, ſo they cannot well end without great reproach to it, 'if the reſt of us do not clearly and heartily declare our de-'teſtation of ſuch practices.' When the Dutch troops, which came over to quell this rebellion, were quartered at Graveſend in Kent, the officers requeſted of Mr. Gibbin, the curate of that place, the uſe of his church one Sunday morning for their chaplain to preach to their ſoldiers, alledging that the like favour had been granted them in every pariſh in England where they had been quartered on Sundays, and promiſing that their chaplain ſhould begin at ſix in the morning, that their ſervice might not interfere with that of the town. The requeſt was granted, the chaplain preached, and his congregation was diſmiſſed before nine o'clock. But Dr. Atterbury was ſo incenſed at this profanation (as he ſtyled it) of the church by the Dutch preſbyterian worſhip, that he immediately ſuſpended Mr. Gibbin (*m*).

(*m*) This ſuſpenſion was however deemed ſo injurious by the town of Graveſend, that they ſubſcribed a ſum to Mr. Gibbin more than double the income of his church; and the fact being repreſented to the king, his majeſty gave him the rectory of Northfleet in Kent; which living Mr. Gibbin afterwards exchanged for Birch near Colcheſter in Eſſex, where he died July 29, 1752. He was not only eſteemed by his pariſh as an excellent preacher, a pious and tender paſtor of his flock, but greatly beloved by the neighbouring clergy and gentlemen for his polite and entertaining converſation. His genius, which was naturally elevated and ſtrong, was much improved by his travels into France, Italy, and other countries with Mr. Addiſon. The obſervations which he made as a traveller he digeſted into rules of practice as a proteſtant divine, a ſound ſcholar, and a true Briton.

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He was conſtantly in the oppoſition to the meaſures of court in the houſe of Lords; and drew up ſome of the moſt violent proteſts with his own hand. On the 24th of Auguſt, 1722, he was, on ſuſpicion of being concerned in a plot in favour of the pretender (*n*), apprehended at his houſe in Weſtminſter, and carried before a committee of the privy council, who committed him priſoner to the Tower (*o*). On the 23d of

(*n*) Various methods were attempted (as we learn from the Report of the Secret Committee of the Houſe of Commons) and various times fixed for putting this deſign in execution. The firſt intention was to have procured a regular body of foreign forces to invade theſe kingdoms at the time of the elections for members of parliament. But the conſpirators being diſappointed in this expectation, reſolved next to make an attempt at the time, it was generally believed, his majeſty intended to go to Hanover, by the help of ſuch officers and ſoldiers as could paſs into England unobſerved from abroad, under the command of the late duke of Ormond, who was to have landed in the river with a great quantity of arms, provided in Spain for that purpoſe. The Tower at the ſame time was to have been ſeized, and the city of London made a place of arms. But this deſign alſo being diſappointed by many concurring events, the conſpirators found themſelves under a neceſſity of deferring their enterprize till the breaking up of the camp: during which interval they laboured by their agents and emiſſaries to corrupt and ſeduce the officers and ſoldiers of the army; and depended ſo much on their deſection, as to entertain hopes of placing the pretender on the throne, though they ſhould have no aſſiſtance from abroad. What ſhare our prelate was ſuſpected to have had in this conſpiracy, appears from the ſame Report, which charges him with carrying on a traiterous correſpondence, in order to raiſe an inſurrection in the kingdom, and to procure foreign forces to invade it. In ſupport of which accuſation three letters were produced, ſuppoſed to be written by the biſhop to general Dillon, the late lord Mar, and the pretender himſelf, under the feigned names of Chivers, Muſgrave, and Jackſon. This occaſioned a reſolution of the houſe of commons, March the 11th, 1723, 'That Francis lord 'biſhop of Rocheſter was principally 'concerned in forming, directing, 'and carrying on a wicked and de-'teſtable conſpiracy for invading 'theſe kingdoms with a foreign force, 'and for raiſing inſurrections and a 'rebellion at home, in order to ſub-'vert our preſent happy eſtabliſhment 'in church and ſtate, by placing a 'popiſh pretender on the throne.' Biog. Brit.

(*o*) Thoſe who were the biſhop's friends, and pretended to the greateſt intimacy with him, laid the whole odium of the matter upon the miniſtry. They knew the biſhop ſo well, they ſaid, his love to our conſtitution and attachment to the proteſtant ſucceſſion, his profeſſed abhorrence of popery, and ſettled contempt of a pretender, and his caution, prudence, and circumſpection, to be ſuch as would never allow him to engage in an attempt of ſubverting the government, ſo hazardous in itſelf, and ſo repugnant to his principles; and therefore they imputed all to the malice and management of a great miniſter of ſtate or two, who were reſolved to remove him, on account of ſome perſonal prejudices, as well as the conſtant moleſtation he gave them in parliament, and the particular influence and activity he had ſhewn in the late election. The friends to the miniſtry, on the other hand, were ſtrongly of opinion that the biſhop

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of March, 1722-3, a bill was brought into the houſe of commons, for 'inflicting certain pains and penalties on Francis 'lord biſhop of Rocheſter;' and on the 9th of April it was ſent up to the houſe of lords for their concurrence. On the 6th of May, being the day appointed for the firſt reading of it, biſhop Atterbury was brought to Weſtminſter, to make his defence (*p*). His counſel were ſir Conſtantine Phipps, and William Wynne, eſq. and thoſe for the king Mr. Reeve and Mr. Wearg. The proceedings continued above a week; and on Saturday May 11, the biſhop was permitted to plead for himſelf, which he did in the following eloquent ſpeech:

'My lords,

'I have been under a very long and cloſe confine-'ment, and have been treated with ſuch ſeverity, and ſo 'great indignity, as, I believe, no priſoner in the Tower, 'of my age, and function, and rank, ever was. By which 'means, what ſtrength and uſe of my limbs I had when I 'was firſt committed in Auguſt laſt, is now ſo far declined, 'that I am very unfit to make my defence againſt a bill of 'ſuch an extraordinary nature.

'The great weakneſs of body and mind, under which I 'labour, ſuch uſage, ſuch hardſhips, ſuch inſults, as I have 'undergone, might have broke a more reſolute ſpirit, and 'much ſtronger conſtitution, than falls to my ſhare.

'Your lordſhips were pleaſed to permit me to appear be-'fore the houſe of commons, if I thought fit, leſt my ſilence 'ſhould be turned to my diſadvantage, as in fact the counſel 'for the bill have done their utmoſt towards it.

was ſecretly a favourer of the pretender's cauſe, and had formerly been tampering with things of that nature even in the queen's time, and while his party was excluded from power; but upon their re-admiſſion he relinquiſhed that purſuit and his confederates therein, and became a good ſubject again. They urged that the influence which the late duke of Ormond had over him, aſſiſted by his own private ambition and revenge, might prompt him to many things contrary to his declared ſentiments, and inconſiſtent with that cunning and caution which in other caſes he was maſter of. And to obviate the difficulty ariſing from the biſhop's averſion to popery, and the pretender's bigotry to that religion, they talked of a new-invented ſcheme of his, not to receive the pretender, whoſe principles were not to be changed, but his ſon only, who was to be educated a proteſtant in the church of England, and the biſhop to be his guardian, and lord protector of the kingdom during his minority. Stackhouſe.

(*p*) The firſt day he was diſturbed in his paſſage thither, by the clamours and inſults of the mob; but upon his application to the houſe of lords for ſafety and protection, ſtrict orders were given to ſeize and ſecure all who ſhould be guilty of ſuch inhumanity, and a guard appointed to defend his perſon; ſo that all the week after he paſſed along the ſtreets very quietly and without moleſtation, being pitied rather than reviled. Stackhouſe.

'I ſhould

'I ſhould not have thought to decline any occaſion of 'juſtifying myſelf; but I crave leave to tell your lordſhips 'ſome reaſons why I did not appear there, and make uſe of 'the leave your lordſhips gave me.

'After ſeven months of cloſe impriſonment, I was not a 'little ſurpriſed when I heard, that on the 11th of March, 'by the houſe of commons it was thus reſolved, 'That it "appears to this houſe, that Francis lord biſhop of Roche-"ſter was principally concerned in forming, directing, and "carrying on a deteſtable conſpiracy,' etc.

'Upon duly weighing which reſolution, and the copy of 'the bill, I found not any thing charged in the bill, but what 'was fully contained, and previouſly reſolved in this vote; 'and therefore whatſoever ſhould have been offered in my 'behalf to that houſe, would have been an expreſs contra-'diction to it. And what hopes I could have of ſucceſs in 'ſuch an attempt, I need not ſay: what they ſent me was 'the preamble of the bill only, which they could not alter, 'conſiſtent with what they had reſolved.

'The bill itſelf was to inflict pains and penalties, which 'followed; but there was no room to object againſt any of 'thoſe which they had not then declared; they have ſince 'been added, and ſent up to your lordſhips in like manner, 'without any oath made, or any criminal act proved againſt 'me by any living witneſs. And is a perſon, thus ſentenced 'below, to be deprived of all his preferments, and his very 'function, and to be a perpetual exile, and to be rendered 'incapable of any office or employment? to be one whom no 'man muſt correſpond with by letters, meſſages, or other-'wiſe? and, my lords, one who is a biſhop of the church 'of England, and a lord of parliament?

'It is the firſt inſtance wherein a member of this houſe 'hath been ſo treated and prejudged, and (as I have once be-'fore ſaid to your lordſhips) I pray God it may be the laſt, 'and that ſuch precedents in this kingdom may not be mul-'tiplied in after-times.

'My counſel have amply done their part, by arguing the 'points of law, by explaining and enforcing the evidence, 'and ſhewing the little colour, appearance, and ſhadow of 'proofs againſt me (permit me to call them ſo) by an-'ſwering what hath been offered againſt me, and by ſetting 'out the conſequence which ſuch a bill, founded and carried 'on in ſuch a manner, and which enacts ſuch ſevere penal-'ties, muſt and will be attended with.

'Yet it becomes me to ſay ſomething for myſelf, leſt my 'ſilence be conſtrued conſciouſneſs of guilt, or at leaſt an 'unwillingneſs to enter into matters of ſo dark and perplexed, 'ſo nice and tender a nature, as if I was not able, or did 'care, to clear and explain myſelf, and rather choſe to leave 'it to the management of others: I thank God, I am under 'no ſuch reſtraint, and can ſpeak to your lordſhips on this 'ſubject with great freedom and plainneſs.

'But before I proceed, I beg leave that I may repreſent 'to your lordſhips ſome particular hardſhips under which I 'have laboured.

'The firſt is, reading extracts of anonymous letters, with-'out ſuffering any other parts of the ſame letters, though re-'lating to the ſame ſubject, to be read .... Another is ... 'excuſing the decypherers from anſwering queſtions aſked by 'me, and which I thought neceſſary for my defence, leſt 'they ſhould reveal their art .... The next is, not ſuffering 'me to be anſwered by the clerks of the poſt-office, leſt the 'ſecrets of that office ſhould be diſcovered. Another was, 'not ſuffering a perſon, who had been at leaſt ten years out 'of the ſecretary's office, to anſwer any queſtions which 'came to his knowledge by being ſome years in that office.

'Another is, reading examinations, neither dated, ſigned, 'nor ſworn to.

'Another is, reading letters ſuppoſed to be criminal, writ 'in another man's hand, and ſuppoſed to be dictated by me, 'without offering any proof that I either dictated them, or 'was privy to them.

'Another is, not allowing me copies of the decyphered let-'ters, though petitioned for, till the trial was ſo far advanced, 'and I ſo employed and weakened by it, that I had not ſuf-'ficient time to conſider them. Another is, not allowing 'me to read out of the collection of papers before the houſe, 'or any part of them, in order to diſcharge myſelf, but 'what hath been read by clerks ... And all this in a pro-'ceeding where the counſel for the bill profeſs they have no 'legal evidence, and that they are not to be confined to the 'rules of any court of law or equity, though as often as it 'is for their ſervice they conſtantly ſhelter themſelves un-'der it.'

He then proceeds to confute the charge againſt him from the want of evidence to ſupport it, and from the inconſiſtency of ſome parts of it, and its improbability.

On Monday the 13th of May, the king's counſel replied to his defence. On the fifteenth the bill was read the third time;

time; and the next day, after a very long and warm debate, paſſed by a majority of eighty-three to forty-three (*r*). On the 27th it received the royal aſſent. It is ſaid, the king ſigned this bill with regret, being much concerned, as he expreſſed it, that there ſhould be juſt cauſe of dooming to perpetual baniſhment a biſhop of the church of England, and a man of ſuch eminent parts and learning. To mitigate, however, the ſeverity of his ſentence, the biſhop's daughter, Mrs. Morrice, was permitted to attend him in his travels; and his ſon-in-law, Mr. Morrice, by virtue of his majeſty's ſign manual, had leave to correſpond with him. On the 18th of June, 1723, he embarked on board the Aldborough man of war, and landed the Friday following at Calais; where being informed that the late lord viſcount Bolingbroke, who had obtained his pardon, was juſt arrived to embark for England, he ſaid very facetiouſly, 'Then I am exchanged.' The biſhop went to Bruſſels, and afterwards to Paris, where he reſided till his death, ſpending his time in ſtudy and converſation with learned men; and keeping up an epiſtolary correſpondence with the moſt eminent ſcholars, particularly with Mr. Thiriot, an ingenious French gentleman, for whom he had a great eſteem, and who has obliged the public with ſome of the biſhops original letters, containing chiefly Cri-

(*r*) The tenor of the bill was as follows: 'That after the firſt of 'June, 1723, he ſhall be deprived 'of all his offices, dignities, promotions, and benefices eccleſiaſtical 'whatſoever; and that from thenceforth the ſame ſhall be actually 'void, as if he were naturally dead; 'that he ſhall forever be diſabled and 'rendered incapable from holding 'or enjoying any office, dignity, or 'emolument within this realm or 'any other his majeſty's dominions; 'as alſo from exerciſing any office 'eccleſiaſtical or ſpiritual whatever; 'that he ſhall ſuffer perpetual exile, 'and be forever baniſhed this realm 'and all other his majeſty's dominions; that he ſhall depart out of 'the ſame by the 25th of June next; 'and if he return into, or be found 'within this realm, or any other of 'his majeſty's dominions, after the 'ſaid 25th of June, he being thereof 'lawfully convicted, ſhall ſuffer as a 'felon without benefit of clergy, and 'ſhall be utterly incapable of any 'pardon from his majeſty, his heirs 'or ſucceſſors: that all perſons who 'ſhall be aiding or aſſiſting to his return into this realm, or any other 'his majeſty's dominions, or ſhall 'conceal him within the ſame, being 'lawfully convicted thereof, ſhall be 'adjudged guilty of felony without 'benefit of clergy; that if any of his 'majeſty's ſubjects (except ſuch perſons as ſhall be licenſed for that 'purpoſe under the ſign manual) 'ſhall, after the 25th of June, hold 'any correſpondence in perſon with 'him, within this realm, or without, by letters, meſſages, or otherwiſe, or with any perſon employed by him, knowing ſuch perſon to be ſo employed, they ſhall, 'on conviction, be adjudged felons 'without benefit of clergy: and laſtly, that offences againſt this act, 'committed out of this realm, may 'be tried in any county in Britain.'

tiques on ſeveral French authors. Biſhop Atterbury died at Paris, the 17th of February, 1731. His body was brought over to England, and interred the 12th of May following, in Weſtminſter abbey in a very private manner, attended only by his ſon-in-law Mr. Morrice, and his two chaplains Dr. Savage and Dr. Moore. Upon the urn, which contained his bowels, was inſcribed, 'In hac urna depoſiti ſunt cineres 'Franciſci Atterbury, epiſcopi Roffenſis.'

Some time before his death, he publiſhed a vindication of himſelf from a charge brought by Mr. Oldmixon, who, in the preface of his Hiſtory of the Stuarts, had inſinuated that The Hiſtory of the Rebellion, as it was publiſhed at Oxford, was not entirely the work of lord Clarendon. In proof of this ſuggeſtion, he produced a letter from colonel Duket, wherein it was affirmed that Mr. Edmund Smith, of Chriſt-church, author of the tragedy of Phædra and Hippolitus, had declared to him, a little before his death in 1710, that he was employed by Dr. Aldrich, Dr. Atterbury, and Dr. Smalridge, ſucceſſive deans of Chriſt-church, to interpolate and alter the original of Clarendon's work; and that amongſt ſeveral hundreds of alterations and additions made by their order, the application of the famous ſaying concerning Cinna (he had a head to contrive, a tongue perſuade, and a hand to execute any miſchief) to the character of Mr. Hampden was one. This paſſage of Mr. Oldmixon's preface was tranſlated into French, and publiſhed in the Bibliotheque Raiſonné, etc. and Dr. Atterbury ſtrongly called to juſtify himſelf; which he did in a piece dated from Paris, the 26th of October, 1731, intitled Biſhop Atterbury's Vindication of Biſhop Smalridge, Dr. Aldrich, and himſelf, from the ſcandalous reflection of Oldmixon, relating to the publication of Lord Clarendon's Hiſtory (*s*). The biſhop in juſtification of himſelf declares he never ſaw lord Clarendon's Hiſtory in manuſcript, that with regard to Mr Smith, he never (as far as he could recollect) exchanged a word with him in all his life, nor ſo much as knew him by ſight, till after the edition of that Hiſtory; and that as for biſhop Smalridge, he was not any way concerned in preparing it for the preſs, the reviſal of the manuſcript being ſolely entruſted to the care of biſhop Sprat and dean Aldrich, by the earl of Rocheſter, who himſelf aſſiſted in that work; and all three were perſons of known probity and truth, and incapable of conſpiring in a deſign to impoſe

(*s*) This vindication was ſent by him, with a letter, to the author of the Bibliotheque, etc. who publiſhed them both in French in that Journal.

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on the public. He then urges the improbability of any alterations having been made in that hiſtory, not only from the expreſs declaration of the editors in the preface to the firſt volume, that 'They who put forth the hiſtory, durſt not 'take upon them to make any alterations in a work of this 'kind,' etc. but alſo from the great difficulty, if not impoſſibility of imitating the author's ſtyle and manner, particularly his characters, which are allowed to be the moſt diſtinguiſhed and beautiful part of the work, and to be really inimitable. And that as to the words in the cloſe of Mr. Hampden's character, they are perfectly in my lord Clarendon's manner, and contain nothing new in them, but only ſum up in ſhort what he has ſcattered through different parts of the firſt volume. With reſpect to the teſtimony of Mr. Smith, Dr. Atterbury obſerves that as it was undoubtedly falſe in regard to Dr. Smalridge and himſelf, ſo it is as little to be relied upon in regard to Dr. Aldrich; his perſonal averſion for whom, and the well-known reaſons of it, making it altogether incredible that he ſhould have the leaſt ſhare in his confidence, on ſo nice, or indeed on any occaſions. What puts the matter beyond diſpute, is the declaration of the reverend Dr. Birch, an unexceptionable evidence in this point, that he ſaw the paſſage concerning Cinna applied to Mr. Hamden in lord Clarendon's own manuſcript.

Life of John Hamden, eſq. folio, printed for Meſſ. Knapton, p. 78.

Biſhop Atterbury's Sermons are extant in four volumes in octavo: thoſe contained in the two firſt were publiſhed by himſelf, and dedicated to his great patron ſir Jonathan Trelawny biſhop of Wincheſter; the other two volumes were publiſhed after his death by Dr. Thomas Moore his lordſhip's chaplain, who gives this reaſon for not publiſhing a greater number: 'He (the biſhop) burnt a good many of them himſelf 'at Paris, and by a writing found among what were left, ſignified that theſe were the only ones fit to be printed; ſo that, 'without acting contrary to the biſhop's opinion of his own 'performances, of which he was certainly the beſt judge, 'no more could, and therefore no more ought to be publiſhed: and it being from thence reſolved that no more 'ſhould, the only effectual way (adds the editor) was to 'commit the reſt to the flames, which was accordingly done, 'in my preſence, by William Morrice, eſq. his dutiful and 'worthy ſon in-law and executor.' His letters to Mr. Pope 'are printed with that poet's works.

However the world may be divided about his moral and political character, it is univerſally agreed that he was a man

of uncommon learning and abilities, perfectly ſkilled in polite literature, and a fine writer. His extraordinary talent as a preacher will appear to the greateſt advantage from the juſt encomium beſtowed on him by the author of the Tatler; who, having obſerved that the Engliſh clergy too much neglect the art of ſpeaking, makes a particular exception with regard to our prelate, then only dean, who, ſays he, 'has ſo 'particular a regard to his congregation, that he commits to 'his memory what he has to ſay to them; and has ſo ſoft 'and graceful a behaviour, that it muſt attract your atten-'tion. His perſon, it is to be confeſſed, is no ſmall recom-'mendation; but he is to be highly commended for not loſing 'that advantage, and adding to the propriety of ſpeech, which 'might paſs the criticiſm of Longinus, an action which 'would have been approved by Demoſthenes. He has a pe-'culiar force in his way, and has many of his audience, 'who could not be intelligent hearers of his diſcourſe, were 'there not explanation as well as grace in his action. This 'art of his is uſed with the moſt exact and honeſt ſkill. He 'never attempts your paſſions till he has convinced your rea-'ſon. All the objections which you can form are laid open 'and diſperſed, before he uſes the leaſt vehemence in his 'ſermon, but when he thinks he has your head, he very ſoon 'wins your heart, and never pretends to ſhew the beauty of 'holineſs, till he has convinced you of the truth of it.'

See the preface to his book De Euchariſtia, by David Blondel.

AUBERTIN (Edmund) or Edmundus Albertinus, a man of eminent learning in the ſeventeenth century, was born at Chalons upon the Marne in the year 1595. Being admitted a miniſter at the ſynod of Charenton in 1618, he became paſtor of the church of Chartres, from whence he was removed to Paris in 1631. He acquired great reputation by his treatiſe entitled The euchariſt of the ancient church, which was publiſhed in the year 1633. A complaint was made againſt him by the agents of the clergy of France to the king's council, and a warrant obtained to take him into cuſtody, becauſe in the title-page of this book he ſtyled himſelf Paſtor of the reformed church of Paris, addreſſed the preface to the faithful of the reformed church at Paris aforeſaid, and called the cardinals Bellarmin and Du Perron adverſaries of the church. This proſecution was howeved dropped. Whether it was the intrinſic merit of the book itſelf, or the manner of the clergy's attacking it, by the ſecular arm, that excited the attention of the public to this work, it is certain that the author

author had great reaſon to be pleaſed with its ſale (*a*). He afterward reviſed and enlarged it, and turned it into Latin; but he had not the ſatisfaction to ſee the Latin verſion publiſhed. It was printed, however, after his death at Deventer in the year 1654, by David Blondel. He died at Paris April 5, 1652, aged fifty-ſeven.

(*a*) The whole is a body of the controverſy relating to the euchariſt. It is divided into three parts. In the firſt he treats of the euchariſt from Scripture and reaſon, and anſwers objections. In the ſecond part, he examines the belief of the church for the firſt 600 years, and ſhews that tranſubſtantiation and the real preſence were doctrines then unknown. In the third he gives the hiſtory of their introduction. See Claude, Reſponſe au livre de Mr. Arnaud, liv. i. cap. ii. p. 25.

AUBREY (John) a famous Engliſh antiquary, deſcended from an ancient family in Wiltſhire. He was born at Eaſton-Piers, in the north diviſion of that county, November 3, 1625 or 1626. He received the firſt rudiments of his education in the grammar-ſchool at Malmſbury, under Mr. Robert Latimer, who had alſo been preceptor to the famous Thomas Hobbes, with whom Mr. Aubrey commenced an early friendſhip, which laſted as long as Mr. Hobbes lived. May 6, 1642, Mr. Aubrey was entered a gentleman-commoner of Trinity college at Oxford, where he purſued his ſtudies with great diligence, making the hiſtory and antiquities of England his peculiar ſtudy and delight. About this time the famous Monaſticon Anglicanum was talked of in the univerſity, to which Mr. Aubrey contributed conſiderable aſſiſtance, and procured at his own expence a curious draught of the remains of Oſney abbey near Oxford, which were entirely deſtroyed in the civil wars (*a*). In 1646, he was admitted of the Middle Temple, but the death of his father hindered him from purſuing the law. He ſucceeded to ſeveral eſtates in the counties of Wilts, Surry, Hereford, Brecknock, and Monmouth, but they were involved in many law-ſuits. Theſe ſuits, together with other misfortunes, by degrees conſumed all his eſtates, and forced him to lead a more active life than he was otherwiſe inclined to. He did not, however, break off his accquaintance with the learned at Ox-

Mon. Angl. vol. ii. p. 55.

Memoirs of Aubrey, p. 6.

(*a*) This curious draught was finely etched by Mr. Wenceſlaus Hollar, and inſerted in the Monaſticon with a Latin inſcription to the following purpoſe: 'The noble ruins of this 'fabrick, drawn from a love to antiquity, while yet a youth at Oxford, and (which was not a little lucky) but a ſhort time before they were deſtroyed in the civil war, ſecured now, and as it were revived, are dedicated to poſterity by John Aubrey, of Eſton-Piers, in the county of Wilts, eſq.' Vol. ii. p. 136.

ford or at London: he kept up a cloſe correſpondence with the lovers of antiquity and natural philoſophy in the univerſity, and furniſhed Anthony Wood with a conſiderable part
Ibid. p. 4. of the materials for his two large works. He likewiſe preſerved an intimacy with thoſe great ſcholars, who then met privately, and were afterwards formed into the Royal Society. Soon after the reſtoration Mr. Aubrey went into Ireland, and returning from thence in the autumn of 1660,
Ib, p. 6. narrowly eſcaped ſhipwreck near Holyhead. On the 1ſt of November, 1661, he ſuffered another ſhipwreck. In the year 1662, he was admitted a fellow of the Royal Society. In June 1664, he travelled through France into Orleans, and returned in the month of October. In 1666, he ſold his eſtate in Wiltſhire; and was at length obliged to diſpoſe of all he had left, ſo that in the ſpace of four years he was reduced
Ibid. p. 12. even to want; yet his ſpirit remained unbroken. His chief benefactreſs was the lady Long of Draycot in Wilts, who gave him an apartment in her houſe, and ſupported him as long as he lived. When his death happened is uncertain: we are only told in general that he died ſuddenly on a journey to Oxford in his way to Draycot; that he was there buried, as near as can be conjectured in 1700. He was a man of an excellent capacity, great learning, and indefatigable application; a diligent ſearcher into antiquities, a good Latin poet, an excellent naturaliſt, but ſomewhat credulous and tinctured with ſuperſtition. He left many works behind him (*b*).

(*b*) They are as follow:

1. The Life of Thomas Hobbes of Malmeſbury, a manuſcript written in Engliſh but never publiſhed; the principal matter contained therein has been made uſe of by Dr. Blackbourne, in his Vitæ Hobbianæ auctarium, publiſhed in 1681.

2. Miſcellanies on the following ſubjects: 1. Day-fatality. 2. Local fatality. 3. Oſtenta. 4. Omens. 5. Dreams. 6. Apparitions. 7. Voices. 8. Impulſes. 9. Knockings. 10. Blows inviſible. 11. Prophecies. 12. Marvels. 13. Magic. 14. Tranſportation in the air. 15. Viſions in a beril or ſpeculum. 16. Converſe with angels and ſpirits. 17. Corpſe candles in Wales. 18. Oracles. 19. Extaſies. 20. Glances of love and envy. 21. Second-ſighted perſons. 22. The diſcovery of two murders by apparitions.

3. A Perambulation of the county of Surry, begun 1673, ended 1692. This work the author left behind him in manuſcript, and it was printed and publiſhed in the year 1719, in five volumes octavo.

4. The natural Hiſtory of the north Diviſion of Wiltſhire; an unfiniſhed manuſcript remaining in the Muſeum at Oxford.

5. Monumenta Britannica, or a Diſcourſe concerning Stone-henge and Rollrich-ſtones in Oxfordſhire; a manuſcript. This is ſaid to have been written at the command of king Charles II. who meeting Mr. Aubrey at Stone-henge, as his majeſty

jesty was returning from Bath, he conversed with him in relation to that celebrated monument of antiquity; and also approved of his notion concerning it, which was this, that both it and the stones in Oxfordshire, were the remains of places dedicated to sacred uses by the druids, long before the time of the Roman invasion. See a letter from Mr. Paschal to Mr. Aubrey, prefixed to his Memoirs.

6. Architectonica sacra; a Dissertation concerning the manner of our Church-building in England. A manuscript in the Museum at Oxford.

7. The Idea of universal Education.

There are besides many letters of our author's, relating to natural philosophy, and other curious subjects, published in several collections.

AUDLEY (Edmund) son of James lord Audley of Heleigh in the county of Stafford, was educated in Lincoln college in Oxford, and in 1463, took the degree of bachelor of arts. He afterwards obtained a prebend in the church of Lincoln, and another in the church of Wells, as also the archdeaconry of the east riding of Yorkshire. In 1480, he was promoted to the bishopric of Rochester. In 1492, he was translated to the see of Hereford; and ten years after to that of Salisbury. This is one of the earliest instances of the exercise of the power of translating. About the same time he was made chancellor of the order of the Garter. In 1518, he gave four hundred pounds to the college, where he had been educated, to purchase lands, and bestowed upon it the patronage of a chantry which he founded in the cathedral of Salisbury. He was a benefactor likewise to St. Mary's church in Oxford, and contributed to the erection of its curious stone pulpit. As a farther mark of his respect to his mother-university, he gave to Chickley's Chest, which had been then lately robbed, the sum of two hundred pounds, a considerable benefaction in those days. He died August 23, 1524.

Willis's Survey of Cathedrals, vol. i. p. 519. Wood's Ath. Oxon. vol. i. col. 662. Goodwin de Præsul. Ang. part i. p. 581. edit. 1616. Wood, ubi supra.

Wood, ubi supra.

AUDLEY (sir Thomas) was descended of an ancient and honourable family in Essex, and born in 1488. He had the advantage of an university education, and afterwards studied the law in one of the inns of court. In 1526, he was autumn-reader of the Inner Temple. On the recommendation of the duke of Suffolk, the king took notice of him, and finding him to be a man of great parts and good address, procured him to be chosen speaker of that parliament which met on the 3d of November, 1529. Audley's conduct in this station fully answered the king's expectations. The next year he was made attorney of the duchy of Lancaster; and May 20, 1532, upon the resignation of sir Thomas More, the king delivered to him the great seal, with the title of lord keeper, and at the same time conferred on him the honour

Lloyd's Worthies, p. 72.

Dugdale's Baronage, vol. ii. p. 382.

Rymer's Fœd. vol. xiv p. 435. Dugd. Orig. Jurid. Chron p. 82.

nour of knighthood. In January following, the king appointed him lord chancellor; and ſoon after granted him the ſcite of the priory of Chriſt Church near Aldgate, now called Duke's Place, with all the church-plate and lands belonging to that houſe. In this high office he was as diligent in the king's buſineſs, as he had been when ſpeaker of the houſe of commons; for in July, 1535, he ſat in judgment and pronounced ſentence of death upon ſir Thomas More, indicted of high-treaſon, for refuſing to acknowledge the king's ſupremacy in the church. When ſentence was paſt, ſir Thomas ſaid, that he had for ſeven years bent his mind and ſtudy upon this cauſe, but as yet he found it no where writ by any approved doctor of the church, that a layman could be head of the eccleſiaſtical ſtate. To which Audley returned, 'Sir, 'will you be reckoned wiſer, or of a better conſcience than 'all the biſhops, the nobility, and the whole kingdom?"

Rymeri Fœdera, tom. xiv. p. 446. Fuller, b. vi. p. 306.

As Audley had been very active in the buſineſs of the divorſe, ſo he had a large hand in the proceedings previous to the diſſolution of ſuch religious houſes as had not two hundred pounds by the year. His perſuaſions, and the king's threats having procured a bill to be paſſed for this purpoſe (by which the king not only obtained all the lands of the ſmall monaſteries, but alſo their jewels, and rich moveables) the next ſtep was to prevail with the abbots of larger foundations to ſurrender. Audley offered the abbot of Athelny a hundred marks per annum penſion, which he refuſed, as too ſmall a ſum. With the abbot of St. Oſithes in Eſſex he was more ſucceſsful: in a letter to Cromwell the viſitor-general, after mentioning that he had by great ſolicitation prevailed with this eccleſiaſtic, he inſinuates, that his place of lord chancellor being very chargeable, he wiſhed the king might be moved for an addition of ſome profitable offices. And upon making application for the great abbey of Walden in Eſſex, which with ſome difficulty he obtained, he extenuated its worth, and alledged that it would be but a reaſonable recompence for the great damage and infamy he had ſuffered in ſerving the king.

Parl. Rolls, 27 H. VIII. Goodwin's Annals, ed. 1675. p. 80. Herbert, p. 191. Burnet. Collier, vol. ii. p. 114. Dugdale's Baronage, vol. ii. p. 383 Id. Ibid. Id. Ibid. Lloyd's Worthies, p. 73. Fuller's Church Hiſtory, b. vi. p. 306.

On the 29th of November, 1538, he was created baron Audley of Walden in Eſſex, and inſtalled knight of the garter. A little before his death he obtained from the king a licence to change the name of Buckingham college in Cambridge, into that of Magdalen, or Maudlin. To this college he was a great benefactor, beſtowed on it his own arms, and is generally reputed its founder. He died on the laſt of April, 1544 (having held the ſeals upwards of twelve years)

Dugdale's Baronage, vol. ii. p. 383 Pat. 30 H. VIII. p. 5. Fuller's Hiſtory of Cambridge, p. 120.

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and in the fifty-ſixth of his life, as appears by the inſcription on his tomb. Mr. Rapin ſays he was a man of ſound judgment, and was ſerviceable to the reformers, whenever he could be ſo without any hazard or danger to himſelf; but was too much a courtier to inſiſt even upon what he judged reaſonable, if diſapproved of by the king. Lloyd ſays, that he was always in favour with the queens, who had no leſs intereſt in the king's heart, than the kingdom had in his head; and that he knew king Henry's temper better than himſelf, whom he ſurprized always to his own bent, never moving any of his ſuits to him, but when in haſte, and moſt commonly amuſing him with other matter until he paſſed his requeſt. Weever's Funeral Inſcriptions, p. 614.

By his lady Elizabeth, daughter of Thomas Grey marquis of Dorſet, he had two daughters, Margaret and Mary. The latter dying unmarried, Margaret became his ſole heir, and married firſt lord Henry Dudley, a younger ſon of John duke of Northumberland, and afterwards Thomas duke of Norfolk, by whom ſhe had a ſon Thomas, who, by act of parliament 27 Eliz. was reſtored in blood; and in the 39th of the ſame reign was ſummoned to parliament by his grand-father's title as baron of Walden. In the firſt of king James I. he was created earl of Suffolk, and afterwards lord high treaſurer of England. He built on the ruins of the abbey of Walden, that noble palace, which in honour of our chancellor he called Audley-End. Dugdale. M

AVENTIN (John), author of the Annals of Bavaria, was born of mean parentage, in the year 1466, at Abenſperg in the country juſt named. He ſtudied firſt at Ingolſtad, and afterwards in the univerſity of Paris. In 1503, he privately taught eloquence and poetry at Vienna, and in 1507, publicly taught Greek at Cracow in Poland. In 1509, he read lectures on ſome of Cicero's pieces at Ingolſtadt; and in 1512, was appointed to be preceptor to prince Lewis and prince Erneſt, ſons of Albert the Wiſe, duke of Bavaria; and travelled with the latter of thoſe two princes. After this he undertook to write the Annals of Bavaria, being encouraged by the dukes of that name, who ſettled a penſion upon him, and gave him hopes that they would defray the charges of the book. This work, which gained its author great reputation, was firſt publiſhed in 1554, by Jerome Zieglerus, profeſſor of poetry in the univerſity of Ingolſtadt; but, as he acknowledges in the preface, he retrenched the invectives againſt the clergy, and ſeveral ſtories which had no relation to the hiſtory of Bavaria. The proteſtants however, after long ſearch,

ſearch, found an uncaſtrated manuſcript of Aventin's Annals, which was publiſhed at Baſil in 1580, by Nicholas Ciſner.

An affront which Aventin received in the year 1529, ſtuck by him all the reſt of his life: he was forcibly taken out of his ſiſter's houſe at Abenſperg, and hurried to a gaol; the true cauſe of which violence was never known (*a*); but it would probably have been carried to a much greater length, had not the duke of Bavaria interpoſed, and taken this learned man into his protection. Mr. Bayle remarks that the incurable melancholy which from this time poſſeſſed Aventin, was ſo far from determining him to lead a life of celibacy, as he had done till he was ſixty-four, that it induced him perhaps to think of marrying. The violence of his new paſſion was not however ſo great, but that it ſuffered him to adviſe with two of his friends, and conſult certain paſſages of the Bible relative to marriage. The reſult was, that it was beſt for him to marry: and having already loſt too much time, conſidering his age, he took the firſt woman he met with, who happened to be his own maid, ill-tempered, ugly, and extremely poor.

Bayle.

He died the 9th of January, 1534, aged ſixty-eight, leaving one daughter, who was then but two months old. He had a ſon, who died before. It has appeared from the inquiries made by the Jeſuits that he was a Lutheran in diſguiſe (*b*), and the adherents to the church of Rome make uſe of this argument to weaken the force of his teſtimony againſt the conduct of the popes, and the vicious lives of the prieſts; for the Annals of Aventin have been often quoted by pro-

Ibid.

(*a*) Mr. Keyſler ſays, that Aventin was thrown into priſon in the year 1529, on a ſuſpicion of hereſy; but that for want of legal proof of the charge he was releaſed. Travels, vol. iv. p. 213, 214.

(*b*) For ſince he was buried in a church belonging to the catholics, with the uſual ceremonies, and ſince in his epitaph there were theſe words, 'veræ religionis amator,' i. e. 'a 'lover of the true religion,' we muſt conclude, that he did not openly profeſs the proteſtant religion, not even in his laſt moments. It is certain likewiſe, that the ſtyle of his hiſtory is entirely agreeable to the character of a Roman catholic, if we except thoſe paſſages in which he ſpeaks ſo freely againſt the tyranny of the popes, and the vices of the clergy. Bayle.

In the Index Librorum prohibitorum, the Jeſuit Greffer, and other writers, publicly treat Aventin as a heretic; and the papiſts at Ratiſbon are not fond of ſhewing his epitaph, in a ſmall burial place behind the church of St. Emmeran, becauſe he is therein ſaid to be a perſon of ſingular learning, fidelity, and piety; the ornament of his country, and the admiration of ſtrangers; a warm patriot, a conſummate antiquarian, and a lover of religion and virtue. But what contributed more than any thing elſe to make him ſuſpected of hereſy, was the diſcovery of a correſpondence carried on between him and Melancthon. Keyſler's Travels, vol. iv. p. 213, 214.

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teſtants to prove the diſorders of the Romiſh church. The greateſt part of the other writings of this author have never been printed (*b*).

(*b*) It is obſerved by Voſſius (Hiſt. Lat. p. 655.) that Aventin mentions in his Annals, p. 344. edit. 1580, that he had publiſhed the Hiſtory of Oetingen, a city in Suabia. But this book is not mentioned by Geſner, who ſpeaks only of a Grammar publiſhed by Aventin in 1519, and of a book concerning the manner of counting on the fingers, publiſhed at Ratiſbon in 1532, to which the author had added the ſummary of a great work, which wanted nothing but the aſſiſtance of a Mæcenas to make its appearance. The title of the book printed in 1532, is as follows, 'Numerandi per digitos manuſque 'quinetiam loquendi) veterum conſuetudinis Abacus, ſive explicatio 'ex Beda, cum picturis et imaginibus, una cum capitibus rerum, quibus illuſtrabitur Germania ab Aventino, modo contingat benignus 'Mæcenas.' Geſner gives us the ſubſtance of this great work, by which it appears that Aventine had formed an excellent and very extenſive plan for explaining the antiquities of Germany. The general view of the ſubjects, of which it was to treat, is ſufficient, ſays Bayle, to aſtoniſh one. Aventin, at the time of his death deſigned to publiſh a Chronicle like that of Euſebius, An eccleſiaſtical Hiſtory from the beginning of the world to his own time, Some ancient Grammarians, A Greek and Latin Dictionary, Notes upon Claudian, etc. See Geſner's Biblioth. fol. 386. It is not known what became of theſe pieces. That the reader may form a notion how he could compoſe ſo many books, we muſt obſerve that he began to ſtudy at day-break, and that he often returned to it a little after ſupper, and continued in it till midnight. Zeigler, in ejus vita. Bayle.

AVERROES (*a*), one of the moſt ſubtle Arabian philoſophers, was a native of Corduba, and flouriſhed in the twelfth century. He was inſtructed in the laws and the religion of the country by his father, who was high-prieſt and chief judge (under the emperor of Morocco) of the kingdom of Corduba, his authority extending over all Andaluſia and Valencia. Averroes was profeſſor in the univerſity of Morocco, and after the death of his father ſucceeded to his places, the duties whereof he diſcharged with great approbation, being eminently ſkilled in law and divinity. He had alſo ſtudied natural philoſophy, medicine, aſtrology, and mathematics: but underſtood the theory of medicine much better than the practice. The king of Morocco making him an offer of the place of judge of Morocco and Mauritania, with leave to keep thoſe he held at Corduba; he accepted it, went over to Morocco, and having ſettled judges as his ſubdelegates, returned to Corduba.

Bartholocci Bibl. Rabb. tom. i. p. 13.

Reineſii Ep. Ep. xv. ad Hofmann. p. 32.

Journ. des Savans, July, 1697. Petiti Med. Obſ. Miſcel. p. 200.

(*a*) His real name at length was Abual-Walid Mohammed, ebn Achmed, ebn Mohammed, ebn Roſhd. Reineſii Ep. xv. ad Hofmann. p. 32.

He referred all criminal cauſes to his deputy, never giving his own opinion. One Abraham Ibnu Sahal, a philoſopher, phyſician, and aſtrologer at Corduba, in an unlucky hour fell in love, and began to write verſes, without any regard to his character as a doctor. The Jews, his brethren in religion, adviſing him not to publiſh them, he returned them a profane anſwer in verſe. This obliged them to apply to the civil magiſtrate. They repreſented to Averroes that Sahal had debauched the whole city, and eſpecially the youth of both ſexes, by his poems, and that nothing elſe was ſung at the marriage-feaſts. Averroes forbid him to write any more under a penalty. Being afterwards informed that his prohibition could not ſtop the poetical humour of the Jew, he reſolved to be aſſured of the truth of it; and ſent to him a truſty perſon, who reported at his return, that he found no body at his houſe but Averroes' eldeſt ſon, writing verſes; and that there was neither man, woman, or child at Corduba, who had not got by heart Abraham Ibnu Sahal's verſes. Upon this Averroes dropped his proſecution, ſaying, 'Can one 'ſingle hand ſtop a thouſand mouths?'

Hotting. Bibl. Theol. p. 288.

Obſerving one day at a bookſeller's ſhop, that the Koran was ſold but for a ducat, whereas ten piſtoles were readily given for the poems of this Jew, Averroes cried out, 'This city 'will be ſoon deſtroyed; for the people neglect all religion, 'and ſet a value upon what is unlawful and criminal.' And as he foretold (ſays Jo. Leo Africanus) it happened, for within fifty years after the Chriſtians beſieged this and ſeveral other cities.

Ibid.

Surprizing things are related of his patience, liberality, and meekneſs. One day, when he was reading a lecture in the civil law, the ſervant of one of his enemies came and whiſpered ſomething in his ear: Averroes changed countenance, and anſwered only, 'Yes, yes.' The next day the ſame ſervant returned, and publicly aſked pardon, confeſſing that he had ſaid a very rude thing to Averroes the day before, when he whiſpered him in the ear. 'God bleſs you' (replied Averroes) 'for declaring that I am endued with patience.' He gave him afterwards a ſum of money, and bid him 'not do 'to others as he had done to him.' Though Averroes was rich both by his marriage and his poſts, he was always in debt, becauſe he was very liberal to men of letters in neceſſity, whether they were his friends or enemies. The former one day blaming him for his liberality to the latter, 'How 'unhappy are you, ſaid he, not to know that to ſerve one's 'relations and friends is not an act of liberality; we are led

'to that by natural affection. To be liberal is to communicate one's eſtate to one's enemies; and ſince my riches did not ariſe from myſelf, or from my anceſtors having followed trade, or any art, or a military life, but only the profeſſion of virtue, is it not fit that I ſhould diſpoſe of them in acts of virtue? I find that I have not miſplaced them; they have ſerved to make thoſe my friends who were my enemies.' He would not conſent to his youngeſt ſon's accepting of the honours offered him at the court of Morocco; and was ſo far from ſhewing any peculiar ſatisfaction at the deference paid to this young man, which was intended to do a pleaſure to his father, that he was abſolutely uneaſy at it. What a pity it was, ſays Mr. Bayle, that ſo many virtues and excellent qualities ſhould not have been attended with orthodoxy, but on the contrary be joined to the moſt enormous errors. He explained Ariſtotle's doctrine of the unity of the intellect in ſuch a manner as to overturn the immortality of the ſoul, and conſequently future rewards and puniſhments. Obſerving the people to eat the ſacrament they had juſt worſhipped, 'Let my ſoul, ſaid he, be with that of 'the philoſophers, ſince the Chriſtians worſhip what they 'eat (*b*).' His good qualities did not hinder him from having a great many enemies among the nobility and doctors of Corduba, who repreſenting to Manſor king of Morocco that the philoſophical tenets he had maintained in a lecture to his pupils, were groſs hereſy, that prince fell into a paſſion, and ordered his eſtate to be confiſcated, and confined him to the Jews quarter. After this Averroes, being pelted with ſtones by the children as he went to moſque to perform his devotions, removed from Corduba to Fez, and lay concealed there for ſome days; but being diſcovered he was ſent to gaol. Manſor aſſembled a great many doctors in divinity and law, to conſider what puniſhment he deſerved. The greater part of them replied, that as an heretic he merited capital puniſhment; but others were of opinion, that a man of his eminence in law and divinity ought not to be put to death, 'for that 'the general report would be, that not a heretic, but a lawyer and a divine had ſuffered. The conſequences of this

Hotting. Bibl. Theol. p. 273, 274.

Ibid. p. 274, 275.

(*b*) Bayle mentions ſeveral authors who repreſent Averroes as a man of great impiety, on account of his maintaining the mortality of the ſoul. But Dr. Freind (Hiſt. of Phyſic, p. 118, etc.) tells us, that if Bayle would have conſulted the author himſelf, inſtead of the collectors he quotes, he would have found a very different account of Averroes' notions; for in one diſſertation (Phyſ. Diſp. 3.) he aſſerts the ſoul is not material; and in another (Phyſic. Diſp. 4.) that it is immortal.

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'will be (added they) firſt, that no more infidels will em-
'brace our faith, and ſo our religion will be diſcouraged:
'ſecondly, it will be ſaid, that our African doctors ſeek pre-
'tences to take away one another's lives. The beſt expedi-
'ent will be to oblige him to retract; and we are of opinion
'that your majeſty ſhould pardon him in caſe he repent;
'for there is no man upon the earth exempt from every
'crime.' Manſor approving of this advice, our philoſopher was conducted one Friday at the hour of prayer to the gate of the moſque, and placed bare-headed upon the higheſt ſtep, and all who entered into the moſque ſpit in his face. Prayers being ended, the doctors with notaries, and the judge with his aſſeſſors, came thither, and aſked this unhappy man, whether he repented of his hereſy? He anſwered Yes: upon which he was diſcharged. He ſtaid at Fez, and read lectures in law. Some time after, Manſor gave him leave to return to Corduba, where he lived very unhappily, being deprived of his eſtate and books. In the mean time, the judge, who had ſucceeded him, behaved in ſuch a manner, and juſtice was ſo badly adminiſtered, that the people groaned under heavy oppreſſion. Wherefore Manſor aſſembled his council, and propoſed the reſtoring of Averroes. This motion being approved of by the majority, Averroes was brought back to Morocco, and inveſted with his former office. Being aſked in what ſituation his mind was whilſt under perſecution, 'I was pleaſed, ſaid he, and diſpleaſed. I was glad
'to be diſcharged from the troubleſome office of a judge;
'but I was uneaſy to be oppreſſed by falſe witneſſes. I did
'not wiſh to be reſtored to my poſt as a magiſtrate, and
'have not accepted it again till my innocence has been made
'to appear.'

Hotting. Bibl. Theol. p. 276, et ſeq.

He died at Morocco in the year 1206. He was exceſſive fat, though he eat but once a day. He ſpent all his nights in the ſtudy of philoſophy; and when he was fatigued, amuſed himſelf with reading poetry or hiſtory. He was never ſeen to play at any game, or to partake in any diverſion. He was extremely fond of Ariſtotle's works, and wrote commentaries on them, whence he was ſtyled the Commentator (c) by way of eminence. According to Voſſius and Keckermann, though Averroes did not underſtand Greek, none of Ariſtotle's commentators have come ſo near his ſenſe. The laſt men-

Journ. des Savans, July, 1697.

De Philoſ. Sect. p. 100. In Præcog. Logic. p. 103.

(c) Several rabbins tranſlated Averroes' Commentary into Hebrew. (See Bartolocci Bibl. Rabbinica, tom. i. p. 13.) A Latin tranſlation of it was printed at Venice by the Juntas, in 1559.

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tioned writer prays that God would raiſe up a tranſlator to reſcue the works of Averroes from the groſs ignorance and barbarity of the preceding undertakers; for then we ſhould be ſenſible of the great ſervices which that Arabian did to philoſophy. I queſtion (ſays Mr. Bayle) whether there be many at this day who would put up ſuch wiſhes. Ludovicus Vives tells us, that Averroes groſly miſunderſtood Ariſtotle for want both of genius and learning, being ignorant of the ancient doctrines of philoſophy, and the different ſects ſo frequently mentioned by him. And being unacquainted with the Greek and Latin tongues, he could only read a wretched tranſlation of his wriings from the Latin into Arabic. Celius Rhodiginus and father Rapin paſs the ſame cenſure on his Commentary. Averroes wrote a piece entitled Hahapalak Altahapalak, i. e. Deſtructorium deſtructorii, againſt Algazel, who had attacked the aſſertions of the philoſophers, that the world is the production of God; that God is an agent; that he is one ſimple, incorporeal being, and that there cannot be two uncreated natures in him. Of Averroes' medicinal works himſelf gives the following account in the preface to them: 'At the deſire of the noble lord Audelach Sempſe, who, by the advice of his philoſophers 'Avoſait and Avenchalit, enjoined me to write a book in 'Arabic, which ſhould contain the whole art of phyſic, in 'order to aſſiſt them in forming a judgment of the opinions 'of the ancients, I compiled this work Colliget, that is, 'Univerſal; ſo entitled on account of the order to be obſerved in this ſcience, which deſcends from univerſals to 'particulars: for in this book I have begun with general 'rules, and hereafter, with God's aſſiſtance, ſhall undertake 'another treatiſe upon particulars,' etc. He wrote a great many amorous verſes, but when he grew old he caſt them into the fire (c). 'Man, ſays he, will be judged by his 'words;

De Cauſis corrupt. artium, lib. v. p. 167.

Antiq. Lect. lib. iii. cap. 2. p. 111.

Reflex. ſur la Philoſ. p. 15.

(d) 'We may gather from this, 'ſays Bayle, that ſome vices are 'common to all countries, religions, 'and ages. We find Mahometans 'doing that in Spain, in the twelfth 'century, which a great many Chriſtians at Paris have done in the ſeventeenth. We may obſerve likewiſe that there are ſome good actions, of which we find inſtances 'in every country, age, and religion. If Chriſtians in the latter 'times have thrown their profane, 'amorous, or laſcivious verſes into 'the fire, Averroes did the ſame under the profeſſion of Mahometiſm. 'I ſay under the profeſſion; for it is 'doubted whether in his heart he 'believed any thing of religion. His 'prediction with regard to the misfortunes of Corduba is no proof of 'the contrary; for it is very natural to think, that a dreadful corruption of manners, and ſuch a 'degeneracy

'words; and if I have ſpoken ill, I will not let my folly be 'known. If my verſes ſhould pleaſe any perſon, he would 'take me for a wiſe man, and I do not find that I am ſo.' His other poems are all loſt, except a ſmall piece, in which he declares that when he was young he acted againſt his reaſon; but that when he was in years he followed the dictates of it; upon which he utters this wiſh, 'Would to God I had 'been born old, and that in my youth I had been in a ſtate 'of perfection.' What wiſh could be formed more worthy a philoſopher? Bayle.

'degeneracy of mind, as leads men 'to contemn what is held ſacred, 'and to love what is thought vicious, will occaſion great diſorders in 'a city.'

AUGUSTIN, or AUSTIN (St.) the firſt archbiſhop of Canterbury, was originally a monk in the convent of St. Andrew at Rome, and educated under St. Gregory, afterwards pope Gregory I. by whom he was diſpatched into Britain with forty other monks of the ſame order, about the year 596, to convert the Engliſh Saxons to Chriſtianity. They landed in the Iſle of Thanet, and having ſent ſome French interpreters to king Ethelbert with an account of their errand, the king gave them leave to convert as many of his ſubjects as they could, and aſſigned their place of reſidence at Dorovernum, ſince called Canterbury, to which they were confined till the king himſelf was converted, whoſe example had a powerful influence in promoting the converſion of his ſubjects; but though he was extremely pleaſed at their becoming Chriſtians, he never attempted to compel them. He had learned (ſays venerable Bede) from his inſtructors in the way of ſalvation, that force and dragooning was not the method of the Goſpel; that the religion of Jeſus Chriſt was to make its way by argument and perſuaſion, to be matter of choice and not of compulſion. Auguſtin, by direction of the pope, went afterwards to Arles in France, where he was conſecrated archbiſhop and metropolitan of the Engliſh nation by the archbiſhop of that place. On his return to Britain he diſpatched a prieſt and a monk to Rome, to acquaint the pope with the ſucceſs of his miſſion, and to deſire his reſolution of certain queſtions. Theſe men brought back with them a pall, and ſeveral books, veſtments, utenſils, and ornaments for the churches. His holineſs, by the ſame meſſengers, gave Auguſtin directions concerning the ſettling of epiſcopal ſees in Britain, and ordered him not to pull down the idol-temples, but

Bede, Hiſt. Eccl. Gent. Angl. lib. i. cap. 33. H. Hunting. Hiſt. lib. iii. Init. apud Script. poſt Bedam. Francof. 1601. Biogr. Brit.

Bede, lib. i. cap. 26.

Bede, lib. i. cap. 27.

but convert them into Chriſtian churches, only deſtroying the idols, and ſprinkling the place with holy water, that the natives, by frequenting the temples they had been always accuſtomed to, might be the leſs ſhocked at their entrance into Chriſtianity. And whereas it had been their cuſtom to ſacrifice oxen to their falſe gods, he adviſed that upon the anniverſary of each church's conſecration, the people ſhould erect booths round about it, and feaſt therein, not ſacrificing their oxen to devils, but killing them for their own refreſhment, and praiſing God for the bleſſing. He further cautioned him not to be puffed up with the miracles he was enabled to work in confirmation of his miniſtry; but to conſider how much the Engliſh were the favourites of heaven, ſince God enabled him to alter the courſe of nature to promote their converſion. Ib. cap. 32.

Auguſtin fixed his ſee at Canterbury, and being ſupported by the intereſt of king Ethelbert, made an attempt to ſettle a correſpondence with the Britiſh biſhops (*a*), and to bring them to a conformity with the Roman church. To this purpoſe a conference was held at a place in Worceſterſhire, ſince called Auguſtin's Oak, but without ſucceſs. A ſecond conference was propoſed, at which the appearance was more numerous than at the former, ſeven Britiſh biſhops attending at it, with a great many learned monks from the monaſtery of Bancornaburg, or Bangor, who were under the direction of their abbot Dinoth. Theſe Britons, before they began their journey, applied to a certain hermit of eminent virtue and good ſenſe, to know whether or not they ſhould give up the uſages and traditions of their church, and acknowledge the pretenſions of Auguſtin. He told them, that if Auguſtin ſhould prove to be a man of God, they ought to be governed by him. They aſked him how they ſhould know this. The hermit replied, 'Our Saviour ſays, 'Take my yoke upon "you, for I am meek and lowly in heart.' If Auguſtin be 'affable and humble, he has probably taken Chriſt's yoke 'upon him, and offers you the ſame privilege: but if he be 'haughty and inſolent, it is plain he is not commiſſioned

(*a*) The Britons from the firſt time of planting Chriſtianity in this iſland, had conſtantly followed the rules and cuſtoms left them by their firſt maſters; whereas the church of Rome had made certain alterations in the manner of celebrating divine ſervice, to which it pretended all other churches ought to conform. The Britons had very little communication with the biſhops of Rome; they acknowledged them only as biſhops of a particular dioceſe, or, at moſt, as heads of a patriarchate, on which they did not think the Britiſh church ought to be any way dependent. Biog. Brit.

'from heaven, nor are his words to be regarded.' They farther aſked by what marks they were to diſcover his temper. The hermit deſired them to manage it ſo, that Auguſtin and his company ſhould be firſt at the place, and if he roſe to ſalute them at their coming in, they might conclude he was ſent from God; but if he neglected this civility they might return his contempt, and have nothing to do with him. When the Britons came into the ſynod, Auguſtin received them ſitting; in reſentment of which affront they warmly oppoſed every thing he offered. The articles inſiſted on by Auguſtin were, that they ſhould celebrate Eaſter, and adminiſter baptiſm, according to the practice of the Romiſh church; and that they ſhould acknowledge the pope's authority: if they would comply in theſe reſpects, and aſſiſt in the converſion of the Saxons, he would bear with the diſagreement of their cuſtoms in other caſes. But the Britons replied, they could yield none of the points conteſted (*b*).

Bede, lib. ii. cap. 2.

Bede, ubi ſupra.

This apoſtle of the Engliſh died at Canterbury in the year 604. The popiſh writers aſcribe ſeveral miracles to him. The obſervation of the feſtival of St. Auguſtin was firſt enjoined in a ſynod held under Cuthbert archbiſhop of Canterbury, and afterwards by the pope's bull in the reign of king Edward III.

Gervaſ. Act. Pont. Cant. apud Twyſden, col. 1641. Biogr. Brit.

(*b*) If it be aſked why the Britiſh clergy were ſo tenacious of their old cuſtoms, as to break with Auguſtin rather than alter their way of keeping Eaſter, and adminiſtring baptiſm; it may be replied, that theſe terms were not required of them as conditions of brotherly communion, but as marks of ſubmiſſion and inferiority. Biogr. Brit.

AUGUSTINE (St.) an illuſtrious father of the church, was the ſon of Patricius a mean citizen of Tagaſte, and Monica a woman of exemplary virtue. His father intended that he ſhould raiſe himſelf by his learning, and therefore ſent him to Madaura to be inſtructed in the claſſics; but he diſcovered a great diſlike to ſtudy, loving nothing but gaming and public ſhews, and invented a thouſand lies to eſcape the rod, with which he was however often ſeverely chaſtiſed. He was taken from Madaura in order to be ſent to Carthage to ſtudy rhetoric; but whilſt his father was raiſing money for this purpoſe, he ſpent a whole year at Tagaſte without employment, and in this interval, though he was then but ſixteen, he gave a looſe rein to his laſcivious appetite, diſregarding the affectionate admonitions of his pious mother.

Confeſſ. lib. ii. cap. 2.

He went to Carthage about the end of the year 371. Before he was twenty, he read by himſelf, and underſtood perfectly, Ariſtotle's Predicaments, and made a conſiderable progreſs in all the liberal ſciences. He was deſirous of reading the holy Scriptures, but the ſimplicity of their ſtyle ſoon diſguſted him: he was too great an admirer of the pagan elo- Bayle.
quence to have any reliſh for the Bible. He had in general a ſtrong deſire to know the truth; and imagining that he diſcovered it in the ſect of the Manicheans, he entered himſelf among them, and warmly maintained the greateſt part of their opinions. After continuing at Carthage for ſome time, he returned to Tagaſte, where he gained ſo much reputation by teaching rhetoric, that his mother was congratulated upon her ſon's uncommon merit. The ſatisfaction which this would otherwiſe have given her, was greatly diminiſhed by the thoughts of his hereſy and debaucheries. He went back to Carthage in the year 380, and taught rhetoric in that city with extraordinary applauſe. It was here he took a woman Bayle.
into keeping, to whom he was very conſtant: he had a ſon by her, whom he named Adeodatus, God's Gift.

Upon finding no body who could fully anſwer his difficulties, he began to waver in his Manichean notions. He had a penetrating genius, was a rhetorician by profeſſion, and underſtood logic. It is eaſy for a ſubtle and eloquent diſputant Bayle.
to ſtart doubts, and find replies; ſo that it is no wonder he perplexed the Manichean doctors. Nor indeed is it at all ſtrange that he ſhould embarraſs a great many of the catholics, and that their weak anſwers to his objections ſhould confirm him in his hereſies. He acknowlegdes, that to his own loſs he De duabus
had gained a thouſand advantages over them; ſo true it is Anim.
(according to Bayle) that every orthodox perſon ought not to engage in diſputation; and that unleſs he has an heretic of his own ſtrength to contend with, he can do nothing, naturally ſpeaking, but harden his antagoniſt. Auguſtine adhered to his own notions, waiting for better ſolutions of his doubts. His good mother Monica made a journey to Carthage, to prevail with him to renounce his hereſy and vicious courſe of life: her remonſtrances were ineffectual; however ſhe did not deſpair of ſucceeding in the end.

Being deſirous of a new theatre to diſplay his genius on, Auguſtine reſolved to go to Rome; and, that he might not be diverted from this deſign, embarked without acquainting his mother, or his relation Romanian, who had maintained him at ſchool, his father dying about the year 372. He taught rhetoric in that place with the ſame ſucceſs as he had done

at Carthage; Symmachus, prefect of the city, appointed him, in the year 383, to be public profeſſor of rhetoric at Milan, in which office Auguſtine acquired great reputation. He made a viſit to St. Ambroſe, by whom he was very kindly received. He alſo went to hear that prelate preach, not ſo much out of devotion, as from a critical curioſity to know whether his eloquence deſerved the character it had gained. St. Ambroſe's ſermons made ſuch an impreſſion upon him, that he became a catholic in 384. His mother, who was come to ſee him at Milan, adviſed him to marry, that he might abandon his lewd practices. Having agreed to this propoſal, he, with the utmoſt reluctancy, ſent back his miſtreſs to Africa: but as the young lady who was intended for his wife, would not be fit for marriage till two years after, his conſtitution was ſuch that he was forced to take in the mean while another woman. At laſt, the reading of St. Paul's Epiſtles, the ſolicitations and tears of his mother, and the converſation of ſome of his friends, completed in him the work of grace, and he became
Bayle. a ſincere believer, ready to abandon every thing for the ſake of Chriſt. He reſigned his place of profeſſor of rhetoric, and was baptized by St. Ambroſe on Eaſter-eve in the year 387. The year following he returned to Africa. He was ordained prieſt in the year 391, by Valerius biſhop of Hippo. Four years after this he was made coadjutor to that prelate. His death happened on the 28th of Auguſt, 430.

Ibid. The approbation given by councils and popes to Auguſtine's opinion relating to the doctrine of grace, has been a great advantage to his reputation (a). When he became an orthodox biſhop, he propagated and defended the doctrine of predeſtinarian fatality, and the doctrine of perſecution; for which poſterity is little obliged to him. As to the affair of perſecution, he ſeems to have been ſincere by religion, and gentle by temper; which ſhews how important and neceſſary it is to have reaſonable principles, without which the beſt-natured man is capable of doing the moſt ill-natured actions. Upon many occaſions he interceded for the mitigation of the penalties againſt pagans, heretics, and ſchiſmatics, even when they deſerved puniſhment for their ſeditions, riots, depredations, and murders. In this reſpect he was mild even to an exceſs;

(a) Petavius informs us, that not only all the fathers and doctors who came after St. Auguſtine, but even the popes themſelves, and the councils of other biſhops, have maintained his doctrine concerning grace as certain and catholic, and have ALL OF THEM BEEN OF OPINION that it was a ſufficient proof of the truth of any opinion, that this ſaint had taught it. Dogmat. Theolog. tom. I, lib. ix. cap. 6. Bayle.

for

for as men ſhould not be perſecuted and oppreſſed for ſpeculative opinions, ſo they who under the maſk of religion, or through mere wickedneſs, rob, plunder, maim, wound, and aſſaſſinate, ſhould never go unpuniſhed, and ſhould be made examples for the ſecurity of the government, and the good of civil ſociety. Six Differt. upon different ſubjects, by Dr. Jortin.

'He fell into his predeſtinarian notions, as Le Clerc obſerves, firſt by retaining ſome of his Manichæiſm; ſecondly, by meditating upon the Epiſtles of St. Paul, which he underſtood not, having only a ſlender knowledge of the Greek tongue and of the ancient fathers; and thirdly, by a ſpecial grace and illumination, which he fancied to have been conferred upon himſelf. This doctor of grace had another notion, which is productive of many bad conſequences, namely, that heretics have no right to their own goods and chattels. See Barbeyrac, Mor. des Peres, 297. According to Du Pin, he had a fine genius, and much vivacity and penetration, and was a ſkilful diſputant. From general principles he drew a vaſt variety of conſequences, and formed a ſyſtem which is tolerably well connected in all its parts. He often quitted the ſentiments of thoſe who had been before him, and ſtruck out new methods and interpretations. He was, as Cicero ſaid of himſelf, magnus opinator, a great advancer of ſentiments which were only conjectures and probabilities. He had leſs learning than genius, was not ſkilled in the languages, and had read little of the ancients. His ſtyle was fluent, but not polite and elegant, nor free from barbariſms. He was full of repetitions, and eternally dwelling upon the ſame ſubjects. He hath diſcuſſed all ſorts of points and queſtions; and from his writings was formed that body of theology which was adopted by the Latin fathers who aroſe after him, and in a great meaſure by the ſcholaſtic divines.' Ibid. The beſt edition of his works is that publiſhed at Paris by the Benedictines of St. Maur.

AVICENNA, a celebrated philoſopher and phyſician among the Mohammedans, was born in the year 980. By the time he was ten years old he had learned the Korân, and made a great progreſs in claſſical learning. He was next ſent to a man who dealt in herbs, and was ſkilled in the Indian method of accounts, to learn arithmetic. After this, the rudiments of logic and the firſt five or ſix propoſitions of Euclid were explained to him by a private tutor. He went through the reſt of Euclid by himſelf, conſulting the commentaries. When he entered on the Almageſt his tutor left him. He next applied himſelf to the ſtudy of phyſic, and to gain experience General Dict.

viſited patients, being then about ſixteen. The following year and a half he employed with incredible application in reading; and when any difficulty occurred, he had recourſe to heaven (*a*). Having attained to a perfect knowledge of logic, natural philoſophy, and mathematics, he proceeded to divinity, and as a proper preparation for this ſtudy, he was deſirous to make himſelf maſter of Ariſtotle's Metaphyſics; but having read the book over forty times, and even got it by heart, without being able to comprehend the author's meaning, he laid it by as unintelligible. One day whilſt he was in a bookſeller's ſhop, a broker offered him a book of metaphyſics to ſell, which he rejected with ſcorn, ſaying it was an uſeleſs ſcience: the broker however telling him he might have it cheap, the owner being under a neceſſity of ſelling it, he purchaſed it. The book proved to be a treatiſe of Al Farabius, concerning the objects of metaphyſics, which Avicenna had no ſooner run over at home, than he plainly perceived the ſenſe of Ariſtotle, whoſe words he retained in his memory, and out of joy gave a conſiderable alms to the poor. Having recovered the king of Khoraſan, who during a fit of illneſs had ſent for Avicenna, though a very young man, that prince kept him near his perſon, and allowed him free acceſs to his numerous and valuable library, which happening to be burnt ſoon after, Avicenna's enemies accuſed him of having ſet it on fire, that no body elſe might enjoy the ſame advantage, and that what he had learned there might be taken for his own.

Apud Abulfrag. Hiſt. Dyn. p. 230.

Ebn Khalecun in Vita Ebn Sina.

A very remarkable ſtory is told of Avicen's ſagacity. When he was at Jorgân Kabûs, the ſovereign of the country ſent for him to viſit his nephew, who was confined to his bed by a diſorder which baffled all the phyſicians of that country. Avicen having felt the young man's pulſe, and ſeen his urine, judged his illneſs to proceed from concealed love. He ſent for the chief eunuch of the palace, and whilſt he kept his finger on the patient's pulſe, deſired him to call over the names of the ſeveral apartments: ob-

(*a*) Whenever I was puzzled, ſays he, about any queſtion, or could not find the middle term in a ſyllogiſm, I went to the moſque, and humbly poured out my prayers to the Creator of all things, that he would be pleaſed to make plain to me what appeared abſtruſe and difficult; and returning home at night, I ſet a lamp before me, and applied myſelf to reading and writing: and ſo often as I was overcome by ſleep, or found myſelf faint, I drank a glaſs of wine to recover ſtrength, and then returned to reading again. If I ſlept ever ſo little, I dreamed of thoſe very queſtions, ſo that the reaſons of many of them were made known to me in my ſleep. Apud Abulfarag. Hiſt. Dynaſt. p. 233. General Dict.

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ſerving great emotions in the ſick man at the naming of one particular apartment, he made the eunuch name all the women in that apartment; and finding his patient's pulſe to beat extremely high at the mention of one perſon, he no longer doubted but that ſhe was the object of his paſſion, and declared that his cure was only to be expected from the enjoyment of that lady (*b*). Avicenna died in the year 1036. He had a good conſtitution, which he greatly impaired by a too free uſe of women and wine. The number of his books, including his ſmaller tracts, is computed at near an hundred, the greateſt part of which is either loſt, or not known in Europe. Some charge him with having ſtolen what he publiſhed from a celebrated phyſician who had been his maſter. This man had acquired ſo much honour and wealth, that he was ſolicited by many to take their ſons to be his ſcholars, or even his ſervants; but being reſolved not to diſcover the ſecrets of his art, he would receive none of them. Avicen's mother formed the following ſtratagem: ſhe offered him her ſon as a ſervant, pretending he was naturally deaf and dumb; and the youth, by his mother's inſtructions, counterfeited theſe defects ſo well, that the phyſician, after making ſeveral trials to diſcover the reality of them, took the boy into his ſervice, and by degrees truſted him ſo far as to leave his writings open in his room when he went abroad; Avicen took that opportunity to tranſcribe them, and carried the copies to his mother; and after the death of his maſter he publiſhed them under his own name. 'One would naturally expect, ſays Dr. Freind, 'to find ſomething in this author anſwerable to the great 'character he has had in the world; but though I have very 'often looked into his writings upon ſeveral occaſions (for 'you will not ſuppoſe, I believe, that I have gone through 'him in any regular courſe of reading), I could meet with 'little or nothing there, but what is taken originally from 'Galen, or what at leaſt occurs with a very ſmall variation 'in Rhazes or Haly Abbas. He in general ſeems to be fond 'of multiplying the ſigns of the diſtempers without any rea'ſon; a fault too much imitated by our modern writers of 'ſyſtems. He often, indeed, ſets down ſome for eſſential 'ſymptoms, which ariſe merely by accident, and have no 'immediate connection with the primary diſeaſe itſelf. And

Gab. Sionit. et J. Heſron de nonnullis Orient. Urb. annexed to the Geogr. Nubienſ. cap. 3.

Hiſt. of Phyſic.

(*b*) Dr. Freind obſerves the caſe to be ſo parallel, that one would be apt to think this account was ſtolen from what is related of Eraſiſtratus, in a like illneſs of Antiochus the ſon of Seleucus. Hiſt. of Phyſic, part ii. p. 70.

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'to confeſs the truth, if one would chuſe an Arabic ſyſtem 'of phyſic, that of Haly ſeems to be leſs confuſed and more 'intelligible, as well as more conſiſtent, than that of Avi-'cenna.'

Goodwin. Bale. Pits.

AUNGERVYLE (Richard) commonly known by the name of Richard de Bury, was born at St. Edmundſbury in Suffolk, in 1281. After finiſhing his ſtudies at Oxford, he became a Benedictine monk at Durham, and was appointed tutor to prince Edward, afterwards king Edward III. at whoſe acceſſion to the crown he was firſt made cofferer, then treaſurer of the wardrobe, archdeacon of Northampton, prebendary of Lincoln, Sarum, and Litchfield, and keeper of the privy-ſeal. In the five years which he held this laſt place, he was twice ſent embaſſador to the pope. In 1333, he was made dean of Wells, and biſhop of Durham. The next year he was appointed high chancellor, and in 1336, treaſurer of England. In 1338, he was twice ſent with other commiſſioners to treat of a peace with the king of France. He was one of the moſt learned men of his time, and a very great encourager of learning in others. He uſed to have ſome of his attendants read to him while he was at his meals, and when they were over, to diſcourſe with his chaplains upon the ſubject that had been read. Every week he made eight quarters of wheat into bread, and gave it to the poor. Whenever he travelled between Durham and Newcaſtle, he diſtributed eight pounds ſterling in alms; between Durham and Stockton five pounds, between Durham and Auckland five marks, and between Durham and Middleham five pounds. He founded a public library at Oxford, for the uſe of the ſtudents, which he furniſhed with the beſt collection of books then in England. He wrote a treatiſe containing rules for the management of the library, and appointed five keepers, to whom he granted yearly ſalaries. At the diſſolution of religious houſes in the reign of Henry VIII. Durham college, where he fixed the library, being diſſolved among the reſt, ſome of the books were removed to the public library, ſome to Baliol college, and ſome came into the hands of Dr. George Owen, a phyſician of Godſtow, who bought that college of king Edward VI. Biſhop Aungervyle died at his manor of Auckland, April 24, 1345, and was buried in the ſouth part of the croſs iſle of the cathedral church of Durham, to which he had been a benefactor.

Pits.

Goodwin.

Br. Willis's Survey of Cathedrals, etc. p. 241.

Ibid.

H. de Knyghton, De eventibus Angl. col. 2572.

Goodwin, ubi ſupra, p. 131.

Goodwin. Bale. Pitts.

A. Wood Hiſt. et Antiq. Univ. Oxon.

Camden. Brit. Addit. to Oxfordſh.

Goodwin ubi ſupra. Biogr. Brit.

AUREOLUS

AUREOLUS (Peter) a Franciſcan friar, and one of the moſt ſubtle and celebrated divines of his age, was born at Verberie upon the Oiſe, and flouriſhed about the end of the thirteenth and in the beginning of the fourteenth century. He was profeſſor of divinity in the univerſity of Paris, and had the title of Doctor facundus, the Eloquent Doctor, given him. In 1321, being provincial of Aquitain, he was made archbiſhop of Aix. He died the following year. He was a man of a ſubtile genius, but too fond of diſtinguiſhing himſelf by new opinions: this, ſays Bayle, is the characteriſtic of a very dangerous ſpirit; it is a rock very much to be feared; thoſe who have ſufficient genius and learning ſtrongly to oppoſe opinions commonly received, ſeldom have judgment enough to know when to ſtop, and to diſcern what has or has not need of reformation. It is ſuggeſted by Theophilus Raynaud that he maintained the impoſſibility of the creation. Bayle ſuppoſes that he did not ſimply and abſolutely deny the poſſibility of the creation: for this would have been to ſtart a notion directly contrary to the Romiſh faith; but that he only maintained that for ſuch and ſuch reaſons he ſhould have thought it impoſſible for any being to be made of nothing, if faith had not told him that the words of Scripture concerning the firſt formation of the world are to be underſtood in the proper ſenſe of creation. What gives probability to this conjecture is, that he tells us nothing but the authority of the ſaints could induce him to believe that tranſubſtantiation is a real change of the whole bread into the whole body of our Saviour (*a*). Bayle. Bayle.

(*a*) His writings are, Breviarium bibliorum, ſive epitome univerſæ ſacræ ſcripturæ juxta literalem ſenſum. Commentaria in quatuor libros ſententiarum. De conceptione immaculata B. Virginis. All theſe make two volumes in folio, printed at Rome, the former in 1596, at the Vatican; the latter by Lanetti, in 1605. Bayle.

AUSONIUS, in Latin Decius or rather Decimus Magnus Auſonius, one of the beſt poets of the fourth century, was the ſon of an eminent phyſician, and born at Bourdeaux. Great care was taken of his education, the whole family intereſting themſelves in it, either becauſe his genius was very promiſing, or that the ſcheme of his nativity, which had been caſt by his grandfather on the mother's ſide, made them imagine that he would riſe to great honour. He made an uncommon progreſs in claſſical learning, and at the age of thirty was choſen to teach grammar at Bourdeaux. He was promoted Auſon. in Pref. ad Synagrium. See his Poems entitled Parentalia. Auſon. in Pref. ad Synagrium.

Auſon. in Profeſſ. num. 24. p. 187.

promoted ſome time after to be profeſſor of rhetoric, in which office he acquired ſo great a reputation, that he was ſent for to court to be preceptor to Gratian the emperor Valentinian's ſon. The rewards and honours conferred on him for the faithful diſcharge of his office prove the truth of Juvenal's maxim, that when fortune pleaſes ſhe can raiſe a man from a

Sat. vii. 197.

rhetorician to the dignity of a conſul. He was actually appointed conſul by the emperor Gratian, in the year 379, after having filled other conſiderable poſts; for beſides the dignity of queſtor, to which he had been nominated by Valentinian, he was made prefect of the Prætorium in Italy and Gaul after that prince's death. His ſpeech returning thanks to Gratian on his promotion to the conſulſhip is highly commended. The time of his death is uncertain, he was ſtill living in 392, and lived to a great age. He had ſeveral children by his lady, who died young. The emperor Theodoſius had a great eſteem for Auſonius, and preſſed him to

Bayle.

publiſh his poems. There is a great inequality in his works, and in his manners and his ſtyle there is a harſhneſs which was perhaps rather the defect of the times he lived in, than of his genius. Had he lived in Auguſtus's reign, his verſes,

Ibid.

according to good judges, would have equalled the moſt finiſhed of that age. He is generally ſuppoſed to have been a Chriſtian: ſome ingenious authors indeed think otherwiſe, but, according to Mr. Bayle, without juſt reaſon. The beſt edition of his poems is that of Amſterdam in 1671.

Strype's Life of Bp. Aylmer, p. 2, 3. edit. Lond. 8vo, 1701.

AYLMER (John) was born of a good family at Aylmerhall in Norfolk, about the year 1521. Grey marquis of Dorſet, and afterwards duke of Suffolk, taking a liking to him when he was very young, entertained him as his ſcholar, and gave him an exhibition at the univerſity of Cambridge, where, Mr. Wood ſuppoſes, he took his degrees in arts; after which the marquis made him tutor to his children, among whom was the lady Jane Grey, afterwards queen. He early adopted the opinions of the primitive reformers; and under the patronage of the duke of Suffolk and the earl of Huntingdon, in the reign of king Edward VI. was for ſome time the only preacher in Leiceſterſhire, and was highly inſtrumental in bringing over the people of that county to the proteſtant

Idem. p. 2, 9.

religion. In 1553, he was made archdeacon of Stow in the dioceſe of Lincoln. In the convocation which ſat in the firſt year of queen Mary, he diſtinguiſhed himſelf by his warmth againſt popery. The violent meaſures of that queen's miniſtry rendering his ſtay in England unſafe, he retired beyond ſea, and reſided firſt at Straſburgh, and afterwards at Zurich in Switzerland,

Switzerland, where he undertook the inſtruction of ſeveral young gentlemen in claſſical learning and religion. During his exile he alſo viſited the univerſities of Italy and Germany. At that of Jena in Saxony he was offered the Hebrew profeſſorſhip, but having a near proſpect of returning home, he declined it. After the acceſſion of queen Elizabeth he came back to England, and in the beginning of that princeſs's reign, was one of the eight divines appointed to diſpute at Weſtminſter in preſence of many perſons of diſtinction, againſt an equal number of popiſh biſhops. In 1562, by the intereſt of ſecretary Cecil, to whom he had been warmly recommended by the ſecretary's friend Mr. Dannet, whoſe ſon had been one of Aylmer's pupils abroad, he was made archdeacon of Lincoln, and aſſiſted at the ſynod held this year, wherein the doctrine and diſcipline of the church, and the reformation from popery were eſtabliſhed. He continued long without any other conſiderable preferment, though often nominated by the archbiſhop of Canterbury to ſome vacant biſhopric. According to Strype, one reaſon of his being neglected was his declaiming, in his anſwer to Knox (*a*), againſt the ſplendor and wealth of the church, in theſe words: 'Come 'off, ye biſhops, away with your ſuperfluities, yield up your 'thouſands, be content with hundreds; as they be in other 'reformed churches, where be as great learned men as you 'are: let your portion be prieſt-like, not prince-like: let 'the queen have the reſt of your temporalities and other 'lands, to maintain theſe wars, which you procured, and 'your miſtreſs left her embroiled in; and with the reſt to 'build and found ſchools throughout the realm: that every 'pariſh-church may have its preacher, every city its ſuperintendant, to live honeſtly and not pompouſly; which will 'never be, unleſs your lands be diſperſed, and beſtowed upon many, which now feed and fat but one (*b*).' However he Strype, p. 16.

(*a*) In 1556, John Knox printed at Geneva a treatiſe under this title, The firſt blaſt againſt the monſtrous regiment and empire of women. His deſign was to ſhew, that by the laws of God women could not exerciſe ſovereign authority. The reaſon of his writing of it, was his ſpight againſt two queens, Mary of Lorrain then queen of Scotland, and Mary queen of England. This piece prejudiced the proteſtant religion exceedingly in the minds of princes and thoſe in authority under them, which Mr. Aylmer perceiving, wrote an anſwer to it, under the title of An harborowe for faithfull and true ſubjects againſt the late blowne blaſte, concerning the government of women: wherein bee confuted al ſuch reaſons as a ſtranger of late made in that behalfe: with a briefe exhortation to obedience. Straſbourgh, 1559. Strype.

(*b*) Aylmer, when this paſſage was afterwards objected to him, anſwered,

he was appointed one of the queen's juſtices of the peace for the county, and one of her eccleſiaſtical commiſſioners. October the 10th, 1573, he accumulated the degree of bachelor and doctor in divinity in the univerſity of Oxford. In 1576, on the tranſlation of his friend and fellow exile Dr. Edwin Sandys to the archbiſhopric of York, he was made biſhop of London; and though Sandys had been very inſtrumental in his promotion, recommending him to the queen as a proper perſon for his ſucceſſor, he ſued him for dilapidations, and after ſome years proſecution recovered 900 or 1000 l.

Wood's Faſti, vol. i. p. 109.

He preached frequently in his cathedral, and had an admirable talent of captivating the attention of his hearers. At one time perceiving his audience to be very inattentive, he took a Hebrew Bible out of his pocket, and began to read it: this immediately awakened his hearers, who looked up at him, amazed that he ſhould entertain them ſo unprofitably: finding they were thoroughly awake and very attentive, he proceeded in his ſermon, after admoniſhing them how much it reflected on their good ſenſe, that in matters of mere novelty, and when they underſtood not a word, they ſhould liſten ſo heedfully, and yet be ſo very negligent and regardleſs of points of the utmoſt importance. He took much pains in examining ſuch as came to him for ordination, and kept a ſtrict eye over all diſſenters, as well papiſts as puritans, ſo far as his epiſcopal authority would permit; and where he found that not ſufficient, he wrote his thoughts very freely to the treaſurer Burleigh. When the plague raged in London, in the year 1578, his principal attention was directed to preſerve the lives of his clergy, and yet to make proviſion that the infected might be viſited and have proper aſſiſtances with reſpect to religion. He ſummoned the London clergy before him, in order to elect and appoint out of their body viſitors of the ſick, purpoſing to ſpare the reſt by reaſon of the danger of the infection. Mr. Strype tells us, that the forwardneſs of many miniſters to undertake this office was remarkable, ſome for covetouſneſs, and others for vain glory, and others to ſup-

ed, 'When I was a child, I ſpoke 'like a child, and thought like a 'child,' etc. Strype's Life of Biſhop Aylmer, p. 269. His inclining to what was afterwards called puritaniſm in thoſe days, appears further by his choice of his patrons, the earl of Bedford and lord Dudley. The author of the Biogr. Brit. tells us, that the reflection this piece drew upon Aylmer probably deterred him from meddling with the preſs again; to which he retained an irreconcileable averſion, except in caſes of neceſſity, to the very end of his life.

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ply their wants, namely, ſuch as were in debt or without employment: but the greateſt part diſliked this motion, thinking it a part of their duty to ſuffer with their flocks, and to ſubmit to God's will in the diſcharge of their function. The biſhop likewiſe ordered books, containing directions for preventing the rage of the peſtilence, to be printed and diſperſed.

In 1581, came out Campion's book, containing his reaſons for deſerting the reformed and returning to the popiſh communion. It was written in very elegant Latin, and dedicated to the ſcholars of both univerſities, among whom it was ſecretly diſperſed. One of the principal points inſiſted on therein was, the ſtrange and contradictory doctrines taught by ſome of the firſt reformers. The lord treaſurer Burleigh deſired the biſhop of London to anſwer it; but his lordſhip excuſed himſelf on account of his bad ſtate of health, and the trouble which his eccleſiaſtical commiſſion gave him (c). However he adviſed that a letter ſhould be ſent from the lords of the council to the archbiſhop of Canterbury or himſelf, deſiring him to enjoin the deans, archdeacons, and doctors to make ſome collections for a proper anſwer; ſince thoſe who had no great employment in the church had leiſure ſufficient for ſuch a deſign, 'wherefore elſe, added he, have they their livings?' He drew up a liſt of proper perſons for that work, ſome of whom were to collect materials, and others to compile the anſwer. But perhaps it was not thought convenient, ſays Strype, that Campion's book ſhould have ſo much honour done to it, as to be anſwered in ſuch a ſolemn manner. However Dr. Whitaker, profeſſor of divinity at Cambridge, wrote Strype.
a confutation of it in Latin: when ſome perſons were preparing a tranſlation of this tract, biſhop Aylmer expreſſed a diſlike to the deſign, leſt the people's minds ſhould be heated with controverſies.

He was no leſs induſtrious in checking the puritans. Concerning four of their teachers, who, notwithſtanding the archbiſhop's inhibition, had entered into the houſes of perſons of diſtinction, and taught, as Aylmer ſaid, God knows what, he wrote to the lord treaſurer, that they might be profitably employed in Lancaſhire, Staffordſhire, Shropſhire, and other

(c) He ſuggeſted moreover to the treaſurer, that though he had been well acquainted with many of the firſt reformers, and had a profound veneration for their virtues; yet that he well knew even theſe great men were not free from blame, or their writings from faults; wherefore he was for ſupporting the reformation rather than the reformers. Strype, p. 48, 52.

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such like barbarous counties, to draw the people from popery and groſs ignorance; and though they ſhould go a little too far, yet he ſuppoſed it would be leſs labour to draw them back, than now it was to hawl them forwards: but that he ſaid all this, not becauſe he liked them, but becauſe he would have his cure rid of them. His rigorous proceedings (*d*) excited the reſentment of the puritans. They ſuggeſted that he was a violent man, who ſought to veſt too great power in churchmen; and treated him as a perſecutor and an enemy to true religion: in conſequence of which, meſſages were ſometimes ſent to him by the council to ſoften the harſhneſs of his proceedings; however he ſtill continued to be the main pillar of the high-commiſſion, lord Burleigh ſtanding his friend at court. One of the greateſt troubles he ever met with, was an information exhibited againſt him to the council for cutting down his woods to the amount of a thouſand pounds, and thereby prejudicing his ſucceſſors in the ſee. The biſhop

Pierce's Vindicat. of the Diſſenters.

(*d*) He committed to Newgate one Woodcock, a bookſeller, for ſelling a treatiſe entitled An Admonition to Parliament, which tended to ſubvert the church as it was then eſtabliſhed. Strype's Life of Aylmer, p. 56. He likewiſe procured one Mr. Welder, a perſon of a good eſtate and intereſt in Berkſhire, who had ſpoke diſreſpectfully of him, and refuſed to anſwer, to be committed by the eccleſiaſtical court. Ibid. p. 59. The chancellor of the univerſity of Cambridge having conſulted him about the ſuppreſſion of puritaniſm, which prevailed greatly in that univerſity, he adviſed that all licences granted by the univerſity ſhould be called in, and granted anew by the heads to ſuch as would ſubſcribe the articles ſynodical, as was done in all dioceſes; and that bonds ſhould be taken of the parties that they ſhould preach no innovation, as he himſelf uſed to do in granting his licences. In 1581, the biſhop had a pretty rough ſtruggle with the lord Rich, who kept one Wright, a puritan miniſter, in his houſe, and ſolicited the biſhop to licence him to preach in his dioceſe. 'This the biſhop utterly denied to do (ſays Strype, p. 84.) unleſs he would ſubſcribe to the orders of the church. But lord Rich's uncle did thereupon ſo ſhake him up, that (the biſhop told the treaſurer) he was never ſo abuſed of any man's hands ſince he was born; for which he was minded to commit him, as great a perſon as he was, but that there were not three commiſſioners together to do it, according to the authority of the commiſſion.' In the end, however, the biſhop had the better; Rich was committed to the Marſhalſea, and Wright to the Gatehouſe, in November 1581, where he lay till September 1582, that he became willing to ſubſcribe his allowance of the miniſtry of the church of England and the Book of Common Prayer, and gave ſecurity, that he ſhould neither act nor ſpeak againſt them. Aylmer alſo impriſoned or ſuſpended ſeveral miniſters who were accuſed of non-conformity. Hence Mr. Pierce, in his Vindication of the Diſſenters, p. 97. ſpeaks thus: 'Dr. John Aylmer biſhop of London, was a man of a moſt intemperate heat, who perſecuted the puritans with the utmoſt rage, and treated miniſters with ſuch virulent and abuſive language, as a man of ſenſe and indifferent temper would ſcorn to uſe towards porters and coblers.'

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gave in an anſwer; and after the matter had depended long before the council, the queen gave orders that he ſhould cut down no more of his woods. Strype's Life of Aylmer, p. 73.

In 1581, he propoſed that a number of learned and ſound divines ſhould be appointed to preach at ſet times before great aſſemblies, particularly at St. Paul's Croſs, for confirming the people's judgments in the doctrine and diſcipline of the eſtabliſhed church, which was then ſtruck at and undermined by many; and that for the ſupport of it contributions ſhould be made and ſettled on the preachers by the city. But ſir John Branch lord mayor, and the aldermen, did not much like this motion, on account of the ſtanding charge to which it muſt put the city; ſo the deſign was dropped. After the defeat of the Armada, in 1589, he expreſſed in ſtrong terms his diſlike of certain libels againſt the king of Spain; on ſo glorious a victory, he ſaid, it was better to thank God, than inſult men, eſpecially princes.

Beginning now to be uneaſy in his dioceſe of London, he uſed all his endeavour to obtain a removal to the ſee of Ely, or that of Wincheſter, but without ſucceſs. When he came to be broken with age, he was deſirous to reſign his biſhopric to Dr. Bancroft, but the latter refuſed it (e). He died at Fulham, the 3d of June, 1594, aged ſeventy-three. He married Judith Bures or Buers, of a good family in Suffolk, by Ibid. p. 174.

(e) He offered him three times this year a reſignation upon certain conditions: 'Perhaps, ſays Mr. Strype, 'in reſpect of the dilapidations, to 'allow him ſuch a ſum in ſatisfaction. For the biſhop ſeemed to 'foreſee a conſiderable burthen like 'to fall upon his eſtate on that account; and ſo thought it his beſt 'way to compound it in his lifetime. Bancroft refuſed. But queſtionleſs biſhop Aylmer's main inducement in labouring Bancroft's ſucceſſion to the ſee of London, 'was that he knew him to be a perſon long uſed in the eccleſiaſtical 'commiſſion, and ſtrait for the obſervation of the rites and preſcriptions of the church eſtabliſhed, 'againſt ſuch as would have trampled 'upon them. Therefore it was but 'the day before our biſhop died, 'that he ſignified how ſorry he was 'that he had not written to the 'queen, and commended his laſt ſuit 'unto her highneſs, viz. to have 'Bancroft his ſucceſſor.' Bancroft did ſucceed him, but not immediately; and dealt as ſharply with our biſhop's children, as he had done with his predeceſſor Sandys's, and on the ſame head, that of dilapidations. Mr. Aylmer, the biſhop's eldeſt ſon, alledged that his father's perſonal eſtate only was liable on this account; and as a great part of that was expended on his funeral, he thought himſelf ſafe. But biſhop Bancroft alledging that lands being purchaſed with the money which ſhould have repaired the houſes belonging to the biſhopric, thoſe lands ought in reaſon to be liable; he prevailed, and ſo at laſt a part of the eſtate was ſold in order to make him ſatisfaction. Life of Aylmer, p. 169, 191.

whom he had ſeven ſons and two or three daughters (*f*). He was an excellent logician and hiſtorian, and well ſkilled in the Hebrew tongue: he underſtood the civil law, divinity, and the ancient writers; and was a rhetorical, bold, and pathetic preacher: he was very exact in the diſcharge of his epiſcopal function, and inflexible to any ſolicitations or bribes: he was regular in his devotions, and punctual in his triennial viſitations of his clergy. In his private life he was a man of œconomy, but at the ſame time a lover of magnificence, as appears by his houſhold, which conſiſted of fourſcore perſons, to whom he was a good maſter, that is, both a father and a friend. As he came to his biſhopric in good circumſtances, ſo he died very rich, having laid out, a little before, ſixteen thouſand pounds in one purchaſe. His natural temper was very quick and warm; he was a man of a bold ſpirit, fearing no body, and very free and blunt in his ſpeech. Concerning his courage, he ſaid it was owing to two things; the one, that he neither feared not cared for any loſs of his place (which had ſo much of care and vexation); the other, a clear conſcience. Several imputations were caſt upon him, but Mr. Strype has ſhewn that they were groundleſs. He was particularly charged with a breach of the ſabbath, and with ſwearing. The former charge was founded upon his playing at bowls on Sunday; and the latter, becauſe he uſed to ſay ſometimes, 'By my faith.' With regard to the bowling on Sunday, Mr. Strype tells us, that 'this was a recreation which he delighted in, and uſed for the diverſion of his 'cares, and preſervation of his health, at Fulham. But he 'alledged, that he never withdrew himſelf from ſervice or

Life of Aylmer.

(*f*) His ſons were, firſt, Samuel, bred to the law: he was ſtyled of Claydon-Hall in the county of Suffolk, and was high-ſheriff of that county in the reign of king Charles I. and by two wives left a numerous poſterity. His ſecond, Theophilus, was archdeacon of London, rector of Much-Haddam in Hertfordſhire, and doctor of divinity: he was chaplain to king James; an able and zealous preacher, very warm againſt the puritans; charitable to ſo extenſive a degree, that he left his own family in but indifferent circumſtances: he cloſed his own eye-lids, and died with theſe words in his mouth, 'Let 'my people know that their paſtor 'died undaunted, and not afraid of 'death; I bleſs my God, I have no 'fear, no doubt, no reluctancy, but a 'ſure confidence in the ſin-overcoming merits of Jeſus Chriſt.' His third, John, ſtyled ſir John Aylmer of Rigby in the county of Lincoln, knight. Fourth and ſixth, Zachary and Edmund, were the warmeſt friends that age produced: when Edmund lay ſick, Zachary continued with him night and day till his death, and when a perſon came to meaſure his body, in order to make a coffin, Zachary would be meaſured alſo, and in a very ſhort ſpace took poſſeſſion of the coffin made for him at the ſame time with that of his deceaſed brother. Theſe gentlemen ſeem to have been divines. Strype, p. 184.

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'ſermon on the Lord's day: that Chriſt, the beſt expoſitor of 'the ſabbath, ſaid, that "the ſabbath was made for man, and "not man for the ſabbath:" that man might have his meat 'dreſſed for his health upon the ſabbath; and why might he 'not have ſome convenient exerciſe of his body for the health 'thereof on that day? Indeed it was the general cuſtom on 'thoſe days (ſays Strype) both in Geneva and in all other 'places where proteſtants inhabited, after the ſervice of the 'Lord's day was over, to refreſh themſelves with bowling, 'walking abroad, and other innocent recreations; and the 'biſhop followed that, which in his travels abroad he had 'ſeen ordinarily practiſed among them.' And with reſpect to his ſometimes uſing the words, 'By my faith,' in his aſſeverations, the biſhop pleaded, that if it were an oath, he would amend it; but he was apprehenſive of no more in that phraſe of ſpeech, 'By my faith,' than, In very Truth, Bona fide, Aſſuredly, or as Amen imports. In his youth he gave ſignal marks of his courage, which did not deſert him in his old age; for conceiving himſelf to be very ill treated by his ſon-in-law, Squire, who by a baſe contrivance would have tarniſhed the reputation of his wife, the biſhop's daughter, the old man took him to a private room, and having reproached him for his wickedneſs and ingratitude, afterwards diſciplined him ſtoutly with a cudgel. Another inſtance of his courage is this: queen Elizabeth was once grievouſly tormented with the tooth-ach, and though it was abſolutely neceſſary, was yet afraid to have her tooth drawn: biſhop Aylmer being by, to encourage her majeſty, ſat down in a chair, and calling the tooth-drawer, 'Come, ſaid he, though I am 'an old man, and have but few teeth to ſpare, draw me this.' Which was accordingly done; and the queen ſeeing him make ſo ſlight a matter of it, ſat down, and had hers drawn alſo. Life of Aylmer, p. 292

The END of the FIRST VOLUME.